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OF
MISSIONARY INFORMATION.

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'THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM, AND HOW HE HAD
OPENED THE DOOR OF FAITH UNTO THE GENTILES.'—*Acts xiv. 27.*

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CONTENTS.

West Africa.

ON MISSION WORK IN AFRICA.

	Page
Public attention drawn to Africa by the Ashantee War	97
Bishop Crowther's recently printed Journals, a sufficient reply to depreciatory statements respecting the Missions	98
Extracts from the Bishop's Journal concerning the late Rev. F. Langley, Native Pastor	98
Account by Captain East, R.N., of his Voyage up the Niger in H.M.S. "Lynx"	99
Sierra Leone, Cape Coast, Lagos	100
Akassa, Onitsha	101
Lokoja—Bishop Crowther's Ordination	102
Egga, Bida	103

INTELLIGENCE FROM ABEOKUTA.

Visit of the Rev. V. Faulkner to Abeokuta	356
Mr. Faulkner's Journal	356—360

TO THE EAST OF LAGOS.

Openings for Missionary effort in the countries inland from Lagos	265
Journal of the Rev. J. A. Maser, during a journey to countries east of Lagos, in December, 1873, containing Description of Countries visited, Reception by Natives, Conversation with Chiefs, Etiquette of African Kings, Native Attitude towards Christianity, &c. &c.	265—276

THE NIGER MISSION. BISHOP CROWTHER'S REPORT.

Editorial remarks: Call to the Sierra Leone Church; Native Missionary effort, the true test of Native Progress	152
Bishop Crowther's Report:—	
Akassa	153
Osamare	154
Onitsha	154
Lokoja	156
Brass	158
Bonny	159
Visit to Bida; Interview with King Umoru; Accident to Captain Croft; Native African Surgery	202—206
Correspondence between Bishop Crowther and Governor Berkeley	206, 207
Visit to New Calabar—Site for a new Mission Station	207—209
Copy of Agreement between Bishop Crowther and King Amachree	209
Notices of the Atta of Idda in the Igara country	209, 210
Letter of Bishop Crowther about Dr. Livingstone	211

CHRISTIANITY ON THE GOLD COAST.

Introductory remarks	193
Report of events in the African Stations of the Basle Mission during the Ashantee Campaign. (<i>Translated from the German</i>)	193—196

EARLY HISTORY OF THE BASLE MISSION ON THE GOLD COAST.

(*Translated from the German.*)

Establishment of the Basle College in 1816	289
--	-----

CONTENTS.

	Page
Connexion of Denmark with the Basle Mission	289—291
The first Missionaries at Cape Coast	292
Death of three out of the four Missionaries	293
The second assault: Three more deaths	294, 295
Work of Mr. Riis	296, 297
Story of Mr. Riis (<i>continued</i>)	341
His Visit to Coomassie	343
Renewal of the Mission	346
Importation of Christians from the West Indies	347

East Africa.

EASTERN AFRICA AND THE SLAVE TRADE.

The Missionary Expedition to East Africa	321
Discoveries of Krapf and Rebmann	322
Sir Bartle Frere's "Eastern Africa as a Field for Missionary Labour"	323
Difficulties of Missionary effort in East Africa	325
Mr. E. Hutchinson's "Slave Trade of East Africa"	326
Rev. C. New's "Eastern Africa"	329

Mediterranean.

VISIT TO SOKIA, KULAH, ETC.

Introduction	23, 24
Journal of Rev. T. F. Wolters:—	
Visit to Sokia, Kulah, &c.	24—26
Notice of a Visit to Kulah and Alashehr	26—30

India.

ON A PREACHING TOUR IN THE JUNIR DISTRICT, IN WESTERN INDIA. BY THE REV. C. F. SCHWARZ	314—320
--	---------

ORIENTAL DEVELOPMENTS OF CHRISTIANITY. FROM THE "CALCUTTA CHRISTIAN INTELLIGENCER."

Account of an All-night Prayer Meeting in Krishnaghur	248—251
---	---------

ALLAHABAD MISSIONARY CONFERENCE.

Prefatory Remarks	9, 10
Extracts from the Papers of Dr. Wilson, of Bombay	10—12
Preaching to Mohammedans—Remarks by Maulavi Safdar Ali, Rev. T. V. French, and Dr. M. Mitchell	13, 14
Preaching to Afghans—Address of Rev. T. P. Hughes	15
Discussions on Itinerancies, High Education, &c.—Extract from Paper of Rev. J. Vaughan	16—18
The Brahmo-Somaj—Paper of Rev. R. Jardine	18—23
Medical Missions—Papers of Dr. Humphrey and Dr. Valentine—Remarks by Rev. J. H. Budden, Rev. R. Clark, &c.	49—53
Training of Mission Native Agents—Papers of Dr. Tracy, Rev. T. Spratt, and Rev. Dr. Scutter—Discussion thereon	53—58
United Communion Service	58
State of the Native Church—Papers by Rev. W. T. Sathianadhan, Rev. J. Vaughan, and Rev. S. C. Ghose—Discussion thereon	58—62
The Indian Church of the Future—Paper of Rev. J. Barton—Discussion thereon	63, 64
Relations of Missionaries to the Native Church—Papers of Rev. R. Clark, Rev. A. Wenger, and Rev. K. C. Chatterjee	65—69
The Christian Village System—Papers of the Rev. H. Stern and Rev. D. Mohun—Discussion thereon	69—71
Biblical Translations in Bengal—Paper of Dr. Wenger	71
Christian Vernacular Literature—Paper of Rev. F. S. Wynkoop	71
The Press in Bengal—Paper of Rev. J. E. Payne	72
Discussions on Sunday Schools, Literature, &c.	73
Utilizing Christian Power in India—Paper of Rev. J. Budden	73
Hindrances to the Spread of the Gospel in India—Paper of Rev. J. M. Thoburn	74
Progress and Prospects of Indian Missions—Paper of Rev. M. A. Sherring	76

CONTENTS.

Resolutions of the Conference, Appendix to the Report, &c.	Page 77
Points brought to light in the Debates	78, 79

THE LAHORE DIVINITY SCHOOL: REPORT OF THE REV. T. V. FRENCH FOR 1873.

The College Curriculum	104, 105
Visit to the Jhelum District	105
The late Ebenezer, Student at the College	106
Students placed out as Evangelists	109, 110
Students still in the College	111
Some incidents of the Year	112
Wants of the College	113

AMARNATH AND ITS PILGRIMS. BY THE REV. T. V. FRENCH.

Visit to the Cave of Amarnath—the Journey	2, 3
The Cave and its Contents	4
The Pilgrims, and the opportunities of Christian Work among them	4—7
Ceremonies at Muttun—Appeal for Prayer	7—9

BRIEF REVIEW OF THE MADRAS MISSION.

Madras—its Situation and Environs	140
Its Moral Condition after the English Conquest	141
Obstacles to the Progress of the Gospel	142
Work among the Mohammedan Population	143
Letter from Mr. W. Cruickshanks	143
Conversation with a Brahmin	144
Instance of Fruit “found after many days”	145
Letter from the Rev. W. T. Sathianadhan	145
Touching Narrative of Ruth Paraogothé and her daughter Gnanathebam	145
Itinerancy in the surrounding Country	146

“THE CENSUS OF MADRAS AND THE COMPARATIVE GROWTH OF CHRISTIANITY, MOHAMMEDANISM, AND HINDUISM THERE.” (From the <i>Friend of India</i>)	251, 252
--	----------

COURT-YARD MEETINGS IN TINNEVELLY	256
---	-----

THE RELIGIOUS AWAKENING IN TRAVANCORE.

Report of the Rev. D. Fenn’s Visit to the Travancore Mission	189
--	-----

THE CLAIMS OF THE JACOBITE PATRIARCH OVER THE CHRISTIANS OF ST. THOMAS.

BY THE REV. T. WHITEHOUSE.

The Visit of the Syrian Jacobite Patriarch to England	348
His Claim of Jurisdiction over the Malabar Syrian Church	348
History of the connexion of the Jacobite Church with the Malabar Church	349
Unreasonableness of the Patriarch’s Claim	351
Letter to the <i>Times</i> on the Syrian Patriarch	352

PYAL PEDAGOGUES AND PUPILS.

The Road-side Schools of South India. (From the <i>Friend of India</i>)	287, 288
--	----------

Ceylon.

A MISSION WEEK IN CEYLON.

Tamil Cooly Mission Week for the Heathen in the Dimboola District, May, 1874. By the Rev. E. M. Griffith	297—299
Extracts from Native Catechists’ Reports	299—302

China.

A CHINESE PREACHER’S THOUGHTS ON PREACHING	80, 81
--	--------

“HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD.”—HOW FAR ARE THESE WORDS TRUE WHEN APPLIED TO THE CHINESE? <i>A Paper read before the Ningpo Missionary Conference.</i> By the Rev. A. E. Moule	114—119
--	---------

RELIGION AND SCIENCE IN CHINA. BY THE REV. A. E. MOULE.

By what means and to what extent may Scientific Instruction and Scientific Discoveries be used and applied as Handmaids to the spread of Christian Truth in China?	182
--	-----

CONTENTS.

CHINESE PILGRIMAGES. BY THE REV. A. E. MOULE.

	Page
Pilgrimage to Ling Fong	196, 197
Festival at Little Ling Fong	197
Preaching to the Pilgrims	198
An Inquiring Mother and a Sick Daughter	198, 199

OPIUM IN CHINA.

Remarks on the Opium Traffic	300
Letter from the Rev. G. E. Moule, describing Dr. Galt's operations at the C.M.S. Hospital for Opium Patients at Hangchow	361—363
WORK AT AN OUT-STATION NEAR PEKING. BY THE REV. W. H. COLLINS	382

Japan.

PROGRESS OF THE GOSPEL IN JAPAN.

Changes in Japanese Policy and Manners	129
Attitude of the Japanese towards Christianity	130
Letter from Rev. H. Burnside, Nagasaki	131
Changes, Political and Social	132
Missionary Efforts—Bible Class—Sunday Service	133
Preaching in a Buddhist Temple	134
Inquirers—Baptisms	134, 135
Imprisonment and Sufferings of Futagawa Itto	135
Work Among Foreign Residents and Sailors	136, 137
Views of an American Official on Japanese Policy	137
Letter from Rev. C. F. Warren, Osaka	138
Plans and Prospects	139

NEWS FROM JAPAN.

Introductory Remarks—The State of Transition in Japan	219, 220
Letter from Rev. H. Burnside, Nagasaki—Services and Bible Classes—Proposed Mission Chapel—The Recent Insurrection—Precautions for the Safety of Foreigners	220—224
Letter from Rev. C. F. Warren, Osaka—The Insurrection, &c.	224

THE CITY OF OSAKA, JAPAN. BY THE REV. C. F. WARREN.

Position of the City	303
Streets, Houses, Shops, Temples, &c.	303, 304
Growth of European Customs and Fashions	305, 306
Religious Condition of the People	307

A VISIT TO KIOTO, JAPAN. BY THE REV. C. F. WARREN.

Antiquity and importance of Kioto	364
The Road thither, and Modes of Travelling	364, 365
Native Hotel at Yodo	365
Visits to Buddhist Temples, &c.	366, 367
Exhibition of Art and Industry	367
Visit to the Town of Otsu and Mount Ishiyama	368
More Buddhist and Shinto Temples	369—372
Journey back to Osaka—The Tea-fields, &c.	373

North-West America.

JOURNAL OF THE REV. W. W. KIRKBY, YORK FACTORY	85—96; 119—125
--	----------------

North Pacific.

METLAHKATLAH—ANNUAL LETTER OF MR. W. DUNCAN.

Progress of the Settlement—Finance—Building	147
Visit of Admiral Cochrane	148
Pastoral and Evangelistic Work	150
Christmas Festivities	151

CONTENTS.

Home.

THE DAY OF INTERCESSION, 1873.

	Page
The Rev. J. W. Reeve's Sermon at St. Dunstan's before the Church Missionary Society, Dec. 3rd, 1873	33—36

THE SEVENTY-FIFTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

Rev. J. W. Reeve's Sermon at St. Bride's	161
Annual Meeting—Abstract of the Report	161
Speech of the Earl of Chichester	166
" " Archbishop of Canterbury	166
" " Bishop of Norwich	168
" " Bishop of Victoria	169
" " Bishop of Ripon	172
" " Mr. A. Mills, M.P.	176
Other Speakers—Bishop of Athabasca, Rev. C. B. Leupolt, Rev. J. Richardson	177
Evening Meeting	177
Rev. Gordon Calthrop's Sermon at Westminster Abbey	177

CANON HOARE'S ADDRESS TO THE CLERGY.

Address on Psalm lxvii., delivered by the Rev. Canon Hoare at the Church Missionary Society's Clerical Breakfast, May 5th, 1874	199—202
---	---------

A VALEDICTORY DISMISSAL.

Introductory Remarks—Missions to Civilized or Uncivilized Races?	211—213
Dismissal of Missionaries to North-West America—Consecration of the Bishop of Athabasca	213, 214
Instructions of the Committee to Bishop Pompas, and Messrs. Reader, Shaw, and Hines, proceeding to North-West America; and to Miss Shoard, proceeding to Sierra Leone	214—218
Instructions of the Committee to the Rev. R. Phair, proceeding to North-West America	218, 219

ANOTHER VALEDICTORY DISMISSAL.

Instructions of the Committee, delivered in the Church Missionaries' Children's Home, Highbury Grove, on July 7th, 1874, to the undermentioned Missionaries:—	257—264
West Africa Rev. J. B. Wood.	
East Africa Rev. W. S. Price. Rev. J. Williams. Mr. D. S. Remington.	
Western India Rev. F. J. Macartney.	
North India Rev. C. E. Vines. Rev. John Stuart. Rev. A. Clifford.	
South India Rev. T. Spratt. Mr. E. Blackmore.	
Ceylon Rev. J. D. Simmons. Rev. J. Ireland Jones. Mr. A. R. Cavalier.	
China The Right Rev. Dr. J. S. Burdon, Bishop of Victoria. Rev. J. H. Sedgwick.	
Japan Rev. H. Evington.	

INSTRUCTIONS TO MESSES. TOWNSEND AND HINDERER.

Return of Rev. H. Townsend and Rev. D. Hinderer to the Yoruba Country	353
Instructions of the Committee	353—355

Miscellaneous.

PREFACE	1
WHY AND UNDER WHAT ASPECT OUGHT ISLAMISM TO BE REGARDED? BY L. PLATH, INSPECTOR OF MISSIONS, BERLIN.	
Translation of an Essay from the German on the above subject	30—32

DEAN STANLEY AND PROFESSOR MAX MÜLLER ON MISSIONS.

Generally increased Interest in Missions	36
Letter in the <i>Times</i> from "A Catholic"	37
Professor Max Müller at Westminster Abbey	38
Dean Stanley's Sermon	38

CONTENTS.

	Page
The Dean's quotations from St. Paul, and his View of the object of Missionary Work	39—41
Professor Max Müller's Address—His Classification of Religions—His qualifications for dealing with the subject	41—44
A MONTH IN THE CHARMAHAL MOUNTAINS, PERSIA.	
Journal of the Rev. R. Bruce	45—49; 81—85
THE "TIMES" AND THE "FRIEND OF INDIA" ON THE CHURCH MISSIONARY ATLAS	126—128
IN MEMORIAM—DAVID LIVINGSTONE	160
THE PRESENT POSITION OF RUSSIA IN CENTRAL ASIA IN RELATION TO THE SPREAD OF CHRISTIANITY AND CIVILIZATION IN THE EAST.	
Paper read at the Evangelical Alliance Conference at New York, by the Rev. James Long, of Calcutta	178
MOHAMMED AND MOHAMMEDANISM. REVIEW OF MR. BOSWORTH SMITH'S LECTURES.	
Examination of Mr. B. Smith's claim to be heard on the subject	225, 226
Mr. Smith's Estimate of Mohammed	227
Mohammed compared with Christ	228, 229
The Progress of Mohammedanism	230
Is Mohammedan influence for good or evil?	230, 231
Opinions of Mr. Palgrave, Professor Wilson, Dr. Murray Mitchell, &c.	232—234
Mohammedan influence on Negro Africa	235, 236
Extract from Canon Melvill's Sermon on "Satan a Copyist"	237, 238
<i>Appendix to the foregoing Article, exhibiting what are alleged to be the Beneficial Effects of Mohammedanism in Africa North of the Equator.</i>	
Mohammedan "Temperance."—Extract from Lander	238
Mohammedan "Cleanliness."—Extract from Dr. Barth	239
"Earnest and simple-minded Arab Missionaries."—Extract from Lander	239, 240
Opinion of Sir Samuel Baker	241
Extract from Dr. Schweinfurth's "Heart of Africa," illustrative of the Evil Influences of Mohammedanism in Africa	242—244
Letter from the Rev. H. Townsend on Mohammedanism and Heathenism	245
Mr. Bosworth Smith's references to Mr. Pope Hennessy and the Rev. James Johnson	246, 247
NOTE ON THE ARTICLE ON MOHAMMEDANISM	320
AN INDIAN MISSIONARY ON MUHAMMAD AND MUHAMMADANISM. BY THE REV. T. P. HUGHES, OF PESHAWUR	
	330—340
THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.	
Political causes of the apparently greater results flowing from Romish Missions than from Protestant Missions	253
Organization of the Romish Propaganda	254
Analysis of the Income of the Propaganda	255
Examination of Sir Bartle Frere's Opinion on Romish Missions	255, 256
ON THE SIAH POSH KAFIRS.	
"The Regions Beyond"—Duty of the Church to go forward	277
Kafiristan—The Call thither	277
Attempts of Messrs. Downes and Johnson to reach Kafiristan	278
Kafiristan—An Account of the Country and People. By E. Downes	307—309; 278—287
Narrative of Mr. E. C. Johnson's Attempt to reach Kafiristan	309—314
MISSIONARY WORK IN PERSIA.	
Interest attaching to Persia as a Country untainted by Idolatry	374
The Rev. Robert Bruce's work at Julfa—Translation of the Scriptures—Orphanage—School—Congregation	374
Visit of Mr. Bruce to Siruk	375
Journal of Mr. Bruce's sojourn there	375—377
Plans of the Committee—Appointment of Mr. E. Downes to carry on Mr. Bruce's work	377, 378
NOTES ON A VISIT TO MOSCOW AND KIEF IN 1873, IN REFERENCE TO THE RUSSIAN CHURCH, BIBLE CIRCULATION AND SOCIAL REFORM. BY THE REV. J. LONG.	
The Bible in the Russian Church	378
Missions in the Russian Church	378
An Enlightened Monk at Moscow	379
A Monk at Troitsa, and Scott's Commentary	379
A Russian Princess and Eighty Deaconesses	380
Kief, the Canterbury of Russia	380
The Russian Church and Rome	381
Social Reforms	381

THE

CHURCH MISSIONARY INTELLIGENCER.

P R E F A C E .

A FEW words by way of "Vorrede" may not be amiss at the beginning of this new year, the seventy-fifth year of the existence of our beloved Society. The first thought which naturally arises is one of deep thankfulness that, during so long a period, the hearts of God's people have been inflamed with vivid zeal for His glory and for the salvation of their fellow-men ; so great that now, at the threshold of the coming year, as its vista opens upon us, we can behold a great multitude of persons eager in various ways for the proclamation of the name of the Lord among the Gentiles. It is also a matter for congratulation that this zeal of Evangelical men has provoked many others to similar exertion in this holy cause. It may be that throughout England there are still a multitude of sleepers, who neither are awake nor wish to be awoke to a sense of their responsibilities ; but there probably never was a time since the period of the Reformation that there was so much religious activity for good and for evil as this present time. The issues of all this belong unto God, but we are not without sufficient warning that they may be very terrible ; there are issues of death as well as issues of life ; where there is much zeal there will be a great deal of zeal which is not according to knowledge. It becomes, then, a very solemn question, which deserves to be most seriously pondered by those who are conscious that they have received from their fathers a deposit of the truth of God, how best they shall transmit it in perfect purity, undefiled and uncorrupted, unto their children. Especially is this responsibility most momentous, inasmuch as to the heathen they stand in the position of stewards of the manifold grace of God. If what they impart to them as the "balm of Gilead," for the healing of their souls, is infected with corruption, how shall the hurts of those whose wounds are grievous be healed ? Now we have high warrant for declaring that "dead flies cause the ointment of the apothecary to stink." Are we wrong in supposing that this implies that carelessness and apparently trifling things may neutralize the efficacy of the most precious gifts of God ? The enemy would hardly be so busy and restless for the infusion of them if he at any rate were not of this opinion. It does seem that this is the danger now to be apprehended. The day of hostility is past ; the day of stolid indifference is fast disappearing ; but it is not equally clear that the day for "sowing the field with mingled seed" may not be near at hand. What, then, should be the attitude of Evangelical men in the present crisis ? Plainly, we think, in the first place, to be of the same mind as the Apostle, to rejoice that "every way, whether in pretence or in truth, Christ is preached." With the motives of such preaching, or even the manner of such preaching, they have, comparatively speaking, little to do. There may be more or less in it which they cannot heartily approve, and which, when it is brought "to the law and to the testimony," will be found defective or superfluous ; but this is not their concern : the responsibility of it is not with them ; unless, indeed, they directly or indirectly make themselves parties to it. Still, while they so rejoice, there should be a holy jealousy for the plain, pure, simple truth as it is in Jesus ; for most assuredly there never was a time when more wariness and more discrimination need to be exercised, when all things should be *proved*, if we would hold fast that which is good. Unceasing and most unscrupulous are the efforts which are now resorted to in order to win Evangelical men over to compliances with doctrines

and practices from which our fathers, and those who reformed England from Popery, would have shrunk back with abhorrence and dismay. Such compliances are most difficult to resist, coming, as they often do, backed by authority, and recommended by much that is genial and attractive; but it is not easy to overrate the danger of casting in our lot with those who scruple not at mixing up error with the truth, and who, in many essential points, are preaching "another gospel" instead of that for which the Reformers of our Church counted not their lives dear unto themselves, and which, as has been proved, is among the heathen the power of God unto their salvation. We should take heed unto ourselves and unto the doctrine, and continue in them; for in doing this we shall both save ourselves and them which hear us (1 Tim. iv. 16).

AMARNATH AND ITS PILGRIMS.*

AT the cost of setting aside some work which, I hope, will be more long-lived than this article, and at the risk of writing what may supply very meagre and disappointing information, I sit down to pen a few pages on Amarnath and its Pilgrims. In the attempt to describe what I have lately seen, I am vividly reminded of a recent attack made on the unhappy and often pilloried Missionary band, the author of which, after ransacking his vocabulary for the most scathing and withering words, accuses them of "whimpering and maundering over their little difficulties," and exaggerating their small efforts and hardships. Thus goaded and stung by words which might tempt one "ever hereafter to hold his peace," I will proceed as courageously as I can.

I had often wished in vain for an opportunity of visiting a Hindu place of pilgrimage at the time of its annual *mêla*, but was disappointed hitherto. On arriving in Cashmeer, two years since, in company with the earliest of its Missionaries, Robert Clark, I found the *mêla* was nearly over, and the time of year forbade a proposed visit to Badrinath this year. It was gratifying, therefore, to my colleague and myself, on arriving in Srinuggur, about three weeks since, to find that we had entered the valley very opportunely for visiting the celebrated gypsum cave of Amarnath in company with the pilgrims, and witnessing to the true God amidst the thousands of witnesses borne to the false god, Shiva. We lost little time, therefore, in starting by boat for Islamabad; thence by marching through a succession of valleys, the first of gentle declivity and smiling softness of verdure; the latter each higher and of a sterner wildness than the last,—sometimes high above, sometimes on a level with the white foamy mountain streams,—sometimes by fairly trodden and beaten paths, and sometimes by what reminds one of the Apostle's striking word concerning the experience of his Apostleship, "aporoumenos all' ouk ex-aporoumenos," without a path, yet not hopelessly and utterly without a path,—Amarnath is at length reached by the way-worn pilgrim.

The map we have by us represents Amarnath as part of the great Himalayan water-shed in these parts—streams to the southward finding their way by the Sinde river to the Jhelum, those north of it by various channels to the Indus.

One of our fellow-travellers, who seems to spend his life circulating between different places of pilgrimage, represents nine places as dignified by the termination "*Nath*" or "Lord:" as Badrinath, Kedarnath, Jagannath, Dwarikanath, &c. Amarnath ranks among these; and, judging not so much by the numbers of the pilgrims as by the hundreds and even thousands of miles traversed by some in order to reach it, it appears to enjoy a fair amount of estimation, and confer a fairly high order of merit. Some (*e.g.*) came from Bombay and Scinde; a few from Calcutta, Benares, Allahabad, Muttra, Soro

* Reprinted from the "Calcutta Christian Intelligencer."

on the Ganges ; and large numbers from the Punjab. Of great and wealthy men there seemed a very small sprinkling indeed, and even them the roads, or "no-roads," compelled to dismount the last two or three stages, and mingle in the promiscuous walking crowd. Some dozen, perhaps, were distinguished by being borne of coolies in a kind of "jon-pon ;" the leader on this occasion being the son of the Maharajah of Cashmeer, for whom some orders had been issued that the crooked and rough places should be made straight and plain : but the attention paid to these must have been trifling indeed—the utmost advantage we derived from them being that some few out of the streams to be waded had been roughly but passably bridged. Supplies had also been sent on for His Highness' necessities on the journey, of which we were civilly allowed to avail ourselves by purchase or otherwise till the last two stages. Wood, milk, ghee, flour, &c., were brought up by coolies from the lower valleys in rather large quantities : for even on the grassy slopes which sometimes almost touched the grim, bare, rocky heights, or even the still sterner and more spectral glaciers which spanned their deep clefts, there was neither herd nor flock to be seen—there being no living thing visible but marmots and a few small birds—an ibex or two my colleague saw on a towering height—and the deathlike stillness being only broken by the rush of the torrent, or the fall of a fragment of rock such as I saw roll down a slope, scattering the snow-heaps like the smoke of artillery to mark the course of its passage.

We were disappointed in missing the pilgrims during the journey to Amarnath, as it was deemed a mark of respect to the Rajah's son that no pilgrim should precede him. Had we known this before, we might have altered our arrangements. Next to the Prince, the umbrella-bearers, of various sizes and colours, Sadhus, Yogees, and Sunyasees, took the precedence. A more unprepossessing and apparently sensual set of men I have rarely seen. Of the many we conversed with, only two or three seemed of a more hopeful class. Much of the impressiveness and solemnity of Amarnath seems connected with its majestic approach. There was much in the grayish-red limestone mountain, and its towering minster-like peaks, peculiarly combining gracefulness and massiveness, to remind one of pictures of Horeb, and the plain at its base, where

"Israel lay on earth below,
Outstretched with fear and wonder."

Anything more ridiculous and puerile than the "darshan," or sight of the Deity, with the hope of which the poor pilgrim is beguiled as the goal of his expectation, it is scarcely possible to conceive. Heathenism has to eke out, therefore, its wretched husks of consolation, by bringing to its aid the wealth of some of the most stupendous handiworks of God. The laborious climbs up piles of stones, and pathways of very precarious footing above chasms and ravines, though easy and almost inviting to the young intrepid mountaineer, were very exhausting to the aged pilgrims and feeble women, whom we found at times lying half-dead on the foot-path, as if gasping their last breath. One aged man, whom I talked with in a friendly way, as he sat panting at the top of a steep ascent, and asked whether it was because he could not find God in his home, and see Him in his heart, that he had come on this toilsome journey to find Him on the mountain-top, replied that, though he could, it was true, find Him below, yet the labours and hardships of the journey made the merit of the discovery so much the greater, and the worship the more acceptable. This has, doubtless, in all false religious corruptions of the true, been the debased form of the great truth we all need lovingly to realize and cheerfully to act out : "*Let him take up his cross daily and follow Me.*" "*If so be that we suffer with Him, that we may also be glorified together.*" The day after our arrival was specially bleak and inhospitable. Cold winds and driving rains from the glaciers, which every stray sunbeam showed brilliantly white with fresh snow-

storms, were very chilling and damping to the energies, even in attempting work within tent. The poor servants said four days like it would kill them all. The next day was bright and genial, and my friend W—, with a native student of our little train, accomplished the last ascent over about a mile of snow. I must confess to have recoiled with a reeling head from some of the dizzy pathless heights, and not gone so far as I intended; for I had only meant to go to a certain distance from the cave, through a kind of scrupulous fear I had of being supposed to have achieved the topmost height, not from curiosity or for information's sake, but because I believed in the religious efficacy of the *darshan*. I found reason afterwards to feel I had judged soundly in abstaining from the "forbidden look," in the evident wish of some of the pilgrims to represent us to themselves and others as having a common object with them in sharing their pilgrimage. The cave, which is only an exposed hollow in the gypsum rock, has been visited and painted by several Englishmen. The sight, or "*darshan*," resolves itself into three things:—(a) A mutilated black stone image of the bull of Shiva. (b) A huge block of ice, clear as crystal, about seven feet by three, and perhaps two feet high, on which a blanket is spread, and the offerings of the pilgrims reverently laid, varying from one pice to many rupées. These are said to be shared between the Maharajah, the Pundits, and the Yogees, who are fed daily whilst within a certain fixed distance from the shrine. At Muttan, five stages off, I saw them summoned by the "shank" call to partake of the daily dole. All the yellow-ragged, chalk-smearred members of the throng were singled out, and seated in a circle to be fed. (c) A number of pigeons in the holes of the rock. Each little party, on emerging from the cave, makes its vaults ring by crying aloud, "*Amar-nath Ji ka jai*," or like words; and it is contrived that a pigeon should be disengaged and fly out of the cave at the same time: and this seems the climax and witness of the "*darshan*." Of this there seems no doubt. Even on these poor pilgrims light enough has dawned to make some of them doubt of this being any manifestation of Deity: so when asked in what the "*darshan*" consists, they say it has a shape of which their souls have an impression, though it is indescribable to others. What disappointed me most was to find how few there seemed to be who had set out on the journey from a fervent, heartsprung desire to find and see God. To such, one hoped, the disappointment would be wholesome, and the Gospel crossing their path at such a seasonable hour would prove refreshing. Such there were, I believe, but fewer than one's hopes.

The same day, about ten o'clock, the Rajah's son arrived with a large retinue; and then the pilgrims flocked in by troops. It was a curious sight, from the knoll on which we were, to see the successive line across the broad plain, like emmets from an ant-hill. This procession continued for eight hours or so, till some 7000 were gathered—mostly from Cashmeer and the Punjab, but a good number also from the large towns of India, as far as Bombay and Calcutta. At evening the smoke of the cooking-fires rose like a cloud from the slender tents which were pitched on a gentle slope beneath the Horeb-like hill. The tents were densely packed with human beings, crowding together to secure some warmth. Those from the plains of India evidently felt the cold keenly. Some, very few, succumbed to cold, weariness, and hunger, and left their bones on the way. This was nothing, however, to the percentage of deaths recorded by Hunter, as decimating the pilgrims of Jagannath, where intense heat, flooding rains, cholera, malaria, bad food, and the stifling effluvia of the huts at Pooree, slay their thousands annually. The next day was the great day of the "*darshan*." In order to secure this, there must be a rigid following of rules, ascending by one rather precipitous route, and descending by another. The inversion of this would forfeit all the pūnya, or merit. The first march homewards, too, must follow a certain difficult path, or the *darshan* is lost. As I implied before, our chief intercourse with the pilgrims was on

their homeward way. Many of the most interesting conversations were held by joining ourselves to them during the marches, each of which along such roads occupied about five hours. The native doctor and his stores (an invaluable accessory to the Missionary in these journeys) we had left three stages back; but even the few medicines we had with us were of use in conciliating the hearts of the people, and not a few expressions I heard of recognition of the kindly, sympathizing treatment of the Padre Sahibs. How often is one reminded of those touching lines of Wordsworth, which run thus, or nearly thus,—

“ I’ve heard of dull, cold hearts, kind deeds
With unkind thoughts returning;
But oh! the gratitude of men
Has oftener left me mourning!”

At the end of their first march the poor pilgrims found enough to damp much of their newly-kindled fervour, whatever such a darshan of such a deity as Shiva was worth: pelting rains, dripping sycamores, birches, wild cherry-trees and pines; and long, dank grass, with mire and marsh hourly deepening. However, pine branches readily igniting, even under such circumstances, the poor creatures made the best of it, cooked their rice or *ātā*, and prepared for another march. The coolies, with their little chafing-dish in a wicker-basket screened from rain by their outer clothes, seemed most comfortable of all. Some few conversations of great interest took place that evening both with poor and rich, unlearned and learned. At dark we had a large group of the latter gathered round our tent, who asked for a complete account of what we believed mookti (salvation or emancipation) to be; when it began—what the means of it—what it freed from? One old man seemed specially warm and hearty in the inquiry.

Another, who had read (though a Pundit bearing the Shiva marks) Dr. Pfander’s “Mizan-ool-hakk,” wanted a whole Gospel, or Law, or Psalms; for when he found verses quoted, he had often wished to verify the quotations, and could not feel satisfied till he did; so he begged hard for one of these *whole*—a portion did not seem to satisfy him. I had one copy of the entire Persian Gospel; but, it being the *only* one, I would not make him a present of it, as I could not part with it without testing his real earnestness. He left me, but soon returned with the *chhilkie* I asked for the book (a shilling in value), and carried it off clearly with great relief to his own mind. It is very gratifying thus to trace the co-operation of the Tract and Bible Societies, and to trace also the extent of the results of the labours of my revered predecessor, Dr. Pfander, whose portrait one’s memory must ever lovingly preserve. Pfander and Duff always appear to me the pair of men whose work has most largely told on India amongst Missionaries. This, however, is known only to God. Perhaps the work of the former, as being a written work, bids fair to last the longest. Would that our Missionaries were but half alive to the value of the brain and the pen (with prayer and pains) as joint instruments of graving truth deeply even in the rock of men’s hearts, where the spoken word glances often swiftly off the too-smooth surface!

The dearth of everything in these upper valleys made the pilgrimage a very hurried matter; so it was only by continued marching abreast of the pilgrims, and peripatetic preaching, that anything could be accomplished. The opportunities at the Hurdwar *mêla* must be much greater. A group would sometimes be found seated in a walnut-grove, or apple orchard, or under the shadow of a great rock, or by a spring of water; these were often found ready to listen to short addresses. The bulk of the people appeared to be Brahmins, and were, upon this pilgrimage at least, Shiva-worshippers,

as opposed to the Vishnu-worshippers of Jagannath. There seemed to be many excellent Pundits among them. The Sadhus and Yogees appeared a terribly debased and grossly sensual set; constantly intoxicated with *bhang*, yet incessantly boasting of their poverty and chastity, and their life of perpetual "*bhajan*," prayer and praise. There was scarcely a man amongst them who could read. No doubt many of them started on the ascetic course with some high aspirations. One cannot help hoping that, by appealing to the relics and reminiscences of these, some slumbering soul here and there may be re-awakened. St. Paul's description of the Cretans would not be inapplicable to most of these; yet how lovingly and touchingly he pleads even for such as these, likening himself to them, and bringing himself to their level, as it were:—"*For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another*" (Titus iii. 3). Their wandering, mendicant habits, and the way they intrude themselves on all classes of the community, and the awe, if not respect, which they inspire, render them capable, if under the influence of the Gospel, of being useful colporteurs or strolling preachers. One I well remember, who visited me two or three years successively until the mutiny, half-naked, ochre and vermilion-smeared, with snake-like hair, &c.; but a well-read and well-spoken man. He came to provide himself with a fresh stock of tracts, which he carried down into the Mahratta country and intermediate districts, and read to his chelas, together with some of the Kabir-panthi books. The worn condition of his old tracts and Gospels testified to the incessant handling and use of them. One such might become a useful pioneer to many a Gospel preacher of a more direct kind. Only one such man among the Amarnath pilgrims seemed attracted by the Gospel. He re-appeared at different points of the march, and sat down to listen with a determined air, and was evidently of a serious and thoughtful caste of mind altogether—not without refinement and education, and able to appreciate the books he got from us—with the sort of countenance one does not forget. Another person we could not forget was an elderly lady, who must have been a Sikh—at least her memory of texts and passages out of Nanuk and the Grunth seemed prodigious. She was a person of great dignity of bearing—probably of high family. All at least seemed to look up to her with reverence, and she could say what she pleased to every one, which she did with a natural eloquence and easy grace which was quite striking. She walked on foot, like the rest, performing her march daily; she seemed to be quite alone, but might have had retainers in the rear. She took to us greatly, and to our books. We had four or five conversations with her, and the Gospel seemed to charm her. If the pilgrimage were a romance, she was certainly the heroine of it. She promised to come and pay us a visit in Lahore. Were she truly converted to God, we thought what a powerful and striking lady-preacher she might become, with God's blessing. I was addressing a group of sun-worshippers on the witness borne by the sun and moon to the great Creator, out of the nineteenth Psalm, when she suddenly appeared, and in a quiet, yet powerful voice, with uplifted hands, brought testimonies from Nanuk to the truths I was trying to proclaim. It was a curious and very unwonted sight—a prognostic, let us hope, of many such sights in days yet to come. There is no doubt that in the age of Nanuk his female disciples played a very important part, as well as in the modern Kookie (so-called) reformation of Sikhism. These things carry us back to the curious old notices of Druid priestesses and German prophetesses which we have in Tacitus and Cæsar; or, still better, to the honourable and most serviceable place assigned in the Gospels, Acts and Epistles, to womanhood, ennobled and elevated in Christ. The last we saw of her was on the Jhelum bank, between Islamabad and Srinuggur. We had taken a boat, and were dropping down the river; and she recognized us from under a grove of Chunâr (plane) trees, where she was resting

on her journey, and beckoned to us her salaams. Well may we pray that the good seed may take root in that seemingly well-prepared heart, and that she may become herself of that good seed sown by the "Son of Man"—the good seed are "*the children of the Kingdom.*" I was sorry I had not more copies of the "Pilgrim's Progress" with me, so very apposite for pilgrims, and still more sorry that I had not the Prophet Isaiah in Hinduwi, which one finds so searching and arresting as addressed to idolaters. I had it in Oordoo, not in Hinduwi.

I don't know when I have been so struck as I have been the last few days with the remarkable character of the Epistle to the Ephesians, as a grand Missionary sermon (*mutatis mutandis*). Of course, every Missionary has often used it like myself; but it has had new light thrown upon it in the experience of these last few weeks. Even in Mohammedan Lahore it seems to have a silencing and awakening, if not convincing, power, and the hard Srinuggur people seem a little struck. One youth interested me much, whom I found seated with his Gooroo among some Yogeas by a stream at Ashmakám, all cooking their country meal. He separated himself from the rest, and came and sat by me for some time, and almost persuaded me to give him a whole Hinduwi New Testament, he pleaded so hard. I gave him a portion, and promised him the whole if he would come and see me at Lahore, which he promised to do. He had just come from travelling in Bombay and Scinde; had read the Geeta and other books, but did not find light and power and knowledge in them, he said. He said he found the Gospel teaching quite a different thing; it was like the "ankos," the goad which spurs on the elephant; it spurred him, and helped him on in the way of truth, made him hate sin, &c. He seemed to chime in very heartily with the teaching of 1 John i. and ii. about God being light, and walking in light, doing the works of light; and the parallel passage in Ephesians v.: "*Christ shall give thee light.*" At this place ("Ashmakám") is a celebrated "*Ziyarat*" (place of Mohammedan pilgrimage), where is the tomb of a "peer," or saint, at the entrance of a cave which pierces deep into the hill; above it are some imposing and conspicuous buildings, overlooking the valley that stretches far away, "well watered everywhere, like the garden of the Lord." The peer-worship seems almost as strong in this part of Cashmeer as in Scinde and Mooltan—alas! one may say, as in many parts of France, where the Paray pilgrimage and other such attract hundreds of thousands at this very time in "enlightened" Europe. We saw some hundreds of people, mostly with cocks in their hand, wending their way to the "*Ziyarat*" to entreat some boon, through the peer's intercession, the chief recorded proof of whose holiness is that he ate but once in twelve years, and then only some forest leaves. But one is weary of relating these industriously-circulated and widely-credited fables. Ten or twelve aged "*Mulazim*," servants of the peer, live at the *Ziyarat*, and profit by the imposture. They sat motionless as statues while I tried to address some stirring appeal to their consciences; they got angry at last, and left me to myself. Some glass windows there are said to have been presented by some English gentleman, who had a petition granted by the peer, and made various benefactions to the shrine. This is currently reported.

The important ceremonies of the pilgrimage appear to end at Muttun, a large village of Pundits and Brahmins, under a fine grove of Chunars. The whole place is musical with the sound of gushing springs and flowing rivulets, not improved by the "shank," or hoarse shell of the numerous temples; for there are upwards of fifty Pundits' houses, with some large schools and religious institutions. Muttun is the corruption of Martund, a Sanscrit name for "Sun," to which Deity a large (and once very splendid) temple is now dedicated, which stands at a distance of about two miles from Muttun. There can be little doubt it was Buddhist in its origin and early worship. It is (as

appears) precisely on the model of the other ruined temples, the relics of one of which are to be seen at Avantipoor, the site of the old capital of Cashmeer, and of two others near Naya-Shahr, on the last stage between Murree and Cashmeer. The huge superstructures, massive piles of building, singular arches, images of the later Buddhist type apparently (though the adytum seems to have been without images), together with the choice made of sites in the most charming or sublime scenery of rock, river, forest, or wide sweep of plain, must awaken eager curiosity to know the history and character of the builders more than historical records enable us to do. Greek paganism, under the Græco-Bactrian kings, seems to have helped in propping up and extending the triumphs of Buddhism in India even as far as the Dekkan, up to the time at least that the second Theodosius * closed the famous philosophers' schools of Athens, after nearly 1000 years of rule. Hunter's notices of the connexion of Buddhism with the Greek kingdoms in India are highly interesting and instructive. Now that Buddhism has well-nigh disappeared from the Indian soil, leaving little witness but these and other gigantic ruins, the Hindoos ignore its past existence wholly; hardly know the name of Boodha or Gautama in these parts; appropriate the temple of Muttun to their own Sun-worship, and attribute its erection, as of all Cyclopean buildings of the kind, to the Pandus of old classic renown. The Hindu Pilgrim finds part of his "*darshan*" in the old Buddhist temples.

At Muttun, books were rather eagerly sought after; and some few very favourable hearers gathered around us. It was not the great day of the "Sun-festival." At Islamabad, three miles further, one of the pilgrims very much interested me. He had got a "Pilgrim's Progress" at one of the stages, and had evidently read it to profit. He had Nanuk's books with him also, and seemed (like the old lady) to have discovered a kind of "*præparatio evangelica*" in them. The Sikh looks for a perfect Gooroo, as the Hindu for a "sinless and spotless Incarnation;" both are exhorted to find that they seek in Christ. The pilgrim spread his blanket under a shady Chunar, and asked me to teach him more, which I did for some time, and gave him a copy of the four Gospels in Punjabi, his own tongue. He accepted it with great reverence, and, when I went in to get some breakfast, began reading it to a considerable audience about him, who, however, made him finish with Nanuk, and, as I thought, were rating him soundly *for taking the rôle of a Christian teacher*. On the whole I met with none more earnest and more powerfully drawn to the Gospel than this man was. The Sloks or couplets of Nanuk and Kabir would afford a most interesting subject of study and investigation to the Christian Missionary who could find leisure to devote himself to them. They are certainly very wonderful as witnesses to something like Christian morals; but they are tinged with Pantheistic elements which damage their force seriously and vitally in most cases. The new and supernatural birth is certainly symbolized in them, but is not at the root of the system as in the Gospel. Sikhism is, however, far more naturally allied to Christianity than Mohammedanism. When, as now in Lahore, the Brahmo, Mohammedan and Hindoo, leagued in unholy alliance, stand on one platform in the bazaar to preach Anti-Christ, and to resist the truth, no Sikh is found fraternizing with them; or, if ever, but rarely and feebly. Yet there are signs of a tendency to relapse into Hindooism. I was certainly surprised to find some of them at Amarnath; but I do not think they came with a heart.

I cannot conclude this sketch without asking for the earnest prayers of the readers of this journal in behalf of Cashmeer. The names of Clark, Smith, Elmslie, are almost household words in Srinuggur and beyond it. The people will know by degrees that the last of these fell a victim to climate and labour in their behalf, if not in a more

* Was it not Justinian?—Ep. C. I.

direct way a martyr. Medical Missions have been in the front of all efforts for evangelizing this country from the very first; and even this year have not been wholly suspended. Even during the pilgrimage I have sketched, kindly sympathy, and small alleviations of temporal wants, seemed to have a very happy effect in allaying prejudice, and conciliating attention. I am satisfied a Missionary would have more than two mouths, if he had by his side a native fairly-skilled medical practitioner. Mr. Wade and Benjamin had as many as 100 patients in Islamabad. Would that Cashmeer might soon have added to its world-famed beauty and loveliness, "*the beauty of the Lord our God*:" that added to its flowers of myriad shapes and hues which deck its lakes and meadows and hill-sides, and its lavish abundance of fruits in countless orchards, might be added yet those flowers and fruits of heavenly growth, of "life and godliness," which might blossom and ripen to the glory of the Great Husbandman, whose true vine Cashmeer has never yet known, and, till it does know, can never know peace.—T. V. F.

ALLAHABAD MISSIONARY CONFERENCE.

A YEAR has elapsed since this most important Conference was held, but it is only very recently that the full and authentic account of its proceedings has reached us. It would have been possible before this to have furnished some fragmentary and imperfect notice of it, but on many accounts it seemed preferable to await the full Report which we have now before us. To our apprehension, few events in the history of the Christian Church in India have been more deserving the serious consideration of all those who are interested in Missionary labour. While there is most distinct advantage in each component member of the body of Christ in that land discharging its own functions in its own appropriate manner, and yet animated by one and the same spirit pervading all, there is also most appreciable benefit from such friendly intercourse as was manifested on this memorable occasion. It would be impossible for those who were present to return to their several spheres of labour without having been instructed as well as edified. More comprehensiveness of view, less servile addiction to preconceived fancies, would result from this free and friendly interchange of thought. A still more important end was also achieved. Every Protestant Society labouring in India, with the exception of the Society for the Propagation of the Gospel, sent its representative men to stretch out the right hand of fellowship to their brethren, and to be refreshed with their company. There was in this very fact a full and most sufficient answer to the parrot-talk which is perpetually reiterating that the differences among Protestant Christians hinder unity of spirit and perplex the minds of inquirers. All men, whether Europeans or natives, could see in this large gathering from north, south, east and west, men belonging to different Churches, to different nationalities, yet merging all minor distinctions, and rejoicing that they were able to hold the truth in the unity of the spirit and in the bond of peace. Such a practical manifestation of real Christian union ought to silence once and for ever all foolish and idle cavils; or, if not for ever, at any rate until the period arrives when Christians intent on the extension of the kingdom of Christ declare in the face of the world that their crotchets are of more importance than union against the common enemy of their Master. We do not suppose that Christian men, who are really acquainted with Missionary operations in India, need a demonstration like that at Allahabad to convince them of the essential unity which exists on all main points among the different Societies labouring in the country; but there are many who have only a superficial acquaintance with the subject who will, we trust,

henceforth be satisfied that, with all reasonable allowance for human infirmity and for the exercise of free and independent judgment, Christian men in India find in the love of Christ and the love of souls a sufficient bond of union.

To the Missionaries themselves it must indeed have been a season of great refreshment of spirit. It was no doubt truly said that "none but those who have had practical experience in Missionary work, who have worked alone month after month, without counsel and without fellowship with any Christian friend, can appreciate the intense delight with which some of the Missionaries at Allahabad mingled with their brethren and listened to their instruction and advice." It was a common remark, "How much one may learn here!" It was the expression of one Native Missionary, at the close of the Conference, "The Master Himself has presided over the assembly." We would fain believe that Jesus was in their midst of a truth. The introduction to the Report asserts a fact and expresses a belief. It states that "already distant stations are feeling the stirring of the new impulse which the Missionary has carried home with him." It believes that, through the weary months and years to come, many a reaper will be kept from fainting in the field of toil by the courage and spiritual life received when tarrying with his brethren before the mercy-seat.

Allahabad, the seat of Government in the North-Western Provinces, where the great lines of railway from Calcutta, Lahore, and Bombay all unite, was chosen as the most central and convenient place of meeting. The extensive grounds of the American Presbyterian Mission on the banks of the Jumna afforded ample space for an encampment; the Jumna Mission Church was the place of meeting; the Mission school furnished convenient room for the dining-tables; the grounds of the Mission and the walks by the Jumna afforded exercise and recreation; tents were kindly provided by the Ordnance Department. The total number of members present was 136, of whom 105 were ordained Missionaries. The number of Societies represented was nineteen. The Societies most largely represented were the Church Missionary Society, which sent twenty-five members, and the American Presbyterian Mission, which sent twenty-one. There were Americans, Englishmen, Scotchmen, Irishmen, Germans, a Norwegian, Bengalis and Hindustanis, Mahrattas, Tamulians, a Punjabi, a Parsee and a Syrian, as delegates from their Churches. On Christmas Day there was a preliminary prayer-meeting, and on each day throughout the Conference there were devotional exercises presided over by the chairman of the day; prayer and praise were intermingled, too, with the business. The first paper which was read was a most appropriate one on Prayer for the Outpouring of the Holy Spirit, by the Rev. Dr. Morrison, of the American Presbyterian Mission. At the forenoon session on the same day a very admirable paper, on Preaching to the Hindus, was read by the veteran Missionary, Dr. Wilson, of the Free Church of Scotland's Mission, Bombay. It was singularly characterized, not only by profound acquaintance with the subject, but also with deep learning. It forms the most marked contrast to the vague declamation recently put forward by the Bishop of Bombay that can well be imagined. We will hope that when, like Dr. Wilson, he has been forty-four years in the country instead of four years, his views will be largely modified as his experience increases. We propose presenting some extracts from this most valuable and exhaustive paper. The following is Dr. Wilson's description of Hinduism:—

Hinduism, though it has gone through many changes, is still the grandest embodiment of Gentile error. It is at once physio-latrous in its main aspects, and fetish in its individual recognitions of particular objects of power for good or evil; polytheistic and

pantheistic; idolatrous and ceremonious, yet spiritual; authoritative and traditional, yet inventive and accommodative. The lower classes of society it leaves in the depths of ignorance and darkness, without making any attempt to promote their elevation. The in-

dolent and inane, succumbing to its trying climate, it leaves in undisturbed repose. To the curious and inquisitive it furnishes, in its remarkable Schools of Philosophy, systems of combined physics and metaphysics, at once empirical and deductive; and which exercise and yet weaken and pervert the intellectual faculties, and that without any clear recognition of moral obligation and duty to God or man. To the lovers of excitement and amusement it furnishes a boundless store of myths, fables, and fictions. To the active and superstitious it affords a never-ending round of foolish and frivolous ceremonies, which engross most of their time and energies. To the rich, wealthy, and powerful, it literally promises and sells pleasure in this world, with the expectancy of its continuance in those which are hoped will come. Those who love to rove, it sends away on distant journeys and pilgrimages. Those who are morbid and melancholy, it settles on the hill of ashes. Those who are disgusted with the world, it

points to the wilderness. Those who are tired of life, it directs to the funeral pile, the idol car, or the lofty precipice. To those who are afraid of sin, it prescribes easy and frivolous penances, or directs to the sacred lake or river, in which they may be cleansed from all pollution. Those who need a Mediator, it commends to the Guru, who will supply all deficiencies and answer all demands. To those who are afraid of death, it gives the hope of future births, which may either be in a rising or in a descending scale. Those who shrink from the view of these repeated births in human and infrahuman forms, it directs to the absorption of the Védāntist, or the Nirvāna, the totally unconscious existence or absolute existence or absolute extinction of the soul of the Buddhist or the Jaina. Need we wonder that Hinduism has had its millions of votaries, and that, with some conspicuous losses, it has retained them for thousands of years, up to the present day?

Dr. Wilson then declares that "the palmy days of Hinduism are past, never more to return." He observes that it has never altogether recovered from the great Buddhist passion. It has been humbled by Mohammedanism. It has been instructed by our relations with it. "A stream of the Indian people, gathering strength and depth as it goes, is seen entering the portals of truth." In Dr. Wilson's judgment, Preaching of the Gospel is the efficacious instrument for the overthrow of Hinduism. In this he differs from the Bishop of Bombay, who has perhaps not proved the efficacy of it, and can hardly yet have been in a condition to flesh his maiden sword. It is by preaching, the Doctor observes, that access can be obtained to every class of the people, "from the prince on the throne to the sage and pilgrim at the sacred tirtha; to the peasant in the field and to the beggar on the hill of ashes." He then dilates on the importance of the study of the vernacular languages, and dwells with emphasis—which we most heartily endorse—on the duty of commencing this study at once, before health is impaired and engagements thicken. Sanskrit is strongly recommended as an important element to the attention of Missionaries, both foreign and native. So, too, the native creeds and customs are to be examined, that the Missionary may discover what remains there are of a patriarchal faith to which he may appeal, and on which, like Paul at Athens, he may commence his discourse, and conduct his argument on something like an appeal to admitted principles. There follow then some most valuable remarks on the need in all preaching of having a distinctive regard to the under-currents of native thought; but, although they are not without significance for somewhat similar phases of error at home, they apply so especially to India, where Missionaries will have the volume from which we quote, that we pass them by. It may be of more general interest to quote some of the introductions which the venerable Doctor has put forward as specimens by which attention may be secured.

On one occasion I observed a large number of people belonging to a village, which I was passing, engaged in carrying a heavy tree, with the branches cut off, which had been felled by themselves or by the winds. They

put it down to draw breath for a little. Approaching them, I said, "I see a heavier burden still on your backs than that which you have now put down." "What!" they said, "you must be speaking parabolically to us."

"Well, what is the 'burden?'" "It is the wife and children," cried one, evidently expecting my assent. "Oh! no," I replied, "don't say that. Your wife performs more than half the work of the family; and, as for the children, you may have been asking them for years from the idols who could not give them to you, before you got them from God, in the exercise of His own good pleasure." "It is," cried another, "the Sirkar, or Government, which imposes upon us heavy taxes." "Oh! don't," I said, "complain of the Sirkar. With the taxes it levies from you, it furnishes you with roads and bridges, and such like conveniences; pays for a police and army to protect your property and your lives; and maintains a judicial establishment to settle your quarrels and disputes." "What, then, can you possibly mean?" they asked. "I mean," I said, "THE BURDEN OF SIN;" and thus I had at once found my text and an attentive audience. On another occasion, seeing myself surrounded by a large congregation of mendicants, I said to them, "I see a great many lepers here to-day." The eyes of all present were immediately in requisition; and I soon heard the announcement, "Sahib, there are only thirteen lepers here." "Count again," I said; and I soon received the same announcement. A wise man in the company, on seeing me still unsatisfied, sagaciously said, "I think you must be speaking figuratively." "Yes," I said, "THE LEPROSY OF SIN cleaves to you, and if you are not washed in 'the fountain which has been opened for sin and for uncleanness,' it will destroy you." Thus, too, I found a subject for a sermon and a willing audience. To the same congregation, on another day, I began to speak of the sins we commit through the instrumentality, respectively, of the different members of our bodies. When I came to the "eyes," I was cut short by a man, who showed how attentively he had been listening to my address, by his remarking, "These are sins of which I have not been guilty, for I was born stark blind." Then I showed him that the sins I had mentioned had proceeded from his heart through other organs of his body. Being at a loss for a congregation in a certain village, I went up to a goldsmith busily engaged in

his work, and put to him the question, "What is better than gold?" He was astonished at the question, and firmly said, "There is nothing that is better than gold." A young man who was the first to join the party said, "A diamond is better than gold." "I think the Sahib has something else in his eye than either gold or diamonds," exclaimed another auditor. "You are right," I said to him. "Wisdom is better than gold." "Wisdom better than gold!" cried my friend the artisan; "if you mean to say the means are better than the end you are right, for if you have wisdom you will get gold, but not otherwise." I stuck to my proposition and appealed to a wise king who dwelt in the country which lies on the other side of Arabia, who had said, Wisdom is better than gold, understanding is better than gold, &c. A call for an expression of opinion was now made to the fast-collecting assembly; and the decision, by a large majority, was in favour of king Solomon. I enumerated some of the sciences, and on receiving from the congregation the unanimous finding that "The knowledge of God is the most important of the sciences," I was permitted to discourse at length on the Existence, Perfections, Works, Words, Law, and Salvation of God through the Lord Jesus Christ, His only-begotten Son. "What is your usual employment?" I said one day to a man sitting at the road-side, at the entrance of a village. "My employment," he replied, "is that of going forwards and coming backwards. I am the postman, and carry the bags three kos forwards, and bring them three kos back again every day." Encouraged by my friendly inquisitiveness, the postman then asked, "Pray, what is *your* employment?" "It is that, I trust, of going forwards," was my reply. Our conversation then proceeded much as follows:—"Where are you going? To Surat?" "Beyond it (*palikade*)." "To Baroda?" "*Palikade*." "To Disa?" "*Palikade*." "To Ajmir?" "*Palikade*." "To Persia?" "*Palikade*." "To another world?" "You have found out my meaning at last." I then had the way prepared for me to discourse to him and others gathered around us on "The Christian Pilgrimage."

Further on, Dr. Wilson remarks that to no part of his labours does he look back with more interest than to his itinerations. It was during them that he first came into contact with a considerable number of the converts of the Mission to which he belongs. It is his conviction also—and the conviction of so able and experienced a Missionary will be listened to by all intelligent men with respect—that Christianity "will, and that," he thinks, "at no distant day, triumph" in India. Unlike the Bishop

of Bombay, he is conscious of the great things which have been already accomplished. To his apprehension—

The Sun of Righteousness, with life and healing under His wings, is gilding the tops of India's mountains, and will grow and spread and shine more and more unto the perfect day. The Melá and the Jatrá are losing their wonted attractions, and are obviously passing into mere secular mercantile gatherings. The streams of the Indus, the Yamuná, and the Ganges, are beginning to be looked to as fraught only with natural blessings; and in the matter of cleansing from the stains of guilt and its pollution, they shall ere long be forsaken for that fountain

which has been opened for sin and for uncleanness, while in the cross of Christ shall be seen the great and only atonement. The gods that have not made these heavens and this earth shall perish; and the cry of those that are mad on their idols shall grow faint and die; while there shall be heard throughout the wide extent of India, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders saying, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH.

This was followed by two most useful papers by the Rev. Jagadeshwar Bhattacharya, of Bengal, and by the Rev. Dr. Mather, of Mirzapore, on the same subject. An interesting discussion arose out of them; but we are compelled to pass it over.

In the afternoon conference of the same day, the subject taken up was "Preaching to the Mohammedans." The remarkable feature connected with it was that it was introduced by two well-written papers, the production of native converts. Many years ago, Imad-ud-Din and Safdar Ali were fellow-students and zealous Mohammedans. They both took part in the discussions at Agra with Messrs. Pfander and French. On account of their learning, they both received the title of Maulavi, corresponding to D.D. among Christians. Both subsequently embraced Christianity; and on this occasion presented papers in support of the faith against which they had once so bitterly argued. In the paper by the Rev. Imad-ud-Din, he urges that Mohammedans require a book written for them in proof that the Bible is the Word of God. A brief commentary, explanatory of foreign idioms and similes, is needed to preserve them from making "stupid objections." He also dwells upon the importance of those who preach a new birth exemplifying their own new birth. Finally, he observes that those who preach in the city streets should be "strong, full-grown Christians," able controversialists, otherwise books and written arguments are preferable. Finally, the duty of dwelling with Mohammedans in love is enforced. "It is of no use to go near them to preach, and then live far off from them." From the paper of Maulavi Safdar Ali, who is an Extra-Assistant Commissioner at Jabulpur, we take the following extract regarding those who are known as Sufis, Mashaikhs, Faqirs, and Darweshes. Although many of them are admitted to be worldly men, intent on securing much riches and worldly honour,—

Yet there is no doubt that, among these and among their disciples and inquirers, there are many men who truly love God and earnestly desire to obtain His favour, and who practise on this account exceedingly severe austerities, and engage in labours night and day. They leave the world, and wander about in the jungles, hungry and thirsty, lamenting their ignorance of God and His will, and continue every moment in disquietude and unrest on this account. And although they have derived from their leaders many fanciful notions of the ancient philosophers, and beholding certain wonderful phenomena (such

as those of Mesmerism) have been misled to regard them as miraculous and beneficent manifestations vouchsafed by God as confirmations of these fanciful notions, and thus fall into error; yet their inquiries and spiritual longings are not satisfied. These longings God has aroused in these people in various ways, and to a much greater extent than among other Mohammedans, and has in His wondrous wisdom caused very much of His Holy Law to reach them, and produced in their hearts a constant and deep conviction of sin and ignorance.

We think our readers will be glad to receive these views of accomplished native gentlemen, as to the best means for the conversion of their brethren. The subject was continued by the Rev. T. V. French. In a most striking manner he pointed out the increasing difficulties of Mohammedan controversy, through the strenuous efforts now made by the champions of Islam to disparage the Bible. While the reading of the Holy Scriptures is strictly forbidden, often under severe penalties, books in which it is maligned by the blackest and foulest expressions are encouraged. After some very valuable remarks on the mode of procedure necessary, he observes:—

We make small way so long as the arena into which we challenge or are challenged is that of logic, metaphysics, laws of evidence of human courts, instead of setting men face to face with the living oracle and the Spirit's ministration; with God the righteous Judge, the voice of the Son of God, the convincing and new-creating Spirit. The heart-breaking ministry of the Baptist is deeply needed. The way in which the Mohammedans writhe and wince at this teaching seems to show that they are amenable to it. The "Tam-bih-ul-ghâfileen," published at Cawnpore before the mutiny, showed, by the celebrity and wide circulation it acquired, that a searching call to repentance may yet, from the lips of some divinely-commissioned Elias, be destined to find its way to the ears and hearts of the Moslem: to be followed by the still small voice of the Spirit's witness to Jesus and His Cross. One of my students, who is an

Afghan, tells me how well he remembers a preacher (Mohammedan, he believes) coming to the village in which he lived near Jellalabad, and preaching repentance in thrilling tones, rousing the whole village people, who assembled in crowds, weeping and groaning, confessing their sins and pledging themselves to amendment of life, purer and more constant worship, stricter obedience, &c. The effect of this was long continued, he told me: and in case of any becoming remiss and falling back, they would expostulate one with the other, and recall each other to act on past impressions. Such an instance of Mohammedan revival, which my informant very simply described, though never accustomed to hear of Christian revivals, struck me as worth remembering, and as suggestive of another method of preaching than that we often adopt.

This paper was followed by one on the Mussulmans of Bengal, read by Dr. Murray Mitchell, of the Free Church Mission. He commences by observing that—

The Mohammedan population of India has generally been reckoned about thirty millions.* The estimate is certainly below the truth. In Bengal alone the Mohammedans probably amount to one-third of the inhabitants; and, as Bengal is now believed to contain upwards of sixty-six millions of peo-

ple, the Mohammedan portion cannot be under twenty-one millions. This is a great and important field of labour—the greatest in the world—the Turkish empire itself hardly containing more than fifteen or sixteen millions of followers of Islam.

He urges another consideration to prove the importance of India, and of Bengal in particular, as a field of labour among the followers of Islam, that is:—

That here Mohammedanism is full of life; attacking the Gospel, rather than waiting to be attacked. We have lately heard much about the revival of Islam; and writers like Palgrave tell us that throughout the Turkish empire the stern exclusiveness and bigotry that marked the Moslem of former days are rapidly rekindling. We are assured that Turkish statesmen think it well, for political reasons, to fan the flame. But if there be a Mohammedan revival anywhere, demanding

the earnest attention of Christians, it is in India it is most clearly perceptible. We have been too ready to assume that all over the world Islam—like the Turkish empire—was a sick man slowly dying. I am no alarmist, and there has been, both here and at home, sensational writing on this topic from which I dissent; but the facts of the day certainly seem to prove that before it perish—as perish one day it must—Islam may yet convulse all Asia, if not all the world.

After explaining how it was that Mohammedanism spread so rapidly in Bengal between 1203 and 1527 A.D., and drawing a painful picture of their social and religious degradation which leads them to participate in the idolatrous worship and ceremonies

* Or one-tenth according to others.

of the Hindus, he dwells upon their ignorance and the fanaticism of the higher classes. Of converts they make very few; but by the reforming influences of Wahhabi and similar agencies, during the last thirty or forty years, their strength has been doubled. In Dr. Murray Mitchell's opinion, the conjuncture is a grave one, which Missionaries ought earnestly to ponder; and so ought Government, and so ought the Hindus. One-third part of Missionary effort he declares ought to be directed towards the followers of Islam. It is a work which has hitherto hardly been attempted.

This most interesting address was followed by one on "Preaching to the Afghans," by the Rev. T. P. Hughes, of the Church Missionary Society. We make the following extract from it:—

Amongst our Afghan converts there have been men who have done good service to Government.

When Lord Mayo wished to send some trusted native on very confidential and very important service to Central Asia, it was an Afghan convert of our Mission who was selected. Subadar Dilawar Khan, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snows, a victim to the treachery of the King of Chitral. His last words were: "Tell the Sarkar that I am glad to die in their service; give my salaam to the Commissioner of Peshawur and the Padri Sahib."

Some three years ago an officer employed on special service of inquiry as to the doings

In the discussion which followed, the Rev. W. Calderwood, of the American Presbyterian Mission, mentioned the following remarkable incident connected with Mohammedan Missionary effort:—

Some five years ago, we had what we have been accustomed to call the *Mohammedan Revival*. A Moulvi, coming, I think, from Delhi, visited us and spent several months in preaching in the cities and larger villages of the district. It was said that a few years ago he went on a pilgrimage to Mecca, and while there the Divine Being appeared to him and asked him what was his great desire. His reply was that he might receive an eloquent tongue with which to propagate the Islam Faith, and this gift was at once bestowed upon him. I was told he drew large crowds of listeners wherever he went, whom he often moved even to tears; and that he often spoke very bitterly against the English. He was credited with saying that "all who serve the English *shall share with them their Heaven!*" This saying has become a proverb among the Mohammedans there. Within a few weeks after he commenced his efforts in our district, it was said he had raised over

of the Wahabees, wanted a trustworthy man to send to ascertain the number and condition of those families who now reside at Palori, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking.

In the Umbeyla war of 1863, it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christian converts of our Mission.

Yes, Christianity is (according to the political ideas of some) dangerous, but surely it is *useful*! Oh, when will our Government learn that Christians are the best subjects, and the propagation of Christianity most conducive to the best interests of the State?

a hundred thousand rupees towards the erection of a Juma Masjid in the city of Saharanpur. Whether this was an exaggeration or not, it is certain that a Juma Masjid has been built, said to have cost over two hundred thousand rupees, which is by far the most beautiful and imposing edifice in Saharanpur. And this, it was reported, was the fifth large Masjid, not to mention a score of smaller mosques, which this man had caused to be erected since his visit to Mecca. A state of unusual disquietude now exists among the Mohammedans, which may subside in such a way as to confirm and establish that religion among us; but if in the present state of affairs the influence of the true religion could be brought powerfully to bear upon this community, the final result of the Mohammedan Revival might be the great furtherance of the Gospel. With the increased activity of the enemy, it is not wise to relax our efforts, but the contrary.

The Rev. G. Kerry, of the Baptist Missionary Society, was disposed to take a more favourable view of the Mohammedans in Eastern Bengal than Dr. Murray Mitchell

had done, and adduced some interesting accounts of extensive purchases of the Holy Scriptures by the Mussulmans at a large Mela in the Backergunge district.

At the evening session, the question of Itinerancies was taken up. Babu Koilas Chunder Bose dwelt on the importance of non-controversial teaching. He also observed, "Truth should be taught in a manner suited to the genius of the people. A Brahmin sits when teaching; he reads in a sort of chaunt; his manner is half dramatic." He was also anxious that unpaid preachers should go forth; they would have double force.—We trust they will be found.—The Rev. T. J. Scott, of the American Methodist Mission, showed how successful such a preacher had been in Rohilkund.—With this discussion the first day of the Conference terminated.

The discussion of the second day was on the subject of "High Mission Education." It was introduced by a most able and thoughtful paper, written by our valuable Missionary, the Rev. S. Dyson, of Calcutta. We abstain from making extracts from it, because we should be doing serious injustice to the connected reasoning, by which he upholds the worth and importance of High Education as a branch of Missionary enterprise. The various objections commonly made against it are discussed in a temperate and, we think, often conclusive manner. Mr. Dyson is sanguine that ere long Missionary educationists may hope to see their labours carried on "under more favourable, or at least under less unfavourable, auspices."

For the same reason we must pass over a valuable paper by the Rev. William Miller, of the Free Church of Scotland, Madras. Such documents need to be read in their entirety, not in mutilated fragments. The thoughts in them are already condensed, and a partial presentation of them would be unfair both to authors and readers. As might be anticipated on a point so hotly controverted amongst Christian men, very earnest and protracted discussion arose.—The Rev. T. Evans, of the Baptist Missionary Society, maintained that to impart secular education is not the work of the Missionary. He doubted the theory of higher education, as being in any way conducive to conversion. He wished to know how many of the B.A.'s from Missionary colleges have embraced the Gospel of the grace of God.—The Rev. Dr. Johnson, of the American Methodist Mission, on the other hand, held that "schools are almost the only door to very great numbers among the Hindus and Mohammedans." He also attributed the openings for Zenana work, through the providence of God, very largely to this agency. He found Hindus and Mohammedans educated in Mission Schools robbed of their prejudices against us.—The Rev. T. Smith, of the Baptist Missions, argued that the Apostles did not establish schools, but preached in the synagogues. He doubted the propriety or advantage of teaching Christianity contrary to the wishes of parents in Mission Schools.—The Rev. C. N. Banerjee, B.A., of the London Mission, thought the school system a direct Missionary agency. A Missionary could preach the Gospel in the class-room as well as in streets and markets—perhaps better. Converts from Mission Schools were the only persons capable of coping with the Brahmo Somaj, and to defend Christianity among intelligent natives. He was himself a fruit of the system. While he rejoiced to see so many of all sorts gathered into the Church of Christ, he thought educated natives indispensable to the Church.—Dr. Valentine, of the United Presbyterian Mission, argued that if schools ought to be given up, so ought his medical mission.—The Rev. G. G. Gillan, Presbyterian Chaplain, was against "the higher education of heathen minds as a chief Missionary agency."—The Rev. J. G. Gregson, of the Baptist Missions, was also against educational Missions. Recently he had found himself the only preacher at a Mela.—Dr. Wilson, of Bombay, held that Missionary institutions and colleges were an indispensable portion of Mission agency. He had used preaching. He had used the press. He had used Vernacular Schools. He had for forty years been connected

with a high school and college, and rejoiced at it. This college had had its own direct fruits in the conversion and education for the Christian ministry and Christian agency of Parsees and Brahmins. A most distinguished medical graduate of the Bombay University, who had received his education at the Free Church College, had embraced Christianity, and so had others during the last few years.—Dr. Murray Mitchell had come out with no preference for education. Individually, he preferred preaching and tract writing to education. He had not chosen the latter because it was the most pleasant, but because he had believed it to be a most valuable and important agency. He dismissed somewhat contemptuously the notion that natives are deceived by Mission Schools: the objection was really childish. St. Paul printed no tracts; but are Missionaries not to use the press? Why should not young men be converted in colleges? If conversions are few, the causes should be sought out, and if possible removed.—The Rev. J. Kennedy, of the London Missionary Society, advanced views similar to those of Dr. Mitchell.—The Rev. J. Small, of the Free Church Mission, Bombay, held that it was impossible, with the pressure brought to bear on institutions since their connexion with Government, to devote much time to earnest exhortations and appeals such as were made in former days by Anderson of Madras; consequently, immediate conversions could not be looked for.—The Rev. Mr. Kellogg, of the American Presbyterian Mission, doubted whether so much attention should be given to educational institutions.—The Rev. Mr. Wynkoop, of the same Mission, also thought that a large part of the energy and talents of Missionaries engaged in the higher education had been misdirected. He preferred direct to indirect means. “If we Christianize, we shall effectually educate. If we educate, we may not Christianize.”—The Rev. J. Barton, of the Church Missionary Society, admitted that, measured solely by numerical results of direct personal conversion of students, the success of educational agency was not such as to justify its continuance. Again, he thought that, as to the raising up of a Native Ministry, the result could hardly be deemed satisfactory. Still, he placed much value upon the agency. His experience had not led him to feel any difficulty, practically, in finding room for evangelistic teaching. He thought the Societies should maintain, and as far as possible strengthen, their position as an educational agency.—The Rev. Dr. Morrison, of the American Presbyterian Mission, considered teaching the hardest kind of Missionary work. He had found that it had been most helpful to him in the acquisition of language. In his judgment education was a legitimate way of preaching the Gospel. By education all classes are reached; they cannot all be got at by bazaar preaching.—The Rev. J. Vaughan, Church Missionary Society, when he arrived in India, was most strongly opposed to Missionary Schools and Colleges. Now, after seventeen years’ close observation, he had arrived at the deliberate conviction that his first impressions were wrong. He held now that school-work was a most valuable and important part of Missionary agency. He was not fitted for it himself; he thought it one of the hardest and most trying points of Missionary labour. The Gospel was to be preached to *every creature*. If Missionary labours were confined to street preaching, respectable natives would never hear the Gospel. He maintained that very direct results had flowed from education. He mixed much with the educated classes, and could testify to the value of educational agency upon their minds. He then related some remarkable instances, which we quote:—

I could tell you of many more who have visited me at my house and told me the same thing: they believe—sincerely believe—but lack the courage to confess Christ in His own appointed ordinance. A very remarkable in-

stance of this kind of influence I cannot but relate, inasmuch as it strikingly illustrates the way in which God makes use of this agency for His glory. Some fourteen years ago, a pupil trained in one of our schools left

the institution a secret believer in Christ. He had a bosom friend who had not been trained in a school of this kind. This friend was bitterly opposed to the truth. When the believer commended Christ to him, he scoffingly rejected the idea of bowing before the Crucified One. The believer then took him aside. "Come with me," said he, "and

listen to the words of this Book." He read to him the Word of Life. As he read, the heart of his friend was softened; gradually conviction fastened upon him; he became an earnest believer, and he is now, I rejoice to say, a devoted minister of Christ. But alas! alas! he who brought him to Christ is still outside the fold.

We have thought it well, in a matter of so much interest, and on which opinions so different are entertained, to furnish a brief *resumé* of the views expressed by each and all. To the very utmost of our power we have striven to do so with impartiality, selecting as best we could the salient points in each address. It has of course been impossible to produce all the arguments adduced in support of the statements made, but we think friends in England who have not access to the Report will be able to form a reasonably fair judgment of the whole. It will be seen that the opposition to Higher Education rests mainly with the Baptist Missionaries, although not exclusively with them, while the large majority of the brethren insist upon its value. We would not impugn the force of the statements made by these gentlemen, but it is permissible to remark that none in the annals of Missionary enterprise in India were more conspicuous for successful secular teaching than Carey, Marshman and Ward; nor have we heard that it detracted from their excellence as Missionaries. They were Professors in Government colleges, earning high encomiums from State officials in very difficult times; but Dr. Carey was as much at home on the top of a hogshead in the bazaar as he was in the college class-room. Our own verdict might be couched in the concluding words of Mr. Vaughan:—"Dear brethren, let us despise no part of our Mission machinery; let us rejoice in all." If any portion does not always work quite as successfully as it ought, let us mend it and improve it, not destroy it.

In the afternoon session of the second day the subject of the Brahmo Somaj was taken up; it was introduced by a most admirable paper written by the Rev. R. Jardine of the Church of Scotland Mission, Calcutta. It furnishes such a comprehensive amount of the whole movement from its origin to the present time that we trust we shall not be thought guilty of an undue liberty by transferring it to our pages *in extenso*. We do so with most sincere acknowledgment to the author for this most important contribution to Missionary information, which we are most anxious to disseminate as widely as possible through the Church at home. Had it been possible to have communicated with him, and to have solicited permission for the insertion of his valuable essay, we would not have failed to have sought it at his hands.

In presenting before this Conference some account of this well-known religious movement in India, I shall begin by mentioning some important events connected with its history, especially during the last ten years. Every one is quite familiar with the name of the famous Rajah Ram Mohan Roy as connected with the beginning of this important movement. It was about the year 1830, just three years before the death of this eminent man, that the Somaj was first established. About one decade after its establishment, or in the year 1841, Baboo Debendra Nath Tagore became a leader of the Somaj, and under his leadership considerable progress was made towards separation from orthodox

Hinduism. The work of Rajah Ram Mohan Roy, although in some respects perhaps more valuable than that of any of his successors, appears to have been chiefly *destructive* with reference to existing Hindu religious customs and beliefs. He did not form a *sect*; he did not establish a *system* or mode of worship. This work was accomplished by Baboo Debendra Nath Tagore, and in him we have consequently the immediate founder of the Somaj as an organized body with a peculiar form of public worship.

Only a few years before the beginning of the decade which is now terminating, about the year 1857, the Somaj was joined by a young man who has since occupied a pro-

minent position as a leader of the movement. Baboo Keshub Chunder Sen (for it was he) continued for a few years in connexion with the Somaj of which Baboo Debendra Nath Tagore was the leader; but about the beginning of the now-expiring decade influences were at work which finally led to a separation. The Brahmo Somaj in its entirety may be looked upon as a development of Hinduism brought about chiefly by the influence of the contact with minds of another race and another religion. Now, as in every society of man, so in this Somaj, there arose a party who wished to advance more rapidly than others were willing to follow. The young men of the Somaj were not satisfied with the amount of the separation which as a body they had effected from orthodox Hinduism: the old men, being naturally more conservative, thought that enough had been done for the present, and that time should be allowed to accomplish those changes which they foresaw must ultimately take place, and which the younger members of the Somaj wished to bring about at once. Matters were brought to a crisis in the year 1865. In that year Baboo Keshub Chunder Sen presented to Baboo Debendra Nath Tagore three propositions with reference to the management of the Somaj, signifying that, unless these were complied with, he and those who agreed with him should feel themselves necessitated to separate from the existing Somaj and form one for themselves. These propositions were:—

"1. That the external signs of caste distinction—such as the Brahminical thread—should be no longer used.

"2. That none but Brahmos of sufficient ability and good moral character, who lived consistently with their profession, should be allowed to conduct the services of the Somaj.

"3. That nothing should be said in the Somaj expressive of hatred or contempt for other religions."

The first of these propositions was too radical and progressive for the conservative party of which Debendra Baboo was the leader, and consequently was rejected. The result was a separation in that same year between the two parties, and the formation of the Brahmo Somaj of India, of which Baboo Keshub Chunder Sen has since its commencement been the acknowledged leader.

With reference to the *sources* from which these three leaders of Brahmoism appear to have received this inspiration there is a striking difference. Rajah Ram Mohan Roy,

by the publication of the "Precepts of Jesus," plainly indicates that he looked upon the teachings of our blessed Lord and Master as being the supreme guide to life eternal. Baboo Debendra Nath Tagore appears never to have advanced beyond the national scripture of the Hindus, and his followers still wish to identify themselves with Hinduism. Baboo Keshub Chunder Sen has proclaimed eclecticism to be the principle of his search after truth, professing his willingness to accept truth from whatever source it may be obtained. Thus, of these three leaders of the movement, the first approached most nearly to Christianity; the second is most national, and consequently most exclusive; the third is, in a sense, the most comprehensive.

The Adi Somaj, under the leadership of Baboo Debendra Nath Tagore, has recently exhibited a tendency to retreat even from the very moderately advanced position which they formerly held. There is manifestly a desire to be considered Hindus in religion as well as nationality, and yet to present to the world a somewhat reasonable religious faith. Hence we have had defences of what is called Hinduism, but of a Hinduism "developed," modified into a somewhat defensible form, not of what would be recognized as Hinduism either by the great mass of the ignorant people or by the great mass of the learned Brahmins of India. Considering this position which they have taken, we should say that the influence of the Adi Somaj as a religious movement is about exhausted.

In the history of the Progressive Brahmo Somaj, and especially of its leader, there are a few salient historical points to which I shall refer. On the 5th May, 1866, Baboo Keshub Chunder Sen delivered a lecture in Calcutta upon "Jesus Christ: Europe and Asia," which approaches perhaps more nearly than any other of his published utterances to the faith of his great predecessor, Rajah Ram Mohan Roy. From this lecture one would suppose that he was almost a Christian. But, as if startled by his boldness, and perhaps made to feel by his fellow-countrymen the difficulty of moral courage, he appeared desirous of retreating from his position, for in a lecture upon "Great Men," delivered on the 28th September of the same year, we find him advocating a theory which implicitly places Christ upon the same level with other benefactors of their race.

His visit to Europe in 1870 has no doubt produced a very considerable influence upon the position of the Somaj, and as we are now

chiefly interested in the present position and prospects of this religious movement, I shall devote the remainder of my paper to their consideration.

I have said that the principle by which the Progressive Brahmos at first professed to be guided was eclecticism, and although the same may be said of them now, it must be with a qualification. The principle of eclecticism implies that no single scripture is *authoritative*, but that the individual who is in search of truth must choose from all sources what is true and good. To do this implies a power in the individual to discriminate between the true and the false, the good and the bad. But if an individual is possessed of this power, it seems a very natural and easy inference for him to make that he may himself have an intuitive knowledge of truth and good. In fact, the claim to this intuitive knowledge is a necessary condition of eclecticism. Hence there is a probability that a system of eclecticism will very soon transform itself into one in which individual intuition is considered the great source of religious knowledge. Such appears to have been the case with the Brahmo Somaj, and perhaps this result has been hastened by the intercourse between the leader of the movement and the theists of England. There appears to be a tendency to separate themselves farther than ever from every historical religious leader and religious record, and to place greater importance upon that inward mystical intuition which at various periods and places of the world has been a prevalent religious phenomenon. How much of this tendency is the result of moral cowardice, and how much of national prejudice, and how much of sincere conviction, it would be difficult to say.

The bringing forward of individual intuition as the great source of religious knowledge and life has the same effect and the same tendency in India as elsewhere. Religious intuition is unquestionably an important principle in human nature; but when not corrected by something more stable, it is simply identical with the uncontrolled religious imagination of the individual. Hence mystics have nearly always been wild, unreasonable enthusiasts, under the control of whatever freak of religious fancy happened to predominate. And the mystics of India, for the theists of the Bramho Somaj are such, appear to show very much the same tendency.

That the eclecticism of Progressive Brahmos

has passed into mysticism, and that this mysticism seeks to disconnect itself from every historical standpoint, appears from certain events which have occurred during the present year. The Rev. C. H. Hall, a Unitarian Missionary of Calcutta, being, without doubt, desirous of bringing the Brahmo body nearer to Christ, became himself a member of the Somaj, calling himself, as indeed he always had a right to be called, a Christian theist. From his position, however, the leader of the Somaj decidedly shrunk, and wished it to be distinctly understood that he was not a *Christian* theist but a *pure* theist, thus denying the connexion of what he believes to be the true principles of religion with the person and life of Christ. The prominent members of the Somaj appear to have endorsed the action of the leader, and thus shrink, not only from Christianity, but from the position of their great leader, Rajah Ram Mohan Roy. What may be the final issue of affairs time only can tell.

For the information of those who are not acquainted with the special doctrines of Brahmoism, the following extracts from Brahmo publications will be useful:—

1. "Whether we look up to the heavens, or whether we look round to the various objects lying scattered in the amplitudes of nature, every object tells us that the Creator of the Universe is One; all historic life, all creation tells us that He who guides the Universe and the destinies of nations is One and Infinite."—K. C. Sen's "English Visit," p. 552.

2. "To believe in the Fatherhood of God is to believe in the brotherhood of man; and whoever, therefore, in his own heart and in his own house, worships the true God daily, must learn to recognize all his fellow-countrymen as brethren....Declare a crusade against idolatry and...the very sight of that will drive caste to desperation."—"Lectures and Tracts" by K. C. Sen, p. 211.

3. "If every individual were to realize this great fact, and feel that God is near to him as *his* Father, while as the Universal Father He looks to the grand purpose of the universe as a whole,—then, but not till then, would religion be a source of comfort on the one hand, and of purity on the other."—"English Visit," p. 164.

4. "There is something in the Bible which has staggered many who stand outside the pale of orthodox Christianity, and made them inimical to Christ: I mean His sublime egotism and self-assertion. It is true, Christ

says, 'Love God and love man, and ye shall inherit everlasting life;' but does He not also say, '*I am the Way, I am the Light of the world?*' Does He not say, 'Come unto *Me*, all ye that are weary and heavy laden, and *I* will give you rest?' He who said that the only way to eternal life is the love of God and the love of man, also says, '*I am the Way.*' Jesus Christ, then, truly analyzed, means love of God and love of man."—*Ibid.*, p. 240.

5. "It would be an insult to the majesty of God's throne—it would be a blasphemy against Divine Mercy to say that He will wrathfully condemn any sinner to eternal perdition."—*Ibid.*, p. 175.

6. "If we pray in a humble spirit, if we kneel down and open up the depths of our hearts, our longings, our sorrows, our afflictions, unto the One Living God, He who is plenteous in mercy will hear us, and grant our prayers."—*Ibid.*, p. 68.

7. "In the religion of the world man is his own guide, and, to a great extent, his own saviour. He depends upon his own faculties and powers for the attainment of truth, and for deliverance from sin. Its prayer is—that man's will may be done on earth in the name of God. (In the religion of heaven) God's will is absolute and immutable law, and His judgment final and irreversible."—"Lectures and Tracts," p. 100.

8. "True penitence humbles man to the dust, and makes him put his entire trust in the Lord for the purpose of salvation. As such, repentance is essential to faith; for not till man's proud head is humbled down under an overpowering sense of his own unworthiness would he cling to God's feet—not till he distrust himself would he trust the redeeming and all-sufficient grace of God. Repentance begins the good work of conversion, which faith and prayer carry on. By opening the eyes of the sinner to his iniquities, it fosters a longing for deliverance; faith and prayer act as guides, and safely lead the penitent sinner into the kingdom of heaven, where he is regenerated by Divine Grace."—"Lectures and Tracts," p. 116.

With reference to the number of Brahmos in India, it would be difficult to form an estimate. Two years ago the number of Somajes throughout India was put down at eighty-five. At the present time the number is probably over one hundred. The meaning of this simply is that in places where Somajes are said to be established there is some person or persons, more or less imbued with Brahmo principles, making attempts to ex-

tend those principles amongst others. But this gives us little indication as to how far the principles of Brahmoism have penetrated, or how thoroughly they have been received even by those who profess them. And there is great reason to fear that the number of those who have entirely given up idolatrous practices in consequence of their acceptance of Brahmoism is very small indeed.

I wish now to make some remarks with reference to the position which the Christian Church should assume in looking at and judging of this movement. There is undoubtedly much in it which we can approve, and for which we ought to be thankful. It appears to be to a very great extent the result of the influence of Christianity upon Hinduism. It may not be such a result as we could wish to see; but if it be such a result as God in His wisdom has seen fit to permit, are we not bound to recognize it as being in its time and place good? It has taken a firm stand against idolatry, and in this we may heartily wish it success. It has proclaimed the abolition of caste distinctions as one of its leading aims, and in this we may sincerely concur. It has recently directed its energies to the amelioration of certain social evils involved in Hindu marriage customs, and we have all rejoiced at the measure of success which has crowned its efforts. It has exerted all its influence against the tendency to materialism and positivism which in some places has prevailed, and every Christian may surely be thankful that there is in India a body of men exerting such an influence. It has proclaimed as its great principles the universal Fatherhood of God and Brotherhood of Man, and we may heartily recognize the value of these principles, since they occupy such a prominent position in the teachings of our own great Master. As far as concerns all these features in the character of this movement, I think that we are bound, as followers of our Master, to stretch out the right hand of fellowship and encouragement and wish it God speed.

But there is also unfortunately a dark and unfavourable view of it which we cannot but take, and to this let me now call your attention. The essential point of this lies in the relation between Brahmoism and—not Christianity, but—Christ. We have seen already that even the Progressive Brahmos have manifested a most decided shrinking from Christ, at the same time accepting many of the truths which originated with Christ, or which have been established in the world by

Christ. While making this statement we must acknowledge the many eloquent and grateful admissions which have been made by some leading Brahmos of the immense obligations under which the world lies to Christ. They have admitted that He is well entitled to be called our Elder Brother, the most glorious Son of God. But while acknowledging that some leading Brahmos have made such admissions regarding Christ, we cannot be blind to the fact that they have never accorded to Christ that position with reference to human salvation which we believe He occupies. Christ said, "Come unto *Me*, all ye that are weary and heavy laden, and *I* will give you rest." I have never seen the plain meaning of this passage acknowledged as a truth by any Brahmo. Christ said, "*I* am the Way, the Truth, and the Life!" but no Brahmo has ever accepted that statement as true in any sense in which it is accepted as true by a Christian. But this and other similar statements regarding the connexion between the *Person* of Christ and human salvation, contain the *essential point* of Christian faith. And as long as we accept the gospels of the evangelists and the epistles of the Apostles, as containing a faithful account of the principles of Christianity, we must look upon Brahmoism, in its present form, as being wanting in that central, essential element which has been the life of the Christian Church from the beginning. While, therefore, we may gladly rejoice that a large body of people in India have accepted so much that is true and good, we cannot but deeply lament that they continue resolutely to maintain their position of separation from Him who was, is, and continues to be, the Light and the Life of men.

With reference to the future of this religious movement we should not perhaps speak very decidedly. But yet, judging from the analogy of history, there are some general statements which I think we may safely venture upon regarding the future prospects of Brahmoism. If we inquire what it is that has preserved Christianity in its unity and life during its long and chequered history, we shall find, I think, that it is its connexion with an historical person. Speaking upon ordinary human principles without reference to any high religious meaning, such a connexion appears to be essential to the preservation of the life of any religious system. All the great religions of the world have been connected with some historical person, with whose name they have been specially asso-

ciated. But Brahmoism professes to repudiate all such connexion—its leaders wish to be called *pure* theists. There is, therefore, no bond of union amongst them except a set of ever-varying metaphysical and moral doctrines—true and good, some or all of them may be, but still they depend upon that continually changing religious imagination of individuals called intuition. Now, such being the case, there appears to be a twofold tendency and a twofold danger connected with the future of this movement. In the first place, there is a danger that it will split upon the rock of individualism—each one asserting his own so-called intuitions to be the whole truth which should be accepted. If this tendency prevail, the whole body will soon fall to pieces, in consequence of the discordance occasioned by the self-assertion of individuals, and gradually sink into the great mass of Hinduism from which it has sprung. There is a second danger to which the movement is liable, which is suggested by the name "*hero-worship*." Every great body of men must have some leader—the majority of men are incapable of thinking or judging for themselves in matters of importance, and especially in religion. And, consequently, if Brahmoism is to comprehend a great number of the Hindu people, there is almost a certainty of its being degraded into the worship of some leader of the movement. In this case it will sink into the position of an insignificant sect such as that which was founded by Chaitanya. These, I believe, are the two leading forms in one or other of which Brahmoism is likely to degenerate, unless it advances from the position which it now holds.

But I think that there is a more hopeful view of it which we may entertain. We must remember that Brahmoism, as it at present exists, is simply the superficial outcome of a very widespread and radical change which has been going on in the Hindu community for the last half century. Western influences and western education have not been exerted in vain upon the minds and lives of our Hindu brethren. Great changes have taken place in their social customs, intellectual condition, and religious beliefs. An attempt to enumerate these changes is needless; we are all more or less familiar with them. The influences which produced these changes are still being exerted, and will continue to be exerted as long as British enterprise and Christian philanthropy continue to be what they now are. We are consequently bound to believe that the great series of changes and

movements, intellectual, social, and religious, which have had a temporary efflorescence in Brahmoism, will continue to go on and produce fruit—let us hope better and truer than what has yet been produced. And what is more, I think we have good ground for believing that in future the progress of this movement, if it progresses at all, must be more and more towards the Christian position. I have already pointed out the twofold danger which besets it—a Sylla and Charybdis, which can only be avoided by a closer connexion with Him who is the Light that lighteth every man that cometh into the world. There are already some few signs of

a tendency in this direction, and the leaders of the movement will, before very long, be compelled to go either one way or another; either to approach—I do not say Christianity, for that is a very indefinite term in the present day, but—Christ, or to recede from Him as the Adi Somaj have already done. If they take the former course, let us hope and pray that they may be wisely guided in the way of life. If they take the latter course, they are bound to sink into the obscurity of Hinduism from which they have sprung, and others will be chosen to carry on the great work for which they have proved themselves incompetent.

An interesting discussion ensued, in which many of the brethren took part. We can only find room for the remark of the Rev. J. Bhattacharjya, who thought that Brahmoism could not stand long. Christianity has the Bible; Mohammedanism the Koran; but Brahmoism has nothing. Some of its members would embrace Christianity, while others would go back to Hinduism. It is not from undervaluing the work of Female Education, which formed the subject of the evening session, that we pass it over; but the very fact that Mrs. Winter, whose admirable paper was read, contemplated sending a blank book with only these words, "The success of Zenana work depends on silence," is most expressive. The motto which she did select was, "I see but two things—Misery and God." She urged the Conference not to spend time in discussing "Missions to Women," but in silent prayer to God on their behalf. Still there are many excellent thoughts in her paper, and some information.—Miss Brittan, of the American Mission, testified in her paper to the desire of Native gentlemen for the education of their women. This was followed by a paper from the Rev. D. Herron, of the American Presbyterian Mission, showing the necessity for English teaching in Zenanas, and the importance of introducing sundry English customs. There was not much of interest to be gathered from the brief discussion which ensued.

VISIT TO SOKIA, KULAH, &c.

IN his interesting article on Eastern Christians, Mr. Palgrave tells us that there are "fourteen distinct species of the 'Eastern Christian' genus, each distinct from and each antagonistic to the other." The differences of rite and dogma between them, seemingly so unimportant, he declares are the surface lines of deep clefts that centuries cannot obliterate; they are demarcations of descent and nationality, of blood and spirit. He adds, too, that the Greeks have no other name for Europeans, when mentioning them among themselves, except *σκυλοφραγκοι* (lit., dogs of Europeans). The religious picture which he draws of the Greeks is painful in the extreme. He asserts that the religion of the mass is a mere party badge, while the devouter class are "fetish worshipping atheists." Of the unmarried clergy or monks, "in no respect can one say any good of them;" the parish priests are hard-working, honest men, or better sort of peasants. Picture worship is pushed by them to that which, "when outside Christianity, is commonly termed idolatry." Those who are acquainted with the value of Mr. Finlay's books can well appreciate the force of what he remarks when he states that the Byzantine past, as narrated therein, bears a correct ancestral likeness to the

Levantine Christian of the present. We have prefaced an interesting letter of the Rev. T. F. Wolters with these remarks, partly because of the unmeaning absurdities with which religious papers and publications amongst us now-a-days teem as to the value and importance of the Greek Church, and to show the need of a root and branch reformation of it, if it is indeed to assert any claim to be considered a branch of the Church of Christ, and also to explain how serious, from the external dissensions of the Greeks themselves, and their profound contempt of all Western Christians, the difficulties are in the way of prosecuting evangelistic work among them. That any progress at all has been made should be a cause of thankfulness and encouragement, nor should our sympathy and prayers be wanting for those who are engaged in this most cheerless sphere of Missionary labour.

Visit to Sokia, Aidin, &c.

On Thursday, Feb. 20, 1873, I left Boujah for Sokia. The first night and part of the following day were spent at Ephesus. Through the kindness of Mr. and Mrs. W——, a double meeting was held in the evening. A Greek address and prayer were followed by an address and a prayer in English. About twenty-four persons were present, of whom six were English, the rest Greeks. On the following morning, while examining the progress of the excavations on the site of the Temple of Diana, I had a little talk with the Karamanli Khojah, to whom I had sent a copy of the four Gospels last year. The recent catastrophe in Smyrna by which, through the sinking of a café built on piles in the sea, more than a hundred persons perished, afforded a convenient opening. I reminded him that we ought always to be ready to die, and that it is impossible for us to take our sins into heaven. With this burden on our back we could never pass through the narrow gate. Christ is the Taker away of sin, &c. In conclusion, he asked for two more copies of the New Testament, for the use of some friends of his.

In the afternoon of Friday I went on to Sokia. Saturday was spent in visiting the English residents, the Kaimakam and other friends in the bazaar.

Sunday, 23rd—Held service in English in the forenoon; in the afternoon in Greek. Spoke on the necessity and nature of repentance from Luke xiii. 3. About thirty-six persons were present and appeared to be much interested and impressed.

Monday, 24th—Looking into the court-yard of the Greek Church I espied the deacon making wax tapers. He wanted to know why I invited *Greeks* to attend my service, when I had never shown my face in their church. In answer, I pointed out to him, as kindly as I could, that the character of their public worship made it impossible for me, or,

in fact, for any one else, to join in the service of the Greek Church intelligently, to the glory of God and to the profit of my soul. Then he wanted to know whence I derive the explanations of Scripture which I bring forward when preaching. I replied that every true servant of God makes the Bible a daily study; that in doing so he will consult all the best human helps within his reach, but will depend principally upon the Holy Spirit's teaching in answer to prayer, and that the greatest possible difference exists between preaching simply what we have learnt with the mind, and preaching out of the treasury of *experience*. Then he wanted to know what my object is in preaching to Greeks,—“Were they not Christians?” I said, “My object is not to draw people over from one Church to another, but to testify of the saving love of God in Christ; and this testimony I am ready to proclaim to all and any who will listen—Jews, Turks or Christians.” He then added that he would like to have attended the service yesterday, but was kept back by shame. Poor ignorant fellow! one could not help respecting his devotion to what he thought to be right.

A friendly Greek in the bazaar tells me that the Sunday service is very much discussed in the cafés, &c. Many approve, and regret that they have nothing like it in their Church. The ignorant violently condemn. One of the latter class drew a knife during an altercation which ensued in a café on this subject, and, had it not been for the prompt interference of bystanders, blood would have been spilt.

Tuesday and Wednesday (25th and 26th) were spent in a run to Scala-nova and back. A long visit was paid to Sidki and Nour Effendi. I left with them a manuscript copy of Imad-ud-din's Autobiography in Turkish. Later on I sent for it, when they pooh-pooched it, saying that it was nothing but the work of a crazy dervish. Among the

Greeks I had several opportunities of urging the claims of vital religion, but it seems as if there is no heart for these things. Here, too, as elsewhere, a literary institute has been established, and much interest is manifested in the spread of knowledge, but the wisdom which cometh from above finds no access.

Thursday, 27th: Sokia—While sitting in the shop of —, an Arab youth availed himself of the absence of his father (whose shop adjoins that of my friend, and who is a bigoted Mussulman), and, urged by curiosity, sat down with us. A long conversation ensued on the necessity of not blindly following others around us, but searching for ourselves which is the way of escape from sin and error, and their curse. Towards evening, spent a couple of hours with the Greek schoolmaster, whose wife seemed to be much interested on Sunday at the service. She thought the way of life too difficult for her to follow. As often as she tried to be good, something occurred to provoke her, and she would then curse and swear. "Your only hope is to go to Christ with all your sins and failings, and ask Him to help and save you."

On *Friday, 28th*, I left Sokia. Spent the ensuing night at Kutcherli, under the hospitable roof of Mr. and Mrs. Boyd, and proceeded next day to Aidin. Aidin was occupied for some time by a native pastor (Armenian) in connexion with the American Mission, but is now only visited occasionally from Magnesia. The few individuals who profess Protestantism asked me to address them in Greek on Sunday, which I did. The attendance did not amount to half-a-dozen.

Monday, March 3—Had a long interview with (Abd-ul-Ghaffur) a rich Persian gentleman, who is here temporarily on business. He impressed me as being an intelligent and sincere inquirer; but, of course, the existence of the second qualification remains to be proved. There being no other place of meeting we repaired to a café, and conversed for a long while on sin and its remedy. Abd-ul-Ghaffur promised to visit me in Smyrna, and said that he is anxious to examine the claims of Christianity thoroughly, because he is dissatisfied with Mohammedanism. Later in the day I spent an hour with Abd-ul-Ghani, a native of Syria, a clever man, but a sorry specimen of those who, rejecting the God of Revelation, set up a god of their own, the offspring of their corrupt imagination, and then render to this "baseless fabric of a vision" as much or as little service as they

please. He had just been boasting of his superior light and knowledge, and his emancipations from the trammels of superstition. "You must, then, be a very happy man," I remarked. "Not particularly," was his confession. He then asked me for the ground of my hopes. I said, "I am a sinner, but my trust is in the blood of Christ." He ground his teeth with anger, and exclaimed, "Now this is compound ignorance indeed!" "Well," I replied quietly, "at all events my 'compound ignorance' is better than your wisdom; for it gives me comfort and peace and joy, whereas you are not particularly happy, according to your own confession." With this remark I left him, but heard, later on, that in spite of his rage some impression had been made upon his mind.

Belisario called on a negro kiatil in the bazaar, who was said to be favourably disposed towards Christianity. The poor old man is thirsting for knowledge, but is very much afraid of declaring his convictions, yet hoped to be spared long enough to become a Christian. With a bright face he listened while Belisario urged him to pray for a *changed heart* as the best means of ridding himself of his fears.

A visit to Hadji—gave me another opportunity of plainly stating the way of salvation as distinguished from the "religion" which consists of the observance of Church rites and ceremonies. I laid stress upon the fact that we seek not to disturb men's minds, or to set up one Church in opposition to another, but to lead souls to Christ, the Fountain of Life and Light; and I expressed my regret that many prelates in the Greek Church certainly do persecute those who read the Bible. The nephew of the Archbishop of Heliopolis (Aidin) was present, and will, I trust, report my words to his uncle, who has more than once tried to hinder the circulation of the Word of God.

Tuesday, 4th—Rode to Nabli, and was made welcome there by Mr. G. Forbes, who is in charge of a large liquorice factory.

The next day, *Wednesday, 5th*, I met a Greek gentleman from Smyrna, who is now settled here. He knew me as a boy, and invited me to his house. As usual, it was not long before our conversation naturally assumed the shape of an exposition of Gospel truth. Misailides, the agent of the British and Foreign Bible Society, is here just now. At his request I met five or six friends, Greeks and Armenians, in his room in the

khan, and addressed them. They then asked me to do so again in the evening. On both occasions the interest was very marked and encouraging. I left them with the fervent prayer that God would bring home to their hearts the message of peace.

Thursday, 6th: Nasli—Visit the Greek school, as there was no prospect of doing much elsewhere, on account of its being bazaar-day. The chief schoolmaster was named to me as a liberal and enlightened man. In the course of conversation it occurred to me to ask after the origin of the proverbial expression, *Πιστεύει καὶ μὴ ἐρεῖνα*, which I had often heard quoted, by laymen especially, as an excuse for not reading the Scriptures. My question evidently made the schoolmaster uncomfortable. He hesitated, and tried to explain. An ignorant deacon, standing by, exclaimed, "Oh, that's in our catechism!" This seemed to complete the confusion of the teacher, but gave me occasion to point out the danger of blind submission to authority, and the need of drinking the water of life from the living fountain itself. A wild, almost brutal-looking, priest was present, but took no part in the conversation.

Friday, 7th—On my way back to Aidin I called at a Turkish village some little way off the road in the hope of seeing the Mudir, with whom I have had many conversations in Smyrna. He was not at home, but I met him in the evening at Aidin. He promises to become a Christian, but not now. As I could see from his talk that he hopes to gain in a worldly point of view by becoming a Christian, I could only urge him to study the New Testament with diligent prayer for the divine guidance.

Saturday, 8th—Return to Boujah, thankful for many mercies during the past fortnight, but especially for this mercy, that not a day passed without an opportunity of speaking to some one about Christ. What was wrong may God pardon; the seeds of truth may He bless and cause to fructify to the glory of His name!

Notes of a Visit to Kulah and Alashehr.

Nearly two years having elapsed since my last visit to Kulah and Alashehr (Philadelphia), I determined to look up my friends in those places before the hot weather came on. On the 19th March, therefore, I took rail to Cassaba. Here two or three Greek inquirers visit Montesanto from time to time. They are too timid to come forward and declare

their convictions. One of them is a diligent student of God's Word, and confesses that since he began studying that book his eyes have been opened, so that he now sees the truth. Montesanto's Sunday service is carried on, the attendance being from two to six.

Thursday, March 20—At Durassoly, a small village, where I halt for the night on my way to Kulah, I have some conversation, before going to bed, with the Kafeji of the khan. He is a Rhodian Greek, and complains of being alone among Turks, and of being teased and persecuted by them because he is not a Mussulman. In spite of all opposition, he clings to "orthodoxy" by strictly keeping the fasts which his Church prescribes. When asked whether he is able to read, he shows me his library, consisting of a history of the Greek Revolution and a copy of my father's Greek sermons. The latter he professes not to understand, but promises to read more carefully, and accepts with pleasure a copy of the New Testament. Conversation ensues on "fasting" not being "religion." "What, then, is religion?" "What is prayer?" "Who are Protestants?" I reply at length to these questions, and then retire to rest, and drop off to sleep amid the tinkling of bells of the mules and horses in the khan-yard.

Saturday, March 22: Kulah—Visit several acquaintances in the bazaar, but find no opening for good things. Rather discouraged than otherwise, I find my way to the house of one of the Greek schoolmasters, and there am able to preach the Gospel. We started with the progress of infidelity even in these parts. Infidelity cannot give comfort or peace. Our spirits seek God—our souls long for communion with Him. In the Gospel the way of access to God is pointed out to us. Near God there is rest—rest after guilt has been removed and sins washed away by the blood of Christ. And then this salvation is all ready. Men labour and struggle in vain to purchase it. They weary themselves in the mazes of profitless speculation. Salvation is freely given to those who simply go to Christ.

In the evening accept invitation to the *σύλλογος*, a club for mutual improvement and reading the Scriptures. About fifty members were present. The chief schoolmaster (a native of Kulah, but educated in Smyrna) expounds in Turkish the Gospel for the next day, viz. Mark ix. 34, &c. There were many fine words, but little was said to the purpose. There was a profitless discussion on the nature of the soul. Opinions of the ancient philosophers quoted. I was

not asked to say anything; but even if I had been asked, I could not have complied with the request. There were fifty persons present, and as many cigarettes going until you could scarcely see across the room. The fumes of tobacco made me feel quite ill.

Sunday, 23rd—This has been a busy day. My work began immediately after breakfast with reading and prayer in German with a poor watchmaker from Berlin, who is staying in Kulah for a time. The poor fellow seemed to appreciate the privilege very much, and assured me that he often reads the New Testament, a copy of which I had given him some time before. When he had left me there followed our usual Sunday morning service in Greek with exposition. This occupied us till noon. We had not finished our mid-day meal when two or three Greeks came in; a little later on, a Greek doctor joined us, and then two Jews, so that my room was quite full. Conversation took the following course:—"What is the meaning of 'bearing the cross'?" "'Tis not to 'cross ourselves,' but to endure reproach for Christ's sake—to submit to self-denial and suffering because of Him. Religion consists not in outward observances alone. 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' Dwell on these subjects; then read Mark vii. 1—23. Fasting useless as practised in the Greek and Romish Churches, or by Mohammedans. Chief thing is *Love*." "But what is love?" "Read and expound 1 John iv. 10." One of the Jews wanted to know about Christ. "Is He really the Son of God? How, then, can He say that the Son knows not the day or the hour?" The question was asked in sincerity, not with a desire to cavil; so I explained. "But if the Messiah is really come, why does not water spring up in the midst of Jerusalem, according to Zech. xiv. 8?" I reminded him of the two advents of the Messiah. "Some prophecies refer to the first, others to the second." "But was Jesus Christ of the seed of David?" "Yes; the royal genealogy centred in Him, and now the Jews cannot trace it any further." While this conversation was going on, the khanji (or khan-keeper), a Mussulman, came in, and here put in his word:—"If the royal genealogy is lost, all is lost; the kingdom of Christ is past and gone. We must now look to another king." "To whom shall we turn?" "Is there no other prophet? no other book?" "Oh, there are many prophets, and thousands of books." "What

about the Koran?" "If that be the Word of God, it must agree with other parts of that Word, viz. with the Old and New Testaments; but it contradicts them." "No." "Yes. The Gospels teach that Christ was crucified; the Koran denies the fact." Up jumps the khanji and runs away, to the great amusement of the Jews and the delight of the Greeks. After some further conversation, Joseph (the Jew who had already spoken) said, "There is one thing in the Christian religion I cannot approve of, viz. picture worship." I said, "This remark does not apply to us Protestants; ask our Greek friends who are present." It was interesting to see how the Jew, by simply resting on God's Word, overturned the arguments and sophistry of the Greeks. "Many of us," Joseph concluded, "are prevented from examining what Christianity is, by our abhorrence of image and picture worship." I added some words of earnest exhortation to all, and then my guests left me. It was now near sunset. I availed myself of the remaining daylight to stroll on to the hills outside the town; and as I breathed the fresh bracing air, I could not help praying that the breath of life might quicken the souls with whom I had been brought in contact that day.

Monday was bazaar-day, and not much could be done. The teacher, whose discourse I had heard on Saturday night, visited me in the course of the forenoon. After a few remarks on the importance of a teacher's office, I reminded him of the Gospel of the previous day (Mark ix. 34, &c.), and said that it calls upon us loudly to care for our salvation, to seek the pearl of great price which alone will satisfy the cravings of *the soul*. His reply was the one always given by educated Greeks:—"These things will be better known when education becomes more general." "But in the meantime souls perish, and teachers are responsible not for themselves only, but for those whom they teach. Teachers and preachers must follow St. Paul's example, and teach and preach not *about* Christ, but *Christ Himself* and Him crucified; but how can they do this if they themselves be strangers to the Lord Jesus, that only Saviour of learned and unlearned, of high and low, rich and poor?" We then read 1 Cor. i. and ii.

Tuesday, March 25—After breakfast a messenger comes to say that I am wanted by some one in the Mahallé. I follow while being led a long way to the very opposite end

of the town, only to find that a mistake has been made. A member of the family is ill, and a doctor is wanted. A doctor had arrived at the khan on the previous afternoon, and the dull messenger had thought that every one in European dress must be a doctor. All my questioning had elicited no more than that I was wanted. All due apology was made by the master of the house, and I was asked to rest a while and take a cup of coffee. The presence of a Greek priest, whom I could not draw out in conversation, caused a feeling of constraint. But he soon left, and then my host's manner changed, and I was able to preach at length, redemption through Christ's death. The attention seemed to be intense. At the conclusion my host heaved a deep sigh and said, "These words are good." I added, "They are only what the Word of God teaches, and the reality is better still." On my way to the khan I found a little knot of acquaintances sitting in a shop in the bazaar. Joining them, I urged them to seek salvation through Christ before it be too late, and warned them of the danger of continuing in carelessness. They said, "God grant that we may follow your advice!"

Wednesday, March 26—Left Kulah for Alashehr, which we reached in six hours. The air was keen, and the ride would have been very enjoyable but for the dust. But little rain has fallen of late, and there are apprehensions of a drought. Barley looks poor; poppies (opium) thin and weak; even the hardy mountain-plants show their flower-stalks blackened and withered before reaching maturity.

Thursday, 27: Alashehr—My first visit this morning was to a high functionary of the Greek Church, of whose liberality of view I had previously heard such glowing accounts. At first he was very guarded in his language, a Greek doctor being present; but, once we were alone, he changed his manner and became open and chatty. We talked about the progress of the Gospel among the Turks, and the state of religious liberty in Turkey. Upon my remarking that we would rejoice to see the Greek Church helping in the great work of evangelizing the Turks, he unhesitatingly deplored the ignorance and superstition so prevalent among his own people. I replied that the preaching of Christ crucified is the power to convert the world, to change the nominal Christian into a true one, and to bring the Mohammedan and the Jew as well as the Pagan into the fold of the Good

Shepherd. But it is here that I have ever found the Greeks, however enlightened, to fail. They do not understand the power of the cross—have never experienced its influence in their own hearts. In reply he merely expressed his joy that we, English and German Protestants (he distinctly excepted the Americans, who, he said, often do more harm than good), are engaged in circulating the Word of God. Whoever knows the Greek hierarchy will thankfully accept even such an expression of opinion.

On returning to the khan, was visited by the schoolmaster, Gregorius, and a merchant in the town. The latter began ostentatiously to broach coarse, materialistic notions, and attempted to draw things into ridicule. At length he became serious, and listened to an exposition on sin as a *terrible fact*, and of salvation through Christ's atoning death as another but blessed *fact*, and exhorted him not to lose this "great salvation."

Towards evening spent a couple of hours with B—, another schoolmaster. He laments the general corruption of the Greeks, and traces the source of the evil in the hypocrisy and ignorance of the priesthood. He appears impressible by good things, but confesses to have to fight against doubts instilled into his mind in his youth. He longs to have leisure for the study of the Bible.

Friday, March 28—Made the acquaintance of Husin Effendi and Ali Bey, two intelligent young Mohammedans in Government employ. Our first meeting was simply a polite and friendly interview. On returning towards the bazaar after a fruitless search for the old Kulali Khojah, whom I had seen on previous occasions, I passed a Turkish school. The boys were away, and the aged schoolmaster was poring over some volume. Introducing myself, a friendly chat ensued, which ended in a plain statement of Gospel truth. This was listened to without opposition, but with a mingled expression of incredulity and wonderment. However, we parted on the best of terms.

Saturday, 29th—Bazaar-day. 'Tis interesting to notice the crowds of people—Yuruck men and women mingling with the inhabitants of the town, and moving about in the slush caused by a continuous drizzle, haggling and chaffering and gesticulating over their wares. There was nothing to be done in the bazaar, so I returned to the khan and wrote some letters. Early in the afternoon a Turkish farmer, with an earnest eager manner,

came to my room. His visit was short as he was busy outside, but we came to the point at once, and he left me, I trust, with a brief epitome of the Gospel in his head. He promised to come again and buy a copy of the New Testament.

Sunday, 30th—Raining hard. The roof of our room leaks to such an extent that we are obliged to remove our beds and other traps into another room. Order having been restored, I read and prayed with Belisario as usual. Not long after, the Turkish farmer dropped in with a Greek friend, and, after a short interval, Husin Effendi and Ali Bey. This spoilt matters. The farmer was afraid to take a New Testament, and soon went away, followed by his Greek friend. With the other two I had a long conversation on Progress in Turkey; the nature and necessity of religious liberty; the state of the controversy between Turks and Christians; the Bible is genuine, its teaching has not been abrogated, being built upon facts; reasons why the Koran cannot be the Word of God; and the nature of the differences between the various sects of Christians. We were interrupted by a visit from the two Greek schoolmasters, and soon after Mr. K—— came to see me. Mr. K——, an Alsatian by birth, is in charge of a factory for liquorice, which has been put up within the last few years. I was glad to be able to interest him for a while in our efforts to evangelize the Turks.

Monday, 31st March, and Tuesday, April 1st, were occupied by the return journey to Cassaba and Magnesia. From Alashehr to Cassaba I had to avail myself of a Tartar araba (waggon). It was very cold during the first part of the journey. How I rejoiced in the comforts which the khan at Salikli afforded! shelter from the wind, a good mangal (charcoal fire), and a cup of tea (the latter, of course, was supplied and made by ourselves).

At one of the coffee-houses on the road I took up a Turkish farmer, who begged to be allowed to go on as far as Cassaba. It was impossible to get him to converse, or to interest him in anything besides farming.

Wednesday, April 2: Magnesia—After calling on the Rev. Mr. Baldwin, of the American Board, who insisted upon my making his house my home during my stay in Magnesia, I strolled through the town in the hope of meeting some acquaintances. The Khojah in the large mosque was not in his medresse, so I went to the chief of the Meolei dervishes, the "Chelebi," as he is

called. He was polite enough, but cold withal, and distant. I could only make some remarks on the need of friendly intercourse between Mohammedans and Christians, and on the necessity that the former should examine the claims of a religion which is professed by so many millions of the most enlightened and civilized people on the earth. Returning to the bazaar, I passed the Greek "Metropolis," or "Archiepiscopal residence," and stepped in. The Archbishop was away at Aivali, but his suffragan bishop received me kindly, and sent for the *ιεροκρυβ* (preacher), who, having studied in Germany, is better educated than most of his class. They listened for some time to an account of Mission-work among the Turks, interspersed with Gospel teaching, intended for themselves. Their own remissness in holding up the lamp of life to the Turks they excused by their political disabilities and want of means in general. Before leaving I was informed that, as a first step towards the enlightenment of their own people, the Archbishop had established a *σύλλογος* (a club or literary institute), and I was asked to attend a lecture that evening. I went, and found that a spacious hall had been built for the accommodation of members. The attendance on the present occasion was good, but the lecture (on the date of Xenophon's birth) dry in the extreme. The introduction, making up a third or more of the whole, consisted of the most fulsome flattery of the Greek "Nation."

In the afternoon I met one or two Mussulmans in the bazaar. One poor fellow of Christian origin is anxious to shake off Mohammedanism. Another, an old Meolei dervish, peculiarly affable, appeared very accessible at first, but afterwards tried to draw things into ridicule. I asked: "Are you happy?" "Tolerably." "Are you ready to die?" "No." "Of course not, with sin burdening you. And yet you are an old man and cannot expect to live long. Seek salvation through the only Saviour, Christ." Later on I addressed Mr. Baldwin's people in Turkish. Including children, about fourteen or fifteen were present.

Thursday, April 3—Visit the Greek schools with the *ιεροκρυβ*. They seem to be in good working order. In one class the catechism was being taught to a number of girls. The lesson was on the several parts of a church—the narthex, nave, &c.

The Turkish Mektebi-rushdie (lit. "school of the right way." They are Government schools.) presented another aspect. The

khojah, an old Egyptian, was proud of his scientific attainments, which he showed off by examining two of his best pupils in the elements of geography. But he most dexterously avoided the subject of religion, although I introduced it several times. The number of pupils in this school amounts to about fifty, whereas a town like Magnesia ought easily to supply a thousand. But the Turk is not yet awake to the importance of education.

In the bazaar a dervish tradesman refused to read the Bible, because, he said, he could

know God without such help. All he had to do was to "look within." What this meant I could not get him to explain.

Friday, 4th—Back to Smyrna, with the impression deepened upon my mind that the covering is beginning to be lifted from off the minds of these poor people. There is some progress in the direction of light, for even the Turks are learning to be tolerant. God grant that the cry may soon be heard on one side and another, "What must I do to be saved?" Then will Christ be glorified where now He is so little known and honoured.

WHY AND UNDER WHAT ASPECT OUGHT ISLAMISM TO BE REGARDED? By L. PLATH, Inspector of Missions, Berlin.*

FROM a new German Missionary Periodical, the first number of which has just been issued, we furnish a translation of an essay on the above important subject. Though our readers will probably not coincide with the views maintained, and might prefer more practical conclusions, it may be interesting to them to know in what light this great question is viewed in Germany by those who, like ourselves, are interested in Missionary labour, and in what respects their mode of treating it would differ from ours.

"In our opinion, over and above the general intellectual interest which ought to attract an intelligent Christian, especially one who is a theologian and a supporter of Missions, something beyond general knowledge about Islamism needs to be supplied. What we gather about Mohammedanism, either in the highway of general teaching, or, for the matter of that, in especial provinces of instruction, whether as students of history or of theology, is peculiarly meagre. Let us for a moment recapitulate what is taught us in our schools. Certainly we hear of some special historical facts, such as the birth, life, flight, victory, teaching, and death of Mohammed; the rapid overflow of countries formerly Christian now laid under a ban; and how in Europe the command, 'hitherto and no further,' was imposed upon this torrent at Tours and Poitiers in one direction, at Vienna in the other; while in Asia and Africa it has extended itself within limits hitherto not determined, and in our day is increasing more and more. The question arises,—What must be the nature of that agency which produces such results? How little does our superficial knowledge correspond with a subject of such remarkable importance!

"In its different periods, Islamism has presented itself in very different aspects, as a brief survey of its history will make clear to us. This we might commence by glancing backwards at our predecessors; for instance, at the time of the philosopher, Von Leibnitz, as that particular phase is no longer to be witnessed. In our opinion, also, phases of development, or, as we hope, of the final winding-up of Mohammedanism will be experienced, of which we cannot allow ourselves now to dream. The present even now remains a riddle, concealed from us, for the solution and comprehension of which what we have incidentally picked up about Islamism, its origin, its course, its present aspect, will not suffice. What the whole aspect of the Mohammedan question at present is may be compressed in a few words. Those words are, 'The Eastern Question.' He who would beneficially influence coming destinies must with intelligent sympathy concern himself with the root of this matter; for when we bear in mind the rapid rate in which, at present, the history of the great nations of the earth, especially the Europeans, hurries onward, the lowering tempest in the heavens may empty itself sooner than is

* "The Allgemeine Mission Zeitschrift." Edited by Dr. G. Warneck. Güterslohe, 1874.

generally anticipated. Apparently with great truth, Döllinger, in his discourse upon the reunion of the Christian Churches, has pointed out that the Eastern question will be the only one, after the final struggle of the German and Latin races, which stands upon the agenda of history. Certainly it requires but little political instinct to foretell that, before this generation or this century shall have made much further progress, this great political event will come to pass.

“If we distinguish between family concerns, general concerns, political affairs, and those which affect mankind universally, according as more or less powerful revolutions come to pass in any of the different spheres, whether family, general, or any particular state or states, or of humanity at large, undoubtedly Mohammedanism far transcends the limits of any particular state or states. It was originally the concern of the little family to which the founder of this new religion belonged. It then became a social power for Arabia. It then soon, and gradually still more, became the destruction of the old state, and thereupon established a new self-supporting state of historical celebrity. But, more than that, it exhibits such evident and powerful influences in its development upon collective humanity, that no one who at first attempts to speculate on this great problem can go along with its course. We have but to read one only, instead of many works, having such a title as, for instance, ‘Ehrenfeuchter’s History of the Development of Mankind;’ we will soon be conscious that a place must be assigned to Mohammedanism before we can embrace the universal plan of God’s providence—a place to a religion which, as the author of this monograph asserts, embraces more than a hundred millions of mankind, therefore nearly a tenth part of the dwellers upon this earth, which has subsisted for nearly twelve centuries, and has found in far distant lands three parts of its dominion.

“Most assuredly such a phenomenon cannot be considered from a single point of view. The more immediate point certainly is the historical, so that when the word ‘Mohammedanism’ is mentioned, one stirs up and answers questions about the founder—his life and actions, the fortunes of his followers, their successes and reverses. As soon, however, as the ‘historical’ idea is presented to us, we are aware that it resembles a quiver of arrows, out of which each person can reach his own aim and accomplish his own design. Let us only bring together the five technical terms most closely approximating each other, namely, universal history, Church history, history of civilization, history of Missions, history of philosophy: if we only consider Mohammedanism from a historical point of view, it is self-evident that they all have their application. As a matter of fact, Mohammedanism, in its relation to universal and Church considerations, is in some degree handled in every ordinary or Church history. Its reference to our comprehension of the history of civilization is more remote. It only needs the Indian portion of some universal history of civilization, or a special disquisition on some separate branch of this stately tree, to understand the deeply-spreading influence which Mohammedanism has exercised on the social, mercantile, and political relations of different nations. Two instances will suffice. In Charles Ritter’s geographical history, edited by Adelbach Daniel, it is observed that with the appearance of Islamism the light of geographical knowledge in Europe became much clearer. Again, if we turn to a commercial history, we learn that, through the impulse which came in with Mohammedanism, a quite new direction was given to commercial intercourse and traffic. We pass over in silence the services which Mohammedans have rendered to the knowledge of mathematics, philosophy, &c.; but are not these brief allusions sufficient to show that the influence of Islam over civilization is not small? Again, we come to know Islamism from quite a fresh side, when we glance not at the violent, but peaceful and thoughtful reaction against it—in other words, when we contrast with it the striking records of ancient, of modern, and of the most recent accounts of Missions, and contemplate that holy war

in the relation of which Francis of Assisi and Raimond Lully pass in review before us as much as the most insignificant American schoolmaster who now busies himself in Cairo. Finally, we need not by the empirical method establish events which have occurred, but may be content to allow and to try after the higher stand-point with regard to Islamism. What is that stand-point? That which in the case of all mankind has generally occurred and really come to pass; 'we must understand it as a whole and in connexion with the whole,' to use Frederick Von Schlegel's words in his introduction to his history of philosophy. So the historico-philosophical stand-point is likewise on a review of Mohammedanism the ideal object; but to comprehend it as an essential momentum of the great process of universal history requires surely the height of political consideration.

"How rich and comprehensive all this would be should we at the same time seek to adjust with it all the mighty claims which it prefers! We should, however, still remain fixed to our certain superficial view if we were not able to produce a new side, and to bring it forward for consideration. It follows so soon as one recalls the fact that Mohammedanism presents a double aspect, political and religious. So long as 'the whole' is contemplated only historically, it is the first of these two aspects which principally exhibits itself; with, however, the disposition to represent the religious aspect, and that of the history of Missions, the first must be kept in view. For we only half understand this great uplifting of nations if we do not also expose the inner side to light. In other words, the dogmatic and other relations of Islamism require careful attention. We must inquire what Mohammedans and Mohammedan nations believe, and how they live. But with the answer there must be an endeavour not to draw caricatures of the real belief and ideal life as they probably exist in the East. No; the relative ideality also, which Mohammedans from their inner unideal stand-point attain to or strive after, needs to be placed in view. Therewith, nevertheless, as has been already indicated, such a proof will be impossible without such a comparison of the other religions which are in the world as we have suggested here; involuntarily, then, the representation of Mohammedanism will be historico-religious and also comparative religious historical. Again, however, that comparative scientific treatment leads immediately to philosophical apprehension of the subject. We stand here in a similar position when we indicate the religious philosophical aspect as the last of this series. He, then, who with a historical and also a religious philosophical gaze contemplates Mohammedanism, and also finds delight in the truth and many-sided depths of the Christian faith, will find an abundant reward."

"THE CHURCH MISSIONARY GLEANER."

WE desire to bring under the notice of our readers this new magazine of Missionary information, for which has been revived the above old and familiar title. It is intended, and specially adapted, for popular circulation, and will, we trust, meet with extensive support. It consists of sixteen quarto pages, about the size of those of the *Athenæum*; is well printed in good and clear type, and on toned paper; and is handsomely illustrated with specially prepared engravings. Among these, in the first number, we find an attractive ornamental page, entitled, "A Fourfold Motto for the New Year," an excellent portrait of Bishop Russell, and several cuts illustrative of idolatrous customs. We sincerely trust that the "Church Missionary Gleaner" may, by the good blessing of God, be made instrumental in stirring up an interest in Missions far and wide among the homes of the people. Certainly it is a good pennyworth.

THE DAY OF INTERCESSION, 1873.

So many of our readers no doubt took an active part in the recent services held on the Day of Intercession, that it would be superfluous to recall to them the memory of that which must still be fresh upon their recollection. We do not, therefore, propose to revert to the circumstances under which the holy gatherings of that day took place in our towns and villages, in our churches and our chapels, in school-rooms and around the family hearth, in England and in every part of the habitable world where Christ is named, and where there is a people believing on Him as their Saviour. We have reason to believe that much blessing has resulted from it, which is making itself perceptible; but who will undertake to say how much more may yet be vouchsafed wherein it will be difficult even for the eye of faith to discern the connexion between cause and effect? We are not yet fit or competent to scan and comprehend the mechanism—if we may reverently venture upon such a term—whereby God sees fit to accomplish His purposes of mercy and grace; nor is it permitted us to see how far our feeble agency, touching the springs of the Heavenly Will, may set in motion what has been ordained in the everlasting counsels of the Almighty. Here, as in so many other instances, curiosity is rebuked, and, in wholesome compassion to our weaknesses and infirmities, we are not admitted to the secret things which belong to God. Still, when, in obedience to God's gracious invitation, His people plead His promises and ask in faith for such things as are undoubtedly well-pleasing in His sight, sufficient answer ever has been made to assure them that they have not asked in vain. Emphatically it may be said that importunity for the extension of the Redeemer's kingdom must be acceptable before the Throne of Grace. It would be hardly possible, when thus pleading, to ask amiss. With the consciousness that from such intercessory prayer, strength and guidance would be obtained for the solemn responsibilities resting upon them, the Committee and officers of the Church Missionary Society met together on the day appointed by the Archbishop of Canterbury, in the Church of St. Dunstan's in the West. Upon this occasion a most interesting and profitable address was made to them by the Rev. J. W. Reeve, who has so often edified the brethren with wise and seasonable counsel, and in so many other ways helped forward the work of the Church Missionary Society. At our earnest request he has kindly allowed us to insert in our pages the brief but pregnant remarks which he then delivered.

“Not by might, nor by power, but by My Spirit, saith the Lord of hosts.”—ZECH. iv. 6.

WE meet this morning to endeavour to obtain in the use of appointed means of grace “an unction from the Holy One,” to enable us to enter more heartily and spiritually into the thanksgiving and prayer which are to be our special occupation to-day.

The Lord has done great things in the Missionary field by the Church Missionary Society, whereof we rejoice; and it is well to mark by special services our sense of God's faithfulness—that His ear is still open to hear, and His heart to answer, the prayers of His people. For Missionary work is His own work—dear to Father, Son, and Holy Ghost—carried on by His own power, by His own servants, and for His own glory. It is the work for which the world lasts; and when this is done, all in this dispensation will be done, for then cometh the end.

The subjects of thanksgiving in special connexion with this day are, as stated in the paper which has been circulated,—1. The increase of the number of men who have offered themselves for Missionary work. 2. An enlarged field of Missionary labour. 3. An increase of means to enter upon it. 4. A willing ear to hear the Gospel. These points are illustrated in the paper.

For these mercies we should be thankful. A thankful spirit is a great blessing, but

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it is a rare one. A thankful remembrance of God's mercies strengthens faith for the time to come, as in the case of David (1 Sam. xvii. 37): "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Again (2 Cor. i. 9, 10): "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us." Again (2 Tim. iv. 17, 18): "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen."

It was a dark spot on good Hezekiah's character (2 Chron. xxxii. 25), that he "rendered not again according to the benefit done unto him; for his heart was lifted up." Observe the consequences: "Therefore there was wrath upon him," and not on him only, but "upon Judah and Jerusalem." So, when we show ourselves thankful for past blessings, we ensure more. "To him that hath shall be given, and he shall have more abundance."

But we are further reminded of the necessity of prayer, and to-day of Intercessory prayer. Scripture puts it before us as,—

1. *Our duty*.—What says the Holy Ghost? (1 Tim. ii. 1)—"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;" and you may see what holy, consistent Samuel thought of it (1 Sam. xii. 23, 24): "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you."

2. *Our privilege*.—Are we ever walking more closely in the steps of Jesus than when we are praying for others? In other things we may copy what He did once or occasionally, but is He not doing this always? "He ever liveth to make intercession." Did not Paul pray for his converts and ask them to pray for him? "We do not cease to pray for you" (Col. i. 9): "Brethren, pray for us" (1 Thess. v. 25): "Pray one for another. The effectual fervent prayer of a righteous man availeth much" (Jas. v. 16). Other privileges have their limits—this has none. Wherever you are, by night or by day; whatever the circumstances or place, the ends of the earth; whoever the persons, the guiltiest, the most inaccessible, the furthest from you and from God; the world is your field; your power, a loving and Almighty God.

Were not the Lord's miracles often wrought in answer to Intercessory prayer? Friends and relatives brought their sick to Jesus, and He healed them. Think of Abraham interceding for Sodom; and if ten righteous could have been found, the guilty city would have been spared. But observe (Gen. xix. 29), God remembered Abraham and delivered Lot; Abraham's prayer is Lot's blessing. Oh! prayer is mighty. And, we may ask, who really does God's work—he who works or he who prays? Who conquered Amalek—Joshua in the plain or Moses on the hill? What revelations will the last day make of the power of prayer! We do not understand it yet, nor value it as we ought. We hear of the great success of a Missionary among the heathen, and we thank God for it; but we hear nothing as yet of the faith at home which was always bearing him and his work before the Lord in prayer. A minister at home preaches so as to save souls, but we don't know yet the loving prayers that went up in his behalf from believing hearts. And which did the work really—the preaching? or the prayers which brought down the Holy Spirit Who made the sermon tell? Oh! it will be seen at the last that many a poor crippled suffering child of God, who never moved from a sick-bed, did more real work and saved more souls than one who was engaged in the activities of service.

But the paper which has been circulated proposes several subjects of prayer :—

1. That the Lord would remove hindrances to the preaching of the Gospel.
2. That He would raise up more labourers.
3. That more means might be granted to us.

But above all, and in all, to make all fruitful—

4. A fuller outpouring of the Holy Spirit—1. On the Committee at home. 2. On every Missionary abroad. 3. On Native Churches. 4. On young disciples. 5. On all who have heard the Gospel, or still hear it.

And this, I take it, is our special work to-day—to pray for the Holy Spirit in all those particulars which we have named. And as of old, Zerubbabel was told—“It is not by might,” &c., it is even so *now* in the building of the spiritual temple, the quarrying of those stones which are to compose the holy temple unto the Lord. It is by the power of the same Holy Spirit, and we are encouraged in our prayer by the assurance that the great promise of the Father in this dispensation is the promise of the Holy Spirit.

It is true this is a dispensation of salvation, and in that sense a dispensation of the Kingdom of Christ, but it is not of the *visible* Kingdom of Christ: that is yet to come, when He shall reign in the “new heavens and the new earth.” But now it is the invisible and inward Kingdom of Christ carried on in men’s hearts; and, though clear to His eye, to whom all things are “open,” yet often concealed from us. The great agent in this grand work is the Holy Spirit, and all the discipline and trial to which God’s children are subjected in this life are but the hewing, and the squaring, and the chipping, and the polishing by which the stones are fitted one to another, and to their place in the great spiritual temple—all resting on the one Foundation—all built up into the Great Head-Stone. And who shall say how important is this work of the Holy Spirit to every soul now? Because it will not last for ever. When the stones are gathered and prepared and fitted, and the temple is built, the Holy Spirit’s work here on earth is done. How He will work, in those happy ones who compose the holy temple in the Lord, we are not told; but in the case of those who finally reject Him there will be an end of the day of grace. No more conviction—no more repentance—no more faith—no more salvation. When we think of what turns upon having or not having the Holy Spirit—when we think that without Him a soul, be it what it may, is worthless in the sight of God—when we think that without Him we can do nothing spiritual, not think a good thought—when we think that on Him hangs our everlasting welfare—then what comfort to know that God has not left this gift of the Holy Spirit a vague uncertainty, but has made it the promise of this dispensation. Will an earthly father give good gifts unto his children? How *much more* will our heavenly Father give the Holy Spirit to them that ask Him! Will not this give energy and faith to our prayers for the Holy Spirit? We are asking for what He has promised. May we not look up and honour Him in so doing, “expecting to receive something of Him”?

And what a power He is when He is present! What made the preaching of the Apostles so efficient, so that the Word was “confirmed with signs following”? It was because “the Lord worked with them” (Mark xvi. 20).

Who are the men that are so eminent in the spiritual life, and are so abundant in the “fruits of righteousness”? Those who in public and in private “walk in the Spirit,” “live in the Spirit.” These are they that confess Christ, magnify the Lord Jesus, make Him their all, and so “walk in the fear of the Lord and the comfort of the Holy Ghost” (Acts ix. 31). Yes! It is a law of the Kingdom that the Saviour and the Holy Spirit dwell together—that where there is the Comforter, there Christ is glorified; and where Jesus is magnified, there is the abiding Comforter.

Keep this thought with you to-day and every day: It is the Holy Spirit Who con-

fers the blessing, Who does God's work in men's souls, and makes them meet for heaven. Keep it before you when you pray—"the promise of the Father;" "He is faithful that has promised." What though you do not feel the conscious presence of the Holy Ghost, yet you have "the promise of the Father." Can it fail?

Oh! give up yourselves to be led by the Spirit, then you will see Christ to be "all and in all." Then will you feel the power of Christ's blood, and live in the enjoyment of His pardon and peace. Then will you have clear views of doctrine and saving truth, a distinct principle of action, a single eye, a consistent and useful walk. And then will you be able to take up Paul's words and say of this dear and honoured Church Missionary Society, as well as of the true Church, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" (2 Cor. ii. 14).

DEAN STANLEY AND PROFESSOR MAX MULLER ON MISSIONS.

ON MISSIONS: A LECTURE DELIVERED IN WESTMINSTER ABBEY ON DECEMBER 3, 1873, by F. MAX MÜLLER, M.A., &c., with an INTRODUCTORY SERMON by ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster. London: Longmans, 1873.

THE "TIMES" NEWSPAPER, December 6, 1873.

THERE is perhaps no fact in a certain sense more gratifying, and in every sense more significant, than the remarkable manner in which, during the last few years, the importance of Missionary operations has obtained recognition among all classes of the community. It would be idle in the extreme to imagine that there are not still many gainsayers who do not scruple at any form of active hostility which public opinion will permit them to venture upon. There are still thousands and tens of thousands who are wholly apathetic and indifferent, and who have no more practical acquaintance with the subject than they have with recondite problems in optics or astronomy. The leaven has yet by no means leavened the whole lump; there is still a very large and most inert mass of heavy dough to be found in every parish throughout the kingdom. But when every possible allowance has been made for ignorance, for indifference, for prejudice and captiousness, there is still a lively interest in the subject perceptible which, until most recently, had no existence, and a zeal which sometimes is, and very often is not, according to knowledge. We can well imagine that there were a good many who took part in the services of the Day of Intercession, who for many a long year, even of ministry in the Church, never dreamed that they would have come to that. It must have been with no small wonderment that they found themselves supplicating God for a blessing on what they had previously been accustomed to sneer at as foolish and fanatical. It is, therefore—we repeat it—a matter of great gratification and for sincere thankfulness, that many such persons have at length been aroused to a dim consciousness that there has been an important duty laid upon them, whether as ministers or members of Christian Churches, by the great Head of the Church Himself, which they had heretofore neglected or spurned from them with avowed contempt.

While, then, the general observance of the day throughout our churches and chapels, both by Episcopalians and our Nonconformist brethren, and the tone of the public press, afford matter for much satisfaction, it is not to be wondered at that there should have been some discordant utterances and some random remarks not quite in keeping with the holy solemnity which brought together into one company so many of the professed followers of the Lord Jesus Christ. The majority of these may be, with most

complete unconcern, suffered to repose in the profound oblivion into which they have long since floated away; it would be a most unprofitable task to pass them in review, or to speculate upon the motives which may have prompted them. We believe that substantial and blessed results have followed, that the souls of Christians have been refreshed and edified, and that many hitherto unconscious of their responsibilities have in some measure learned to appreciate them. *Deo soli gloria!*

It may not, however, be without some interest to single out some two or three expressions of feeling which have been elicited by the recent celebration, and to offer some remarks upon them, not on the score of their hostility, but rather upon the imperfect comprehension of the subject which is, in our judgment, displayed in them. One of them may be dismissed with very brief comment—indeed, would hardly have deserved notice except that it happens to be convenient to allude to it. In the *Times* for December 6th there appeared a letter by a person signing himself “A Catholic.” The letter is, however, manifestly written by a Romanist, who has thus asserted a claim to a title to which he can have but a most imperfect right. Not impossibly he may be a priest; he had therefore sufficient acquaintance with the hagiology of his Church to be aware that December 3rd was the feast of St. Francis Xavier. He thereupon jumps to the conclusion that this was why the particular day was selected for the Day of Intercession. We believe nothing of the kind. The day was a very convenient one; as already pointed out in our volume for last year, there was moonlight in the evening—a very great convenience in country parishes—and ecclesiastically the season of Advent was appropriate and becoming. As for the day being selected because it was the anniversary of a Romish saint, however eminent, we think it quite as likely that the Archbishop might have pitched on “O Sapientia,” or Lucy Virgin and Martyr. When there is a recurrence it will be time to look upon it as more than a coincidence. We do not doubt that the Archbishop shared the unconsciousness charged upon Professor Max Müller—nay, we venture to doubt whether many, even of the most advanced of our younger clergy, however skilful in gymnastics and curious in millinery, are so familiar with the Breviary. We have no wish to derogate from the real merit of Francis Xavier, nor shall we do so even if we demur to the extravagant laudation of him by “A Catholic.” We must not go over ground already so well covered by the admirable and exhaustive “Life of Xavier,” published by Mr. Venn. In it the great Romish Missionary appears as in all probability he really was, and the legends about him, touched by the spear of Ithuriel, shrink into their real insignificance. As “candid Protestants” we can cheerfully admit that, after all deduction has been made, he shows out remarkably well in contrast with his co-religionists, and it is to his honour that the mass of absurdity related of him is hardly at all of his own invention. How far he brought whole provinces in the East to the feet of Christ, or numbered among his converts the most learned preachers of the religious systems which he found in full operation, must be left to the fond fancies of the glowing imaginations of “Catholics.” To those who are acquainted with the *modus operandi* of the Saint, the letter in the *Times* is simply ludicrous. One word of remark must be offered upon the extreme disingenuousness which would represent Protestants in their relation to their Maker as approaching Him without faith in the one full, perfect, and sufficient oblation and satisfaction offered by the Lord Jesus Christ upon the Cross, of which all other sacrificial rites are but feeble types and shadows. They have neither participation in nor sympathy with “the corruptions and perversions of true ideas” prevalent in the Church of Rome, which we can readily afford to admit are so identical with heathen ignorance that possibly Xavier himself could hardly detect the difference. Emphatically in this case “*corruptio optimi pessima*,” whether in the system of “masses” or the revolting superstitions practised in the East. But we do not care to

dwell further upon a letter which contains no other important assertion, for we cannot imagine what the "innocent amusements" were which St. Paul might have shared in when he made himself "all things to all men." They were assuredly neither the theatre nor the games much frequented by modern Romanists; nor will we stay to speculate how far Xavier's catechumens understood the creeds and catechisms taught them. The letter itself would have found a far more congenial nook in the columns of the *Tablet* than of the *Times*, as more importance would have been attached to its statements by the readers of the Romish publication; it would not there have challenged remark, and might have obtained sufficient publicity in a more sympathizing circle.

Far more important and deserving of more serious remark is the joint publication put forth by the Dean of Westminster and Professor Max Müller of Oxford. It would hardly be due to these distinguished men to pass their statements over in silence. Even adverse criticism is more respectful than an appearance of indifference. The immediate object of the sermon was to introduce to the congregation the evening lecturer, for which somewhat startling innovation an elaborate apology is offered. The extensive learning of the Dean is put into requisition to furnish precedent, both from primitive and also from mediæval practice, for laymen speaking in churches. How far such a medicated sop may soothe the opposition of those who have accustomed themselves to nothing but addresses from the clergy, we cannot pretend to determine. Upon this point we must be understood not to express any opinion on behalf of the Church Missionary Society, but only our own individual conclusion. As Christian Churches were, we imagine, originally little more than the general meeting-places of the inhabitants of villages, and even of towns, in days when school-rooms and lecture-halls were undreamed of, and in them all parish and much other business was transacted—we strongly incline to the notion that laymen had a right to speak in the naves of churches; they may have lost it since by legal enactment, but when we remember how often vestry meetings have adjourned from the vestry to the body of the church, and laymen have declaimed there on secular business in a manner more peremptory than edifying, we are not sure about this point. It might be somewhat curious to investigate how far the preaching in the black gown in the naves of churches may be mixed up with this theory, but such a disquisition would be unsuitable to our pages. For our own part we have no unwillingness to see godly laymen, under suitable restrictions, telling in our churches what things God may have wrought among the Gentiles, perhaps even by their ministry, or even like Tertullian, mightily convincing and showing by the Scriptures that Jesus is Christ. We must again, however, beg it to be observed that in the foregoing remarks we are not the mouthpiece of the Church Missionary Society, nor is it to be held responsible for them. In the particular instance before us, it is not so much the lecturer as the lecture we object to.

From this particular point we revert to the Dean's sermon. It is our wish to speak of Dean Stanley with most sincere respect. On many most important topics we differ widely from him, and think his views mistaken and even dangerous. We would be very far indeed from endorsing all his proceedings, all his doctrines, or all his aims. But we are not insensible to the kindness and liberality which has ultroneously—if we might venture to employ such a word—placed the Abbey Church of Westminster at the disposal of the Church Missionary Society, and thrown open portals which had ever before been jealously closed against the mightiest Missionary agency of the Church of England. Unlike most other liberals whose liberalism, when tested by anything adverse to its own crotchets, is most bigoted illiberalism, hardly to be rivalled by that of the most ultra-Calvinist or the most particular Baptist, and whose intense hatred of Evangelicalism it is difficult to express in words, Dean Stanley is so far consistently

liberal that he can and does invite to a fair and patient hearing those who neither sympathize with him nor with whom he sympathizes. He is quite as willing to give truth a hearing as error.

It is, therefore, with the regret with which we meet an honourable antagonist that we comment on his sermon. It is founded upon the conversation between Agrippa and St. Paul, recorded Acts xxvi. 28, 29. In the very opening sentences there is a statement to which we demur. Dean Stanley speaks of "the extinction of the once-universal belief that all heathens were everlastingly lost." Whether this belief be right or wrong, we doubt its extinction; the wish is here, we suspect, the father to the thought. It would not be difficult to produce devout men who, from the teaching of the Word of God, hold such a theory, and find in it a stimulus to laborious effort for the salvation of their fellow-men. We have taken it as put forward in its nakedness, but we should still more object to the Dean's statement if all which would be commonly apprehended by it were distinctly asserted. A more modest and more becoming assertion, and one more contemporaneous with the opinions of Christian men, would be that they do not dogmatically pronounce upon so awful and mysterious a subject in the face of the fearful statements which teem in Holy Scripture. Such a subject is by them with confidence remitted to a Judge who will exercise righteous judgment, and to a Father unto whom, so far as we know, none come except by Christ, in the manner which He has Himself revealed. They distinctly and fully accept, in no non-natural sense, the statements made by St. Paul in the introductory chapters of his Epistle to the Romans, and submit to them as a revelation from the Holy Spirit of God. Upon Dean Stanley's other grounds of hope, so far as we understand them, it is needless to comment. We cannot afford space to follow him through his exposition of the text, in which his ingenuity seems more striking than his soundness. We pass on from it to the End of Christian Missions, implied in such as Paul was. He draws a glowing description of the great Apostle, among whose excellencies he notes "an unbounded toleration of differences." Yet the words linger on our ears, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." We seem, too, to have heard the solemn admonition, "If any man preach any other gospel to you than that ye have received, let him be accursed." Need we proceed further? We feel bound to question the statement that St. Paul's aim was "to create, to preach, to exhibit those traits of character, those apostolical graces, those Divine intuitions, which even the hard Roman magistrate and the superficial Jewish prince recognized in Paul of Tarsus. Where these are there is Christianity." In a sense this is most true: in a sense this is not true. Where these are the fruits of the Spirit of God, this is true: where these external graces do not proceed from the Spirit of God, "the grapes are grapes of gall, the clusters are bitter." In much which follows, with the foregoing limitation, we thoroughly agree. We come, however (p. 9), to a statement, supported by a profusion of quotations from Scripture, which fairly puzzles us:—

"It was this clear vision of what he desired to see as the fruits of his teaching that made St. Paul so ready to admire whatsoever things were lovely and of good report wherever he found them. In Gentile or in Jew, in heathen or in Christian, he recognized at once the spirits kindred to his own, and welcomed them accordingly. He felt that he could raise them yet higher; but he was eager to claim them as his brethren even from the first" (Page 9). To this is appended the following array of texts:—Acts xiv. 16, 17; xvii. 23, 28; xix. 37; xxi. 26; xxii. 28; xxv. 11. Rom. ii. 6—15; xiii. 1—7; xiv. 6. 1 Cor. ix. 20—22; xv. 33. Phil. iv. 8.

We cannot discuss them all. Some of them may possibly have some faint reference to some such subject as Dean Stanley is dealing with, but not, we conceive, in the sense in which he makes the statement. But in what conceivable sense the following text

applies we cannot possibly imagine. The town-clerk of Ephesus says, "Ye have brought hither these men, who are neither robbers of churches nor yet blasphemers of your goddess." By what subtle ingenuity can this be tortured into a notion that St. Paul was "ready to admire whatsoever things were lovely and of good report wherever he found them," or that "he recognized, in Gentiles and heathen, spirits kindred to his own"? We have a kind of recollection that at Lystra he openly called such things "vanities;" nor do we doubt that he exhorted his converts to keep from "pollutions of idols." How, again, can St. Paul's compliance with the wishes of James and the elders, to take and purify himself in the temple with the men that had a vow, be construed into an admiration of things lovely and of good report? The Dean might as well have added the circumcision of Timothy to his list. A still more marvellous text is alleged (Acts xxii. 28), "And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born." Upon the applicability of this text we cannot even offer a surmise. What did St. Paul admire? What was there in the spirit of the centurion kindred with his own? So, again, we have, from 1 Cor. xv. 38, "Be not deceived: evil communications corrupt good manners." We confess to being fairly baffled. There is then a pretty conceit from a Latin hymn, of how St. Paul turned aside to the well of Pausilippo to shed a tear over the tomb of Virgil. This, of course, is pure fancy—without a shadow of foundation, in fact. It is even more unsubstantial than the legend of a Romish saint.

The testimony of the Indian Government is then brought forward, and eloquently descanted upon. We are thankful for it, but we cannot with Dean Stanley view this success, as stated in the Report, as "regeneration," except in a very lax sense of the term. With us the end of Christian Missions is the salvation of souls, not "infusing new vigour into the stereotyped life of vast populations," or making them "better men and better citizens;" these are incidental and collateral benefits not to be despised, but we cannot hold them to be the end of Christian Missions. We cannot admit that it was to make "better men and better citizens," or "to raise the whole of society by inspiring with a higher sense of duty, with a stronger sense of truth," and so on, that our blessed Saviour, "for whom are all things, and by whom are all things," tasted death for every man. It was as we are taught, that "when we were dead in sins we might be quickened together with Christ, and be raised up together and made to sit together in heavenly places, in Christ Jesus," which is something very different. When St. Paul laboured for Jew and Gentile it is quite true that it was "to raise them up higher," but not in the scale of earthly advancement; it was to raise them up to heaven. We regret to say that the end of Christian Missions, as expounded by Dean Stanley, is wholly unworthy and inadequate; it is not much beyond what Lysurgus or Solon might have propounded to himself. We should not be honest, in a matter so vital, if we withheld our conviction that, although not so meant, the Dean's statement is dishonouring to God the Father, God the Son, and God the Holy Ghost.

As the end of Missions is, when explained by Dean Stanley, inferior and mundane, so also we conceive his estimate of the means to be erroneous. Throughout his statement of them we are conscious of a continuous fallacy pervading his argument; but it is not easy, within any reasonable limits of discussion, to disentangle it. Inasmuch, however, as we gather thus much from him, that "it is a duty for each one to follow out that particular means of conversion which seems to him most efficacious," and Christian men who accept the command of the Lord Jesus Christ, and have taken the Bible for their guide, are clear what that duty is, namely, "to preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness," but who is yet "Christ the power of God and the wisdom of God," we need not concern ourselves with any

questioning as to the value or worthlessness of the thousand other different approaches to the souls of men of which Dean Stanley speaks. It may be some consolation to a Manchester manufacturer when he is shipping his goods to India, or to a Birmingham smith when he is forwarding cases of muskets and gunpowder to the Gold Coast, to think that he is not only adding to his gains, but also engaging in Missionary operations; but with such agencies, or indeed any except those which the Lord Jesus Christ has expressly enjoined, the Christian Church has no concern. It is possible that the Ashantees at the conclusion of the present war may have a lively idea of the "practical efficiency of a Christian Government," but without "Christian Missions," as we understand the term, we doubt how far they will be enabled to realize divine truth, even if the Ashantee King were to emulate Clovis on the field of Tolbiac.

After the prologizing of Dean Stanley we are introduced to Professor Max Müller.

We do not quite understand why the Professor does not find a place for the Sintooism of Japan with the religious system of Lao-tse. It is not the form of faith of an uncivilized and unsettled race, ignorant of reading and writing; but it is the dominant system of one of the most intelligent races of mankind. We object to the assertion that religions are always growing and changing; the Semitic religions, to adopt his own classification, have neither grown nor changed, yet they do not cease to live. Parasitical corruptions have from time to time well-nigh choked their vitality; but, when such jungle has been cleared away, the original faith as revealed in the Old and New Testament and the Koran still survives. Whatever changes there have been must be accounted disorders imperilling life, which it has required no ordinary innate strength to throw off. If Christianity had continued pure as it proceeded from its Divine Founder, it would be hard to realize how great might have been its triumphs. Professor Max Müller then divides his religions into Non-Missionary and Missionary; he might have divided them into true and false—into those which had God for their Author, and those which lack the slightest particle of the Divine breath. On the Day of Intercession for Missions, in a Christian temple, such a division might have been peculiarly relevant, and a noble theme would have been presented for the handling of a Christian layman. Professor Max Müller, however, preferred to peep and to botanize, and we must be content to accept and deal with the Linnæan classification of his *hortus siccus*. By means of this classification he manages to find a common property in all three religions—Buddhism, Mohammedanism, and Christianity—namely, that they seek to propagate themselves. This is a fact so thoroughly recognized that it seems superfluous to dwell upon it; it is not a discovery. What is novel about the statement is the Professor's assertion that the founders or first apostles of all these religions recognized "the duty of spreading the truth, of refuting error." He does not say "of what appeared to them to be the truth," but "the truth."

He begins with Buddhism: so will we. We will take M. Barthélemy St. Hilaire as an unimpeachable witness of the characteristics of that system which Professor Max Müller terms "the truth,"—a statement which he reiterates. The learned Frenchman declares of Buddhism that it is "a hideous system. In the whole of Buddhism "there is not a trace of God, neither in its beginning nor its end. Man in a state of "absolute isolation is reduced to himself. Cast forth into a world which he does not "understand, without foresight and without support, under the weight of infirmities "which crush him, he has but one object in life—and that is to escape from the misery "which he endures. Having lost his road in darkness the most profound, he seeks "not for light by mounting up to something superior to himself. Limiting his horizon to "what his senses attest, as ignorant of himself as of the phenomena amidst which he "drags on existence, he has not reason so exalted as to enable him to reach the source "from which he and the world also have sprung. Proceeding from 'nothing,' it is a

"matter of course that 'nothing' is his end; it would only be by flagrant inconstancy that Buddhism could escape this conclusion so terrible for us, so consolatory for the Buddhist. Without God at his birth, without God throughout his life, what marvel that he finds not God after his death, and plunges headlong into the 'nothingness' whence he sprang, and which is his only refuge?" M. St. Hilaire remarks of this hideous system that the reception even of it rendered those who were converted to it "a little less ignorant, a little less degraded." What must have been their previous condition when a religion "without hope and without God" was gain? This "hideous system" Professor Max Müller describes as "truth." Curiously enough, our calm and philosophical contemporary, the *Spectator*, commenting upon the Professor's lecture as we are commenting, identifies his views with Buddhism. We would fain shrink from such a conclusion unless more fully certified of the fact. Again, we demur to the Professor's assertion that the "spirit of truth" is necessarily the life-spring of all religions. The "spirit of error" may be their life-spring also. We do not hesitate to avow our conviction that Satan "manifests himself," Satan "pleads," Satan "persuades," Satan "convinces," and Satan "converts," as well as Christ, and that it is a matter of plain common sense that men should "try the spirits whether they are of God, because many false prophets are gone out into the world." The common and most bitter experiences of multitudes of lost souls would bear witness, even in the Professor's own University, that those who have pleaded with, have persuaded, have convinced, have converted them, and brought them down to destruction, were not emanations of the Spirit of truth or the Spirit of love. It is not from the fact of preaching and making proselytes that we are to recognize the existence of a spirit of truth and a spirit of love. The Lord Jesus Himself attests that this is often done to make men "twofold more the children of hell."

We pass on to Mohammedanism. Here even the Professor falters. There is an incongruity between connecting the Spirit of truth, and above all the "Spirit of love," with the ferocity of Islam, that makes him speak with bated breath. He somewhat euphemistically says that the Koran "does not invite, it rather compels the world to come in,"—not, however, as the servants of Christ are taught to compel men to come in to the Gospel feast. The history of Islam, even among its most enthusiastic panegyrists and apologists, has never hitherto been described as a religion animated by a spirit of love! In Westminster Abbey, probably for the first time, was this assertion made.

We are next invited to consider "our own religion." The description of it is somewhat mysterious. There is some glowing utterance about the Missionary who leaves the home of his childhood to spend a life of toil among strangers, and to lay down life as a martyr for the glory of God; but the Professor's sympathy is at least as freely bestowed upon "honest and intrepid inquirers, who, at the bidding of the same spirit of truth, were ready to leave behind them the creed of their childhood ["our own religion," we presume], to separate from the friends they loved best, to stand alone among men that shrug their shoulders, and ask 'What is truth?' and to bear in silence a martyrdom more galling than death itself." In what sense these persons, who are silent, are Missionaries we fail to discover. It is not quite certain to us who they are, but certainly many of them reap their rich reward in a notoriety which they would never otherwise have attained to; the Professor cannot have forgotten "*at pulcrum est digito monstrari et dicier hic est.*"

We pass on to some remarks which the Professor makes on Brahmanism. After describing that there are millions in India who worship horrible idols, he says, "All this is true; but ask any Hindu, who can read and write and think, whether these are the gods he believes in, and he will smile at your credulity." To this statement we give a most emphatic denial. Such Hindus do worship such gods, and do profess belief in them.

Within the last three years a man with an intelligent face, a distinguished M.A. of the Calcutta University, has been seen worshipping at the shrine of the Goddess Kali, "in the broad daylight of the nineteenth century," attired as her devotee, and absorbed in silent contemplation of her virtues. For the description of the goddess we refer to the Professor's lecture. In a recent number of the *Times* (Jan. 12) there is an account of a distinguished pleader, Baboo Kali Mohun Doss, who has thought it worth while to pay 10,000 rupees to be readmitted to his caste; upon this the *Friend of India* remarks that Hinduism "can scarcely be in the declining state alleged by the followers of the Brahmo Somaj,"—and by Professor Max Müller. We doubt its being "dead and gone." The ceremony cost half the money; with a high price the learned pleader has bought back this bondage. Nor are these solitary examples. Space would fail us here to discuss the assertion that what are termed the "religious reforms of Brahmanism" have spread throughout India an intelligent and spiritual worship. Again, there is not in India a purified, but a most corrupt and foul, Mohammedanism; nor is there a purified Brahmanism. A more unfortunate illustration of a fantastic theory could hardly have been chosen than that there is in India a "purified Mohammedanism" resulting from Mohammedans and Brahmins living in the enjoyment of perfect equality. It would not be easy, even from a Mohammedan stand-point, to exaggerate the corruption and degradation which has deformed Islam by its contamination with the idolatrous systems of India. The worshippers of Vishnu, Siva, and other mythological deities are still mad upon their idols, and it would convey a wholly erroneous notion of India to assert that they are not. Those who are acquainted with the condition of the country can understand what the Professor means, but we fear that those who are not will be seriously misinformed.

We cannot follow the Professor step by step as thoroughly as we could wish. We can only make passing allusions to some curious statements. For instance, we could wish that we really did "spend millions on foreign Missions." It is a lamentable fact that we do not. We differ from the Lecturer in our estimate of controversial weapons. It is by them that Christianity won her first, and still wins her latest, triumphs. Every Missionary in India is and ought to be, and, we trust, ever will be, a controversialist. It is by mightily convincing men by controversy that Protestant Missions have reached the success which both the Dean and the Professor dwell upon with satisfaction. We assert that it would be a dereliction of duty on the part of Christians "to abstain from all direct attempts at conversion" when brought into contact with other religions. It would be disobedience to the command of Christ; it would not be following the example of the Apostles, notably of St. Paul. St. Paul, who is so belauded by the Dean, distinctly declares of himself that he is a warrior, though not "after the flesh." He speaks of the weapons of his warfare as "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing every thought into the obedience of Christ." Did he not "dispute"? Did he not persuade? Did he not preach? Or are the Dean and the Professor not of one mind concerning St. Paul? Are there two differing voices from under the one cloak? When Missionaries preached the Gospel "at the conquest of the Roman empire and the Gothic nations," they preached it controversially, and it "came out victorious." Conversion was then mixed up "with the acceptance or rejection of certain formulas or articles;" nor did the simple prayer suffice, "God be merciful to me a sinner." Philip, after preaching to the eunuch Jesus, told him, "If thou believest with all thine heart, thou mayest" be baptized. Upon the answer, "I believe that Jesus Christ is the Son of God," he was baptized. The requirements of the primitive Church were, as every student of ecclesiastical history knows, not less simple than this. In the concluding portion of the lecture there is what we may

perhaps venture to term a grand pyrotechnic display in honour of the Brahmo Somaj. As in our last number we furnished our readers with valuable materials for judging of this much-bepuffed movement, we are spared the necessity for any further discussion of it here. Professor Max Müller, if he were to make himself familiar with the views enunciated by the Missionaries at the Allahabad Conference, would probably modify the imperfect statements in his lecture; at any rate, he would gather what are the relations in which Missionaries are disposed to stand to this very feeble effort, which has derived all its early strength from Christianity, and of which the leaders, to our great regret—for we had hoped better things of the movement—seem like “wandering stars, to whom is reserved the blackness of darkness for ever.”

In his concluding sentence, Professor Max Müller describes himself as one “of little faith.” We would have been most unwilling to trespass upon a matter so sacred, and which more immediately concerns himself and his God; inasmuch, however, as he has so labelled himself and published it with emphasis to the world, there may be no impropriety in alluding to it. In this sentence we discover the key to all his incoherence and, if he will pardon us for so stating it, his ignorance of Christian revelation and Christian duty. It is matter for serious regret that, instead of praying for an increase of faith, or, as the disciples did, going to Jesus for a fresh measure of it, he should not only rest content with his lack of it, but seek to induce others to get rid of theirs. We cannot help thinking that one who was conscious that he was so deficient in what the most superficial student of the Bible must be aware is an essential requisite of Christianity ought to have sought for its development in himself before assuming the office of a teacher. A knowledge of Sanscrit is requisite before teaching Sanscrit. “Without faith it is impossible to please God.” Professor Max Müller has so little that the *Spectator* was disposed to think that in his religious opinions he tended to Buddhism. It is singular, therefore, and a singularity to be regretted, that one whose whole living was “two mites” of this most precious commodity (Christian faith) should have been selected to preach on Missions on this memorable occasion. As a comparative anatomist he does find most useful occupation in the valley of dry bones by assigning them correctly to those to whom they had originally belonged; but in Westminster Abbey, on the Day of Intercession, it needed some one far different—some one mighty in faith, like the prophet of old—to stand up and to prophesy to the wind, “Come from the four winds, O breath, and breathe upon these slain, that they may live.” Such a one was Stephen, “full of faith and of the Holy Ghost.” Such a one was St. Paul. A trumpeter, if he is to blow a blast upon the horn, and his trumpet is not to give an uncertain sound, needs wind. A preacher or a lecturer, if he is to cheer and encourage the servants of Christ when “jeoparding their lives in the breaches,” needs the Spirit of God. For criticism or fault-finding it is not essential. With all his display of learning, on his own avowal, Professor Max Müller has not such faith; and, therefore, not because he is a layman, but because he is so scantily furnished with the most essential requisite for the comprehension of Missionary work, we are sorry that he filled a position for which, on his own showing, he was eminently disqualified. It has afforded him a convenient opportunity of ventilating a number of fantastic crotchets on religion which have some prevalence in literary and scientific circles in which all men have not faith; but if the object was to promote the Missionary work of Christ, some true-hearted sympathy with those who have been carrying it on would have been more to the purpose than vague declamation about a spirit of truth and a spirit of love, and an attempt at ridding Christianity of every peculiarity which constitutes it a religion and a power in the world.

A MONTH IN THE CHARMAHAL MOUNTAINS, PERSIA.

CHARMAHAL is an extensive mountain district, situated about fifty miles to the south of Ispahan. The word means, in Persian, The Four Town-lands. It consists of four elevated tablelands, each surrounded by lofty mountains, respectively called, Lar Kiajar, Misdech, and Grundaman, and contains about fifty-four villages. Beside the four principal tablelands, it also contains a great number of smaller plains and valleys belonging to one or other of these four districts, and the scenery in them, in spring especially, is very fine. Of the fifty-four villages, seven are inhabited by Armenian Christians, and as we sent a good deal of alms to them for their poor during the famine, and also supported a goodly number of their paupers in Julfa, their head man had often invited us to go and pay them a visit. As my wife had been in a weak state of health ever since the beginning of the year, and Dr. O—— strongly recommended a change to the hills, we accepted the invitation of Kulluntur (Chief) Martirus, sent by his son, Kulluntur Taous, and—on

August 11—left Julfa for Ahmadabad, the village of Kalluntur Martirus, in Charmahal. There are only two kinds of carriage available for invalids in Persia: a litter carried between two mules, called a Takti rawan, or a pair of rude frameworks of wood, with an awning over them, called Cajavas. The former is tolerably comfortable, the latter much more likely to kill than to cure. As we could not obtain mules fit for the former, and it would be difficult to carry it over the high mountain passes we must cross, we had to choose the Cajavas. The roughness of their motion may be imagined, though not felt, from the fact that milk carried for the baby in a short march was churned into butter on the road. I was requested by Baron Reuter's agent here to take with me two men of his to look for coal and other mines in the Charmahal Mountains. Kalluntur Taous, and some other Armenians returning to their homes, accompanied us, and having stowed away my wife in her cage on one side of a mule, and balanced the load by putting baby and her nurse into the cage on the other side, we started, thirteen horsemen (including baggage mules) in all, in the afternoon, and reached our first halting-place, Puli Vergun, on the banks of the Zainde Rood River, a little after sunset. We put up in the upper story of a large Government house over the river, commanding a beautiful view of it and of a

mountain valley, from which it debouches on the Lanjau plain—a delightfully breezy spot. Dr. O—— had ridden out with us, and greatly enjoyed a picnic dinner on the roof. We found the best room already occupied by a Persian gentleman, named Raza Kulri Khan, but he not only took out all his things and gallantly gave up his quarters to the lady, but also despatched a mounted servant at once to his own village, twenty-four miles distant, to tell his brother and wife to prepare to receive us next day.

Aug. 12—After a few hours' rest, started again last night at midnight. A march of six farasangs, or twenty-four miles, brought us to Chumasman, the residence of Raya Kulli Khan, and his brother, Haji Baba. Crossed a low mountain pass which separates Lower from Upper Lanjan, half way. The latter part of our road lay through the upper valley of the Zainde Rood. Most of the country is now clothed in the sombre tints of autumn; but this valley, with its peaceful river flowing in its midst, is covered with the lovely bright green of the rice-crop, abounds in trees and vineyards, and is closed in on both sides by lofty mountains; it would not be easy to find more charming scenery. Haji Baba received us at the door of his mansion, and gave our whole party, consisting of thirteen horses and mules, and fifteen men and women, a hearty welcome. Alas! the day is past when an English country gentleman inviting one traveller in a stage-coach to his home, would be prepared to see the whole party of travellers, inside and outside, coachman, guard, and horses, drive up and take quiet possession of his house and stables; but such is Persian hospitality, that such things are not only endured with perfect good humour, but with a hearty Irish *caed mille a failthe*.

When my wife apologized to her most kind hostess for all the trouble we gave her, she said, "Oh, you gave no trouble; our last guest came with seventy followers," and pressed her to come again to her house on our return from Charmahal.

Persian and Armenian ladies' dresses are a strange mixture of modesty and the reverse. Our hostess, a woman of gigantic dimensions, whose arms and *understandings* would put any dairymaid's to shame, and who would not for the world allow a male stranger to see her face, was in a simple red muslin jacket, and nothing else down to the waist, a great number of very short petticoats, terminating

above the knees, and a pair of slippers half the length of her feet. I went upstairs, by invitation, two or three times to see my wife in her prison, and always stood on the staircase to give the Persian ladies time to fly, which gave me an opportunity of observing this strange costume. The dress of the Armenian women is far better, as their petticoats reach to their ankles. Their only care is that their mouths should not be seen, to prevent which they always wear a white (generally brown with dirt) cloth drawn across their mouths, and hooked on cleverly to the top of their noses; and when eating, they turn their heads to one side, and hold a handkerchief up before their faces with the right hand, while they put the food into their mouths with the left. At the same time, their dresses are wide open to the waist in front. In many ways they are kept in closer bondage than their Mohammedan neighbours. A woman hardly ever speaks above a whisper, even before her husband and brothers; and a daughter-in-law in an Armenian family, though living in the same house, baking bread, and doing all the household work, in company with her mother-in-law, never speaks to her except by signs for several years after her marriage.

Before dinner, our host, having said his prayers as a devout Moslem, took his seat with myself and three Armenians at a well-laden table-cloth spread on the floor. Kalluntur Taous, knowing his weakness, produced a bottle of the strongest juice of the Julfa grape (stronger than brandy), and descanted on its virtue as a help to digestion before dinner. Our host, after asking a few questions about it in a hesitating voice, as if he had never seen it before, and having been assured by his head servant that it was quite lawful for him to drink it, looking over his left and right shoulder, as if he were afraid of the two angels whom orthodox Moslems say are always sitting on a man's shoulders and taking notes of his actions, quaffed glass after glass with the greatest gusto. I had a long talk with my Armenian friend on the true liberty of the Gospel of Christ as contrasted with the heavy burdens of their ritual, which was still more applicable to the religion of the false prophet, and to which our host listened attentively, but made no remark.

Aug. 13—Left Chumasman at 11 p.m. last night with many expressions of gratitude to Haji Baba, and apologies for all the trouble we had given him. He responded by saying how delighted he should be if we would stay

with him on our return journey. A march of three farasangs brought us to a very high mountain pass over the lofty range which separates Charmahal from Lanjan. Here my wife had to descend from her cage, and we all went on foot over about two miles of rugged rocks, and entered at daybreak on the high table-land of Charmahal. Two farasangs from the summit of the mountain brought us to a large village called Gawaruk, where we had a melancholy proof that the late famine has left many a sting behind. The sides of the mountains are covered with hundreds of acres of land, enclosed by high walls, formerly vineyards, now dry, barren fields. The village, too—a very large one—is a mass of empty houses falling to ruin, hardly one or two villagers to be seen here and there in its deserted streets. We rested for a few hours in one of its deserted houses, and with difficulty procured a little bread, bad cheese, and worse milk for breakfast. At four p.m. we started again one farasang for Ahmedabad. Kullunter Martirus, the two priests of the village, and a crowd of Armenians, came some distance to meet us. As we approached the entrance of the village we found a stalwart Armenian holding a fine sheep by the head, and the moment we reached the spot he skillfully, with one cut of the knife, severed the poor animal's head from its shoulders, and walked before us holding the bloody trophy on the point of his knife. This is the greatest mark of honour they can show a guest.

Found Ahmedabad also a sad spectacle of desolation. It contained before the drought 120 families of tenant-farmers, and now has only twenty-one. Two small rooms, with plain mud walls, and no furniture but carpets manufactured from the wool of their own sheep; and mattresses were set apart for us—one for me, and one for my wife, baby, and nurse. Even in Christian villages in this country, it is necessary for men and women to have separate apartments.

Aug. 14—Charmahal at present rejoices (*P*) in being the residence of four Persian grandees, three of whom consider themselves lords of all they survey, and the other the true hereditary nobleman of the district and the lately-deposed Governor. The true Governor, appointed by the Shah, Murza Mahomed Tagi Khan, resides at Khoord, a village one farasang from Ahmedabad. I sent a letter of introduction to him from the Prince Governor of Ispahan, who is his brother-in-law, in the morning, and received a polite invitation to come in the afternoon and dine

and sleep at his house. Received a visit from Yavon (Major) Mehrat, an Armenian chief, who was never in the Shah's army, but purchased his title of Major of the Armenians for a sum of money. In the afternoon rode to Khoord, one farasang, to call on the Governor. Half way met a servant with eight horsemen and a led steed, beautifully caparisoned, sent to meet me, and at the entrance to the village two footmen to escort me to the presence of the little great man. Murza Mahomed Tagi Khan is a first cousin of the Shah, and married to his cousin. He is a very corpulent youth, speaks French pretty well, and is well up in European politics, but very unfit to act as governor of a wild district like Charmahal and Feridun. After the usual routine of pipes, tea, and coffee, and an animated conversation about the Shah's journey, I got up to leave. He made no allusion to his invitation, but promised to return my visit in a day or two, which, however, like two other promises made me, seemed to be made only to be broken. A few nights afterwards, was awakened at midnight by a messenger from him asking for two bottles of wine.

Aug. 16—Rode with my wife to Siruk to see the Yavon Mehrat, returning in the evening to Ahmedabad. Siruk is a pretty and flourishing village, situated at the foot of the highest of the mountains which encompass the plain of Lar, in the centre of which Ahmedabad is situated. It is surrounded by springs and groves, in whose shade even in the hot month of August one may enjoy the most delightful mountain breeze every afternoon.

Aug. 19—If there is one thing more than another which marks the instability of everything in Persia, it is the capricious way in which Dame Fortune turns her wheel. A Persian nobleman may have his head raised to ever so high a post of honour under the Shah one year, and his feet turned up to be bastinadoed the next; the year after that he may, if he has managed to keep any money, be elevated again to a higher post than he held before. Khan Baba Khan, the hereditary squire and nobleman of Charmahal, is an instance of this. He was deposed from being Governor of the district last year by the intrigues of his neighbour and enemy, the Eel Khani, the great chieftain of the Bakhligari robbers. The Eel Khani besieged him in his castle of Châl-i-Shutter, and burnt and plundered several of his villages.

Called on Khan Baba Khan to-day at Châl-i-Shutter, two farasangs distant. His castle gives one more the idea of one of the

old strongholds of the feudal barons than anything I have seen in Persia. Very rarely is a village or house in Persia built of stone or burnt bricks. Châl-i-Shutter consists of a large fortified house, well built of burnt bricks, surrounded by the houses of the Khan's retainers, and all enclosed by a strong brick wall, with twenty-two towers, but no portcullis. He and his nephew, Mirza Mahomed Khan, are both most gentlemanly and agreeable men, especially the latter. I could not but feel that he resembled the young man to whom our Lord said, "Thou art not far from the kingdom of Heaven." Spent the day and breakfasted with them, and returned at evening to Ahmedabad.

Aug. 20—Called on one of the two poor ignorant priests of the village, and met an aged Armenian, who interested me much by the intelligent way he asked about the way of salvation. He reproved me by asking me why I did not come and speak to him of these things before. Bade farewell to our host, having sent him a good present of tea, sugar, &c., to repay him, as I hoped, for his hospitality, but was greatly disappointed when he sent in a tray with a return present of Ahmedabad carpet-work about equal in value to the present I had given him. However, this occurred at no other village. In the afternoon transferred our quarters to the residence of Yavon (Major) Mehrat at Siruk.

Aug. 21—We enjoy here the wonderful luxury of a table and two chairs, and otherwise comfortable rooms. But the greatest cause of our happiness here is the general appearance of prosperity in all around us, as compared with the misery in Ahmedabad. There are two classes of villages in Persia, and, as it is not safe for any one to live in a house detached from his neighbours, all the people—landlords, tenant-farmers, and workmen—live together in villages. These two kinds of villages are—first, shahi, or king's villages, viz., those from which the taxes are collected by the Governor of the district, and the land the king's property; secondly, arbabi, or landlords' villages. Ahmedabad is a shahi village, Siruk an arbabi, which accounts for the great contrast between them. The landlords know that if they ruin their villages they will ruin themselves. Governors, appointed for one year and dismissed the next, have but one object in view, viz., to get as much money for themselves, in addition to the king's taxes, as they can. The landlords receive one-fourth of the produce of the village, out of which they pay the taxes, so that

in the arbabi villages a clear three-fourths is left to the villagers. The landlord of Siruk is at present staying in the village to collect his fourth of the harvest. He is very popular with his Armenian tenants. He called on me the last day I was here, and again to-day. Ahmedabad and Siruk are fair specimens of the state of most of the villages of their respective classes throughout Persia since the famine. Before it they were strong enough to bear oppression; since that time oppression has ruined them.

Aug. 22—Nothing could be more injurious to the cause of Christianity in Persia than the state of the Armenian priesthood in general, and that of the village priests in particular—with no education and no salary, the only qualification for the priesthood being an ability to go through the routine of their long ritualistic services in the ancient Armenian dialect, and to pay a sum of money to the Archbishop of Julfa. Of the thirty or forty priests in Julfa, those who are better off than their brethren, and who are able to pay a bribe to the Archbishop for the privilege, have the advantage of being allowed to go to India and Batavia, in their turn, for four or five years at a time. Though they have to pay a considerable bribe in the first instance for this privilege, and also to defray all the expenses of their journey to and fro, still they somehow or other manage to save a considerable sum of money, and also get some little enlightenment by their journey; but this is a blessing never extended to a village priest. We were delighted to find Priest Minas of Siruk a happy exception to the usual state of degradation of his brethren, though he has had no greater outward advantages than they. His whole education was such as he could pick up in the village school, which is kept open only for the few months of winter when snow confines the villagers to their homes. But he does seem to be a true minister of Jesus Christ, educated in God's own school. According to the *barbarous* custom of the Armenian Church, he was obliged to be married before he could be ordained priest. In a few years his wife died and left him with a fine boy and a little girl, and he may never marry again without ceasing to be a priest. He has no property, and is entirely dependent for his livelihood on the alms of the poor villagers, which he must share with a senior priest, who is a common working farmer of the lowest class. So he cannot keep a servant, and has to take care of his two children himself; yet he is one of the most

cheerful, happy Christians I ever saw. The true light of the Gospel seems to have banished from his mind all or nearly all the superstitions of his Church. He never seemed to tire of speaking of Jesus and His salvation day and night, and his views on Baptism, the Lord's Supper, Purgatory, Justification by Faith, and Sanctification by the Holy Ghost, were most clear and scriptural. All these subjects, and many others, he brought up in conversation himself. He knows what true regeneration is by his own experience, being born again as a child of God, and conformed to His likeness, and spoke of the absurdity of believing that that could exist without a living faith. By the same light he refuted the false doctrine of Transubstantiation and Purgatory, which latter is not a dogma of his Church, though prayers and masses for the dead, practised by them, cause many to hold it in practice. As usual, the revelation of God's Son in him makes him anxious to preach Him among the Gentiles, and with this aim in view he has taught himself Persian, and is an earnest student of Dr. Pfander's works. When we sent money for the poor Armenians during the famine, though other priests received their share who were far better off than he, he firmly refused the alms which were pressed upon him. His company added greatly to the pleasure of our stay in Siruk. I longed to see him in a position of more ease and influence, and to do something for the education of his son.

Aug. 24: Lord's-day—The Armenian Sabbath begins at sunset on Saturday, and ends at sunset on Sunday. As their chief services are held on Saturday evening and before sunrise on Sunday, the rest of the day is anything but a Sabbath to them. To-day is a great holiday with them—the Assumption of the Blessed Virgin Mary. The whole of last week was a fast. They observe between five and six months' fast every year, and eat no meat or fish, or anything that comes from an animal, such as eggs, milk, &c. I have known men who were not in the least afraid of lying, cruelty, dishonesty, drunkenness, &c., but who would not break their fast for anything, and said if they did so they were sure to meet with a misfortune. Alas for England's Church if she again substitutes the traditions of men, and an ornate ritual for the commandments of God, and the simple spiritual worship observed by the Apostles! Those who imposed these burdens on the Armenian Church were men of true earnestness and deep piety, great men of God appa-

rently in their day, such as Gregory the Illuminator, Nerses, and others, but the result is their present degraded condition. Those who are trying to do the same in England now may be, as I am sure they are, such as they were, and those who call themselves Evangelical may well admire their zeal, and learn many things from them, while we hold fast to Apostolic faith, doctrine, and practice.

Went to the Armenian Church, both last night and this morning. The Lord's Supper was administered before the whole congregation, but none but the two priests, two women, and one young girl, communicated.

The priest dips a large round cake, about the size of the mouth of the chalice, in the wine, breaks it up in it and leaves it till well saturated with wine, then places a small piece of the broken bread saturated with wine in the mouth of the communicant. Priest Minas is in the habit of preaching to his flock—a rare thing in his Church. I was grieved that he did not do so to-day, the more so as he told me afterwards, when we breakfasted with him, that he did not do so because I was present, and thought I would be tired by the

length of the service. Sheep are sacrificed to-day and distributed among the poor; as Priest Minas got his share, he invited me and my wife to breakfast with him, which we did.

Aug. 25—Rode to the top of the lofty mountain overlooking Siruk, called from its commanding heights, Jahan Bin, or World View. Priest Minas, and several young men from the village, accompanied me. My wife was not strong enough to attempt it. They brought a lamb for breakfast, and we spent the day by a beautiful spring, under the shadow of a great rock. The view from the summit was very grand; but in spring, when the mountain itself is a mass of verdure, and gushing in all directions with springs, and its tops covered with snow, when the plains below are clothed in green, the landscape must indeed be glorious. Oh that that little gleam of light, now we trust kindled in Siruk, may shine more and more until the perfect day, and the rays of the true Sun of Righteousness may cover those valleys, now the scene of cruelty, oppression, and gross darkness!

ROBERT BRUCE.

(To be continued.)

ALLAHABAD MISSIONARY CONFERENCE.

(Continued from page 23.)

ON the third day of this important gathering the subject of Medical Missions was taken up. These, with the notable exception of the valuable work carried on by the lamented Dr. Elmslie in Cashmere, have not been a mode of agency much adopted in India by the Church Missionary Society. Several of our Missionaries have had some medical knowledge, which they have found a most valuable adjunct to them in their labours; and there have been few who, from the circumstances of their position, have not been constrained to prescribe simple remedies and practise simple modes of healing; but the Medical Mission has been more distinctly adopted by other bodies as a mode of introducing the Gospel to the favourable attention of the natives of India. We do not find any allusion to the fact in the papers that were read or the discussion that ensued, but it should not be forgotten that it was to the intervention of medical men and the favour which they conciliated by their successful practice that our empire in India, so far as human agency is concerned, owes its origin. Through the cure, by Mr. Gabriel Boughton, of the daughter of Shah Jehan, who had been dreadfully burnt, the privilege of free trade for the English was acquired most probably about 1651-52. These peculiar favours were the forerunners of their subsequent power. A Government licence for an unlimited trade without payment of customs in the richest province of India obtained for a trifling gift of 3000 rupees (300*l.*) was no small privilege. It should, too, be carefully remembered that it was to the first Medical Missionary, Mr. Thomas, that was due the conversion of the first Hindoo in Bengal who had the courage to be baptized, Krishna Pal, a carpenter, living at Serampore. As the Holy Spirit through St. Paul

has seen fit to record by name the "well-beloved Epenetus, the first-fruits of Achaia unto Christ," it may not be without interest to preserve here not only the name but the circumstances under which the first Hindoo in Bengal was brought out of the darkness of heathenism and made the first-fruits of Christ unto his countrymen:—

"Nov. 26.—I was sent for to set a man's arm, a Hindoo. I found it to be a dislocation of the shoulder. I tied his body to a tree while brothers Carey and Marshman made the usual extension. I reduced it so that he could move the arm, though it was still painful. This man had heard the Gospel. When his arm was set right he complained still of the arm, but more of himself as a sinner, and with many tears cried out, 'I am a sinner! a great sinner am I! Save me, Sahib, save me!' Then, with unusual light and enlargement of heart, I referred him to Jesus."

We are told that three quarters of a century have elapsed since Mr. Thomas quitted Moypaldiggy, but the recollection of his humanity still survives in the place. Though disappointed times without number in his hopes regarding the conversion of inquirers, he never ceased believing that ultimately Bengalees would be converted. Little immediate fruit in the way of conversion resulted from his labours, but we can hardly doubt that much prejudice was disarmed and much regard for the Missionaries was conciliated.

To proceed, however, with the report of the Conference on this interesting subject. The first paper was read by the Rev. J. L. Humphrey, M.D., of the American Methodist Episcopal Mission. As his fundamental proposition he lays down this:—"The end of Missions and Missionary work is to bring souls to Christ." He holds that incidentally many things may be done to disarm prejudice and to impress men's minds favourably. A judicious use of the healing art is, he conceives, highly serviceable to the work of evangelization. The example of our blessed Lord is adduced, who not only taught the people, but healed their diseases as well. Special reasons are urged why this means is suited to India. It has been objected that this work is done by Government. Dr. Humphrey, however, knows of one district with a population of more than a million, and containing cities of more than forty thousand inhabitants, without even one branch dispensary. Among the special reasons for Medical Missionary work are the great confidence the people have in our system of medicine, especially our surgery. Again, it is perfectly in harmony with Hindoo ideas that religious teachers should heal diseases. He then enters upon the question of medical education for native preachers, catechists, and their wives. He dwells at length upon the importance of female doctors in India for the diseases of women and children, and that both men and women should be carefully taught in hygiene and sanitation, in the use of indigenous medicines, and the mode of treating the more common diseases. "The general teaching should be elementary and practical, but careful and thorough." He mentions also that some of the women educated at Nynsee Tal have reduced dislocations and set up fractures, as they have been out in the district, thereby relieving much suffering and acquiring considerable reputation.

This was followed by a paper from Dr. Valentine, of the United Presbyterian Mission, Jeypore. In it he traces the slow progress of the Edinburgh Medical Mission, which, notwithstanding that it was started by medical men of the highest reputation, not only for professional attainments but for Christian character, was associated in the minds of the people with the dark deeds of Burke and Hare. Even when Dr. Valentine was leaving for India, a grave theological professor entered his protest against converting the heathen and Mohammedans of India by means of a dose of castor oil or Epsom salts. The professor has, however, since recanted. It appears that seven Medical Missionaries—one half of the whole medical staff of the Society—have been sent to Rajpootana, of whom

one only has been an ordained Missionary. According to Dr. Valentine, the principle of the Edinburgh Medical Missionary Society is that the Medical Missionary should be the healer and not the preacher; his work is to be in the hospital and the sick-chamber; and while it is his duty to speak the Word in season, here a little and there a little as he finds opportunity, it is his business to dismiss his patient when convalescent to seek elsewhere bread for his body and the Word of Life—the hidden manna—for his soul. He is to resist the subtle temptation of becoming a preacher; he is to open the door whereby the evangelist is to enter in. Thus harmony will be preserved, and jealousies will not be engendered. These positions Dr. Valentine controverts. While he holds it would be a dereliction of duty to leave suffering unrelieved in his hospital or to have the poor to die in their hovels that he might preach in the bazaar, he thinks it wrong to lay down a rigid and unbending rule that a Medical Missionary should not be a preacher. He refers to the example of our blessed Lord. Under certain circumstances he holds that he is to a considerable extent responsible for the souls as well as the bodies of his patients. He justifies this by his own experience. A most vivid description, which we quote, is given of the manner in which it was his custom to ride out to the villages in the neighbourhood of his chief station with medicine-box and surgical pocket-case:—

My first station was Beawr in Rajpootana. Close by was the city of Nya Nuggur, containing a population of between 8000 or 9000 people, with numerous and pretty populous villages in the neighbourhood. As soon as possible, I opened a dispensary in the city. For some considerable time, the number of attendants was very few, and my access to the people in their own homes was very limited. My custom was to ride out to one of these villages each alternate morning, and to take along with me my medicine-box and surgical pocket-case. On these occasions, oftentimes the whole village turned out, some to get relief, more attracted by the strangeness of the scene, women bringing along with them their children for vaccination—medicines were dispensed, minor surgical operations were performed, and sometimes as many as a hundred children, *brought by their mothers*, were vaccinated in one morning. And then, do you think I would have been doing my duty as a Medical Missionary, had I considered my work finished, and dismissed these poor village men and women “to seek and

find elsewhere food for their spiritual sustenance”? I was then, and am more fully convinced now, that I would not have been doing my duty by acting thus, and, therefore, as soon as I was able, I stood up beneath the Burr tree* in the centre of the village, and pointed them, *there and then*, to the Great Physician of souls.

In this way my brother Shoolbred and myself, several times, went all over Mairwara and visited villages where the face of a white man had never been seen, the practice of a European doctor never been known, and the name of Jesus never been heard. Nor did our Central Dispensary in Nya Nuggur suffer from these visits and more protracted tours; but, on the contrary, I found that many patients that had not been able to be treated in their villages were brought to this dispensary, who, but for these visits, would have remained in ignorance of ourselves and our work; and, seeing the cures wrought upon the villagers, the city people by and by came in.

His conclusion, therefore, is that the Medical Missionary should be a preacher, and should be an ordained man, that he might adequately fulfil the duties pertaining to that office. He had found also that by delivering occasional lectures on botany, chemistry, &c., educated natives had flocked to him, and a spirit of inquiry had been roused. At Ajmere he had read a course of physiology at the house of a Missionary to teachers and more advanced pupils of the College. Some walked a distance of four miles to hear him. “Entering upon the subject of organization and life, I took occasion to approach subjects that lay beyond the region of physical science—subjects of eternal interest. Little by little purely scientific speculations were laid aside, and our text-book became

* Ficus Indica.

the Bible." After touching lightly upon the question of Female Medical Missions and the Training of Natives as Medical Missionaries, he then brought forward a scheme for training them, which, however interesting, we are compelled to pass over. Towards the establishment of an Institution for this purpose he has raised 3000 rupees, but as yet has failed to enlist the support of the Home Mission Boards of the various Societies, with the exception of his own.

In the discussion which ensued, the Rev. J. H. Budden, of the London Missionary Society, mentioned an interesting instance of the change which had been wrought in the spirit of a learned pundit, with whom he had once had a stiff controversy:—

Some twenty years ago, when I first went to commence Mission work there, I had a discussion at a place called Nynsee Tal—well known to most visitors to Kumaon—with a pundit who had some reputation for learning. It was a stiff discussion, and though the man was courteous in manner, he showed much bitterness of spirit and great hostility and contempt towards all Mission work. It happened that a year or two ago I met the same man in Almorah, and he accosted me spontaneously with so much friendliness, that I was led to inquire what had led to so marked a change of feeling. I then found that a short time before his son had met with an

accident and broken his leg, and in his difficulty he had applied to Dr. Humphrey in Nynsee Tal for assistance. The kindness he had received on that occasion, and the relief afforded to the sufferings of his son, had completely softened his heart and led him to take an entirely different view of Christian men and Christian work. And though he still regretted that we taught the Christian Scriptures in our schools—as this tended to subvert their ancestral faith—the whole tone and spirit of the man was so altered, that I was led to attach more value than ever to the operation, in an evangelistic way, of Medical Missions.

At Dindigul, the Rev. Dr. Chester, of the American Board of Foreign Missions, had, with little assistance from his Society, erected a Dispensary and a Hospital. He had circulated about 45,600 copies of a Dispensary tract containing a short view of Gospel truth. During nine years there had been 44,000 new cases, and audiences of more than a hundred thousand had listened to the truth. Thousands of small coins had been received in the charity-box of the Dispensary. In Dr. Scudder's Dispensary of the American Arcot Mission "not a tooth is drawn nor a dose of oil administered till the patients receive a good dose of the Gospel." The Scriptures are read, tracts are given, and tickets, with a brief plan of the way of salvation, are placed in the hands of every one seeking aid.

The Rev. R. Clark, Church Missionary Society, Amritsar Mission,

spoke of the great good which had been effected by the Cashmire Medical Mission, which had been established by the late Dr. Elmslie, whose early death all Missions in the Punjab, of all denominations, must deeply deplore. The Cashmire Medical Mission is one of the results of the Punjab Mission Conference of 1865. Cashmire is an independent Native State; and experience has shown that the knowledge of medicine gives the greatest influence in disarming opposition, and in opening doors that appear to be almost closed, in independent States. For six seasons had Dr. Elmslie laboured in Cashmire with great success. The very soldiers of the Maharajah used to come to him for medical treatment, at a time when all access to him was strictly forbidden by the Native Government. The people flocked to him in crowds, and many were the opportunities of imparting the

gospel of purity and peace, together with the medicines that alleviated bodily pain. The banks of the river Jhelum were crowded with many of Dr. Elmslie's old patients, who came to take leave of him, and to express their thanks for the benefits that they had received from him, on his last departure from Srinaggur a few weeks ago. Little did the people think that the farewell was a last one in this world. Sickness, aggravated by weakness caused by the efforts made during a severe cholera season, at once ensued on his departure. Our brother was but just able, with difficulty, to reach English territory, after a most painful and trying journey across the Pir Punjab Mountains, when he was sent for to appear in the Master's presence above. He died at Gujrat, the scene of the last victory in the second Sikh war, which gave over the entire Punjab to our English ad-

ministration. Dr. Elmslie, too, died in the hour of another victory; for at the very moment when he lay dying in Gujrat, Cashmire was being thrown open to Missionary efforts the whole year round. Until now, Missionaries have been required to leave the valley for six months during every winter. The Government of India has now decided that Europeans may remain there. It was, he believed, Dr. Elmslie's efforts and prayers that principally led to the withdrawal of the order that virtually obstructed Missionary work in that valley; and now Cashmire is as accessible in this respect to Missions as other

parts of India. May God grant that his mantle may fall on some other Medical Missionary equally fitted to overcome difficulties; who by patient, wise, prudent action, may carry on the work which has been thus begun, and make medicine and surgical skill a means of telling of Him who alone can heal the broken-hearted, and give deliverance to the captives, and recovering of sight to the blind. Medical Missions are amongst the most important means of evangelizing India; and the attention of all our Societies should be more distinctly drawn than has hitherto been the case, to the opportunities which they afford.

This address was followed by a very interesting account from the Rev. W. Shoolbred, of the United Presbyterian Mission, of the successful results in the way of opening hearts which had followed the administration of simple remedies in wild, fever-stricken parts of the hills of Mairwara; a hearty reception had been given to himself, and a willing hearing to his message from the grateful people.

The next matter which formed the subject of discussion was the "Training of Mission Native Agents." This was introduced by a paper from the Rev. Dr. Tracy, of the American Board of Missions, Madura. After describing the difficulties under which their Mission had laboured for the want of native helpers when it was first originated, he gave an account of the boarding-schools instituted to remedy this deficiency, and the course of study pursued in them. It would be needless to reproduce the details here; it may be of more interest to note the results. With scarcely an exception, he says, leaving out the class of catechists, the students, on entering the Institution, were unconverted. There was much reason to believe that those who made a profession of religion in the Seminary did so in by far the greater number of cases under the direct influence of the blessed Spirit. Some seven years after the Seminary had been in existence, out of one hundred and six students who had passed through it, some of whom were employed in the American and other Missions, others in Government offices and other situations, not more than four were known to be the subjects of discipline for unchristian conduct. Nor up to the present time, nearly five-and-twenty years later, were more than three or four more to be added to the list. Mr. Tracy mentions—and the fact is deserving notice—that the temptation for students to turn aside from Mission work to Government employ was not great, as Christians were looked upon as outcasts, and Government offices were largely under the control of Brahmins and men of other high castes who always had dependents of their own under training and ready to fill every vacancy, so that a Christian had little or no chance of employment.

The next paper was read by the Rev. T. Spratt, of the Church Missionary Society, at Palamcotta. It is often, he said, a slur cast upon Missionary statements that the work is presented in an unduly favourable light, and that unfavourable statements are studiously withheld from public animadversion. Such an objection can only proceed from those who are superficially acquainted with the subject—a class which comprises many who affect to know a good deal; for those who make it their business to study the subject know that a great deal which is discouraging, and in the eyes of partial critics damaging, can be extracted out of Missionary reports. So much so is this the case that an unscrupulous pervert to the Church of Rome has concocted a book, the staple of which consists of the honest admissions of Protestant Missionaries who have told the evil as well as the good which they had to encounter in their work. Certainly no such imputation can rest upon Mr. Spratt, who has, as he says, prominently brought into notice

the evil, that it may be understood and remedied. We rejoice that he has had the manliness to do so, for if we would rightly appreciate the condition of the Mission field, its portrait must be painted with its shadows as well as its lights. We hand the matter over to the tender mercies of worldly and ungodly men to deal with as they will, according to the spirit that is in them, feeling assured that Christians with whom our concern is will rightly appreciate both the motives and the statements of Mr. Spratt.

He commences by noticing who were the earliest native assistants in the Missionary work in Tinnevely. They were men who accompanied or were introduced by the German Missionaries of Tanjore. They lived in close intercourse with the European Missionaries, and had imbibed the earnestness and fervour which distinguished them. It is not easy at this distance of time to judge of their spiritual character; but they must have been men of some force of character and self-reliance to have kept together and added to the congregations entrusted to them. Of such men was the Rev. John Devasagayam, upon whose head Schwartz had put his hand. To the very last he continued on intimate terms with the European Missionaries. Mr. Spratt thinks it a misfortune that these early catechists in Tinnevely were so cut off, by their location in this new sphere, from the Missionaries at Tanjore. To this he ascribes the deteriorating influences noticeable in their work. Few congregations which were under them now remain, and they are certainly not the most spiritual. It is, therefore, his distinct judgment, that "close, constant, personal association with European Missionaries of unmistakeable zeal and devotedness is amongst the chief and most effective instruments for preparing a Native Ministry; and, further, that it is all important that that influence should for some time at all events be maintained." He has not yet seen the good results of leaving native ministers *wholly* to themselves, and his experience has been that they themselves for the most part deprecate it. Originally, most of the leading agents had been Roman Catholics; he does not think that, as a rule, these men had an enlightened appreciation of the difference between ourselves and Romanists. They were almost without exception Vellalers of considerable shrewdness and power of management, and more conspicuous for their cleverness than their goodness. None of them ever returned to their old profession. This, however, cannot be asserted of all, who, in an inferior grade to them, yet occupied prominent positions as catechists and teachers. Not a few who were held in high repute apostatized to heathenism on comparatively small provocation. The mischief thus occasioned was very great, but not nearly so great as that which arose from the unholy and wicked lives of men who were continued as catechists, notwithstanding their unworthiness. In making inquiry into the causes why the accessions in his district to Christianity were more than counterbalanced by backslidings, the answer he received from some Christians in the Tinnevely hills was,—

"Sir, the Gospel did not reach us *at first* as the pure, clear, gently-flowing stream that it is, but it came tumbling in upon us like the first descent of our river from the hills

after the monsoon has burst, bringing in its troubled waters all the dirt and fallen wood of the mountains. It has only recently begun to settle and show its purity."

A further reason for the fact that few attach themselves to the Missionary now is that "there is little or no help to be obtained from the Mission in their worldly troubles and disputes." Mr. Spratt thinks that, at the outset, the Missionaries did not understand the extent to which hopes of this description, fostered by unscrupulous persons, influenced the poor in days gone by.

After having fearlessly enunciated these facts, Mr. Spratt lays down two important rules. The first is,—“Work with few, or even without native agents, rather than

employ and pay men simply because they are the best you can find." The second is,— "To see that as far as possible the catechists keep themselves free from the quarrels and law-suits of the people." He entertains fears lest that catechist is most highly esteemed who is most acute and skilful in managing their temporal difficulties, rather than he who ministers best to their godly edifying. He fears also that "in Tinnevely, at the present stage of our progress, he comes to be esteemed the best Christian who gives most, and he the best catechist who gets most out of the people." "Many circumstances," he observes, "in the history and position of the Mission in Tinnevely have tended to obscure the high spiritual character of Christianity." While he deems it a duty to make these animadversions, he observes at the same time—and it should be carefully remembered—that it is not to

be understood that I describe the *general character* of the early catechists and schoolmasters. The majority of them, if not able nor distinguished for piety, were blameless in their outward life, did faithfully the simple duties committed to them, and exercised something of an ameliorating influence on the humble people to whom they minis-

tered; and, more than all this, there were of their number men who have not perhaps had their equals, and certainly not been surpassed by those who have followed, in humble devotion to the Saviour, and zeal to bring sinners to the knowledge of pardon and peace and salvation by Christ.

It is in order to explain the early rapid progress, and the apparent stagnation of Mission work now, that he has given prominence to the evil element. With an improved agency, such as now exists, worldly motives are less presented; and though the accessions are not so large, they are more satisfactory.

Mr. Spratt then proceeds to make a statement, which he describes as startling, but not the less true; that the "accessions to Christianity—[i.e., evidently, the first approaches to it by seeking the instructions of the Missionaries]—have not generally been the direct result of the preaching of the Gospel either by Europeans or Natives." It has been the hope of benefiting, but not in the way of obtaining pecuniary assistance, which has led these simple people to attach themselves to the Missionaries. From the first the new-comers were taught to give, and this, with many poor people, has been a difficulty in their way. There never has been any ground for the taunt that the Tinnevely Christians have been "rice Christians." Mr. Spratt describes what has taken place in Tinnevely as analogous to that which has been the practice in Romish Missions; and, indeed, for the matter of that, in many of the earliest Missions of the Christian Church, where large numbers of simple and ignorant persons have been admitted to her communion. It is a mistake to suppose that all Native Christians are spiritually converted, and possibly more earnest than English Christians. The ignorance and weakness of first converts from heathenism is to be treated with much indulgence. They are gradually to be weaned from old, bad habits, and won to the love and practice of Christian duties; nor should Missionaries be disheartened at their efforts meeting with but little success. More is to be expected from the children who have lived under Christian teaching and the public means of grace. He then goes on to describe the "Tinnevely system," which may be succinctly defined as a system of *education and discipline*. New converts have, as a rule, almost everything to learn as regards the Gospel. Obviously, therefore, a large number of native agents has been necessary. Every body of inquirers had to be divided into a school for adults and a school for children. Often a reader, or catechist, was requisite for the one, and a schoolmaster for the other. Mr. Spratt then furnishes an interesting account of what were called the "Præparandi Classes," when the future readers and schoolmasters were under the immediate instruction of the Missionary himself. This system had, he thinks, important recommendations. The pupils were young men, not boys. During

the period of instructing and training they were in close and constant intercourse with the Missionary,—seeing him work, watching his character, and sometimes catching his spirit. Their training was practical; they were sent to fill gaps, and exercise themselves in preaching and teaching. The native, as he says, works best from a model; he wants his pattern and his type before him. Some of the best workers have been thus trained; but the system had its drawbacks, which he enumerates. He then describes the present mode of training native agents. We reproduce it at length:—

The method by which young men are selected and prepared to assist the Missionary is this:—The Missionary, in the course of his visits to and examinations in the village schools, discovers who are the sharpest and most promising of the boys. These are transferred to the Station Boarding-school, where they continue to be instructed till they are old enough to be advanced to the Institutions in Palamcotta. During the time they continue in the boarding-schools, they have not only the benefit of the teaching of a carefully selected master, but also attend at family prayers in the Missionary's house, and enjoy in other respects his watchful superintendence. The demand for agents was so great, a few years ago, that all who had completed the boarding-school course were advanced to the Institutions, unless they had seriously committed themselves; mental incapacity was dealt with before the completion of the course, and such were advised to seek other modes of gaining a livelihood. The period usually spent in the Preparandi Institution was three or four years. At the end of this term the young men, then between twenty-one and twenty-three years of age, were sent back to the Missionary by whom they had been nominated, and were appointed to the charge either of a school or congregation, according as their religious character pointed them out as better fitted for the one or the other. For many years there was but one native clergyman in the Mission. The first

important addition made to this number was from the ranks of the older catechists. A selection was made of those whose character justified the hope that they would be efficient helps to the European Missionary and worthy ministers of Christ. Their lack of early systematic training and education was partially compensated by a course of study pursued in the vernacular for two or three years. The position occupied by these men was that of "Assistant Missionaries," and they were generally responsible for the management of a subdivision of the larger Missionary district. . . . But as the Native Church grew and strengthened, and as it therefore became necessary to prepare for it an ecclesiastical organization, it was resolved to introduce a new class of men who should more nearly approach the idea of a pastor to a Christian flock than did the Native Assistant Missionaries. A large number of those who had passed through the Preparandi Institution, and who had served several years' probation as readers and catechists, were accordingly ordained. . . .

The system I have now hastily sketched has been very fruitful of Mission agents. We have fully supplied our own wants, and helped Madras, Ootacamund, Ceylon, and Mauritius, and I may venture to say that, in point of intelligence and general character, the agents of the Tinnevely Mission will bear favourable comparison with those of other Missions.

Mr. Spratt then gives an account of the institution over which he himself presides, and the effort he has made to develop independence of thought and action in his pupils. With this view he has exerted himself to subvert gratuitous education in the Vernacular Training Institution, and to substitute a system of payment. By establishing an institution in which English is taught he has accomplished this; and has, moreover, made it a declared principle, that the students are free to accept what work they pleased, and that the Mission does not find work for them. In this institution he has more Christian youths than in the original Vernacular Institution, where the old system of gratuitous education still obtains. He anticipates that the time will soon come when Tinnevely Christians will not need gratuitous education. His general conclusion as to the condition of the Tinnevely Christians is summed up in the following passage:—

I should be wanting in the duty of thankfulness to God, and of justice to the Native Church in Tinnevely, if I concluded without declaring that God has done great things there in the past, and gives good ground for hope in the future. There is a very large body of Native Christians connected with that Church. These are making a steady advance towards self-support, already contributing nearly 10,000 rupees a year to that object. They are gradually exercising a distinct and important part in the management

of their own Church matters, and assuming, perhaps more than many others, the character of an independent indigenous Church. But Tinnevely is not altogether that flourishing Mission which some suppose it. It has not nearly attained to that strength which would justify our leaving it, but it has a real strength which we are bound to develop, not hastily, but with wisdom and judgment. It has also weaknesses on account of which it still needs the fostering and guiding hand of that Church which has been its mother.

This paper was followed by one by the Rev. Dr. Scudder, of the American Reformed Church Arcot Mission, on the mode of gathering native congregations. He strongly urges what he terms concentrated as opposed to dispersive itinerancy. He illustrates his meaning by a figure drawn from his medical profession. "There is," he says, "such a thing as spreading a plaister so thin as to destroy its efficacy. Frequent and systematic effort, line upon line, has to be adopted in order to make any decided and permanent impression upon the people. By dispersive efforts isolated conversions occasionally take place, but much power and energy are lost." In his Mission, experience has proved that it is better to sow one field thoroughly than to scatter a seed here and there in many. By long, repeated visitation, fear is disarmed, confidence is secured, and the Word preached becomes effectual. When at least three families come forward in a village to join the Church, a catechist is provided, and three promises duly signed are exacted. These are as follows:—

1. We promise most faithfully to abandon idolatry and worship the true God.
2. We promise to observe the Sabbath, abstaining from all secular work.
3. We promise to abstain from the use of flesh that has died of itself.

There are other requisitions made, but these are emphatically insisted upon. The third is made because the practice of feasting upon "dead beef" degrades the Native Christians in the sight of the higher-caste heathen, and causes their good to be evil spoken of. In the eyes of the lower orders such food is a luxury, and in some cases they openly affirm, "If you will only allow this we will come." Dr. Scudder then touches upon the difficulties connected with the "arrogant, exclusive, heartless" system of caste. He declares that it defies almost every effort for its suppression. Although it is not insisted upon as a *sine quâ non*, he declares that the intermarriage of the different castes is the only effectual remedy. In his own congregations he can point to Brahmins and Sudras living happily with wives whom as heathen they would have looked upon with the utmost aversion. In these Missions abstinence from intoxicating drinks is an indispensable condition of reception. He points out forcibly the evils of intemperance among the natives of India, and dwells upon the distinction between them and Europeans in this matter. The removal of the *kudumi*, or tuft of hair, from the crown of the head is also insisted upon; it is held to be "one of the strongest links in the chain of religious superstition and caste feeling." Little objection is made by the converts to the excision of it. We pass over Dr. Scudder's remarks on the supply of agents and buildings, as also on the superintendence of Missions. Those upon the reception of unbaptized adherents are very sensible and practical. We regret that we cannot find space for them: None who come, except they come for "sordid and disgraceful ends," are turned away; they are received as catechumens, but not baptized until there is "reason to believe that they are subjects of regeneration, and fit to enter the Church."

In the discussion which followed, Mr. Clark gave an account of Mr. French's College, a subject with which our friends are familiar.—Dr. Miller, of the Free Church Mission, Madras, expressed strong approval of Mr. Spratt's paper.—The Rev. J. Kennedy, of the London Mission, adverted to the distinguished part taken by the Irish Celts in mediæval Christianity; their operations threw light upon the course to be adopted in modern Missions.—The Rev. J. Smith, of the Baptist Mission, remarked that great religious movements in India had been brought about by unlearned men of the Fakir class, such as Kabir and Nanuk. He would not be surprised "if God set us aside, and, by raising up some great Fakir, converted the people to Christianity all at once." To this the rejoinder of Dr. Murray Mitchell was that Buddha, Chaitanya, and Tukaram were not illiterate men; nor were Moses, Paul, Luther, Melancthon, Wickliffe, Calvin, Knox. Sanctified learning was a precious gift—a mighty power.—The Rev. W. T. Saththianadhan, of Madras, had travelled a good deal in India, and mixed much with the people. "Uneducated Mission agents could not secure the respect of their countrymen."—The Rev. Appaji Bapuji, of the Church Missionary Society, coincided in this opinion.—The Rev. S. Dyson held that the great want of the Mission was "educated Native Christians, earning their own livelihood in honourable secular employ, and yet volunteering to aid in various ways the aggressive and Mission efforts of the Church of Christ.—The Rev. M. A. Sherring, of the London Missionary Society, observed that Brahmins and Rajpoots, as statistics show, are fast losing their prestige, while two classes are taking precedence of them; one of these is the Writer caste, or the Kayasths, who spring from the middle ranks; the other is educated Native Christians, who are coming to the front, and exercising great influence. He deemed it most important, with regard to the great and glorious work of human progress in India, that Native Christians should be well educated, and be a class leading and governing native opinion.

On the fourth day, Sunday, there was a united Communion Service. The Rev. Dr. Mather, of the London Missionary Society, conducted the opening service; the Rev. George Kerry, of the Baptist Mission, delivered an address; and the Rev. J. S. S. Robertson and the Rev. J. Barton, of the Church Missionary Society, administered the Lord's Supper according to the usual form of the Church of England, the posture of the recipients being left optional. About 150 persons partook of the Lord's Supper on this occasion. In the evening the Rev. Dr. Wilson, of the Free Church Mission, delivered a discourse on the glory of Christ.

The session of the fifth day was occupied with the "State of the Native Church, and the best means of making it self-supporting, self-governing, and self-propagating." Four papers were read upon this subject by Missionaries belonging to the three Presidencies, two being devoted to the Native Church in Bengal. The subject was introduced by the Rev. W. T. Saththianadhan, Church Missionary Society, of Madras. In his introduction he reviewed the actual development of Christianity among the Tamil and Malayalam population up to the present time, remarking that, while there was much individual life in the Churches of South India, independent, organic, corporate life is as yet imperfectly developed. To this end he argued that the foreign element should be diminished, and the native element drawn into greater prominence. The Missionaries should go to the regions beyond. Thus the Apostles acted. In Tinnevely and Travancore alone there were about seventy Native Ministers. The Native Churches should not, however, be left quite alone, but be gradually taught the great lessons of self-help, self-action, and self-government; otherwise, they will entwine themselves like parasites about Missionary Societies. Fortifying himself by the authority of the Rev. H. Venn, and the example of the West-African Church, he

came to the conclusion that Native Churches, to become independent, must be brought as soon as possible to begin to think and act for themselves. The following is his sketch of Church organization in Madras, and the results already accruing from it:—

The first organization of the kind was commenced in Madras in 1863, in connexion with the Church Missionary Society, and it was subsequently extended to Tinnevely and Travancore. As I have been associated with the Madras Native Church Council from the very outset, I may perhaps be permitted to state my convictions as to how far such an organization is helpful in forwarding the object of the Society and advancing the independence of the Native Church. There were five small congregations in Madras connected with the Church Missionary Society, four of which were formed into three pastorates, which have subsequently been reduced to two, including the one not coming under any of the three original pastorates. The number of Native Christians in these pastorates is 711; communicants, 326. Two lay delegates are elected by the male communicants in each pastorate once a year, or once in two years. These four delegates, and the two Native Pastors, with a European Missionary appointed by the Madras Committee of the Church Missionary Society as Chairman, and two others elected by the Chairman as his assessors, compose the Madras Native Church Council. One of the native lay delegates acts as Secretary. The sums contributed by native congregations, after being applied to meet necessary expenses, are thrown into a common fund, called the "Native Church

Fund," of which the Chairman and Secretary are Treasurers. This, supplemented by a monthly grant from the Society, forms the Native Church Fund, out of which the pastors and teachers are paid. By this plan the funds of the Society are being relieved, and the resources of the Native Church developed in an increasing measure every year. The contributions of the two pastorates for this year amount to Rupees 1549-15-2. In 1868, the monthly supplemental grant of the Society was Rupees 300; in 1869, Rupees 250; in 1870, Rupees 200; in 1871, Rupees 190, and this year it has been reduced to Rupees 170; so that in five years there has been a saving to the Society of not less than Rupees 2586, a sum which is considerably more than half of what it expended in 1868, when the Native Church Council was first organized. By the Native Church increasing its contributions and decreasing the expenses, this gratifying result has been attained; and we are not without hopes that in course of time the contributions of the Native Church will become so large as to render the grant-in-aid from the Society no longer necessary. Then the European element in the Native Church Council may safely be withdrawn altogether, and the Madras Native Church of the Church Missionary Society will, like the Sierra Leone Church, attain the honour of independence and self-government.

Upon the importance of an educated and intelligent ministry he observes as follows:—

The heralds of the Gospel, going forth to preach the unsearchable riches of Christ, occupy, in a spiritual point of view, the highest place that any mortal could fill on earth. And for this lofty position the highest talents, learning, gifts and graces are certainly needed in the majority of cases. If the Native

and intelligent ministry he observes as

Ministry do not rise to the exigencies of the age and to the wonderful march of intellect and education everywhere, more particularly in the presidency towns, it is perfectly obvious that it will not only fail to exercise an adequate influence over the country, but will be in danger of falling into contempt.

Mr. Saththianadhan was followed by the Rev. J. Vaughan on the Church in Bengal. Excluding Romish Christians, and dealing only with Native Protestant communities, he is enabled to state that

It appears that the Church in Bengal, thus limited and defined, comprises, in round numbers, 19,000 Native Christians, of whom 5500 are in full communion. I am never disposed to attach inordinate importance to the mere question of numbers; but I cannot help feeling that the fact of Bengal containing 19,000 Native Christians is a matter of

thankfulness and joy. What would Carey, Marshman, and Ward have said if such a fact had resounded in their ears before they fell asleep! No thoughtful man can look this fact in the face and say that Mission work in Bengal has been a failure. We by no means ignore the great and weighty distinction between nominal and spiritual Christians; but

that nearly 20,000 of the children of this mighty province do bear the name of Christ, do believe in the blessed Trinity, do acknowledge the work of Jesus as the only means of salvation, is, apart from every other consideration, an inspiring thought. If, then, in connexion with this reflection, we gaze at the number 5500 as representing the proportion of Native Christians who may be described as *inner court worshippers*, we gather additional and very special ground for joy and gratitude. These avow a desire for something more than an *external* union with Christ; they profess a longing for closer communion with Him whom their souls love; and we have ground to hope that a good proportion of these are, in *heart* as well as in name, the humble followers of the blessed Jesus. And I cannot help remarking that the circumstance of more than *thirty per cent.* of the Native Christians being in full communion is

in itself a hopeful feature. This appears all the more when it is borne in mind that Missionaries exercise a far more strict discipline over their converts than is or can be exercised by ministers at home. Yet so it is, notwithstanding this more rigid rule, the proportion in which Native Christian communicants stand to the ordinary members of the Church is larger than that which obtains in English congregations in Christian England. This is not to be accounted for, I am convinced, by a light view of the solemnity of the holy ordinance, for I believe that, generally speaking, our Native brethren have a really deep feeling on the subject. Indeed, I have known of cases in which the feeling has been *too strong*, by which I mean, it has deterred those from communicating who were, so far as man could judge, altogether fitted to partake of the sacred rite.

Upon the general question of the morality of the Native Christians in Bengal he considers them, upon the whole, as moral and as regular as the mass of nominal Christians at home, but he regrets the absence of Missionary zeal amongst them, although notable exceptions can be produced. As regards the state of the Christian communities throughout the country districts of Bengal, he would say it was one of weakness, imperfection, and dependence. They have no perception at all of self-government, self-support, and self-propagation, nor do they wish the system altered. It is a new doctrine, not preached to their fathers: "why," argue they, "should it be urged upon us?" This he illustrates by the history of the Krishnagur Mission. This is so instructive that we quote it at length:—

Some thirty-five years ago the Pentecostal showers, as they were then and long after thought, visited that district. Whole families—yea, whole villages—came over to the truth; hundreds upon hundreds flocked to the Missionaries, demanding admission to the fold of Christ. Station after station sprung into being; churches pointed their spires heavenward where only idol temples had been seen before; schools with hundreds of bright young faces began to abound. Gradually a Christian population of some 5000 was scattered over the district, ministered to by five or six European Missionaries. From time to time strangers visited the scene of the wondrous revival, and went away rejoicing at the tokens of good which they beheld. Churches filled with Bengali ryots acknowledging the one saving Name, schools filled with cleanly, well-dressed, well-fed children, were features which could not but evoke feelings of joy and thankfulness in any Christian heart. But most truly it may be said, in Missionary as well as other matters, "All is not gold that glitters." Pleasing as the scene was to behold, there was unsound-

ness within. The whole thing was like a huge Christmas tree, hung around with fruit which has not grown out of it, and has no natural connexion with it. There was a painful *unreality* about the whole state of things. The enthusiasm of the Christian spectator must in some measure have cooled, had he known that the well-filled church depended quite as much upon *secular* as spiritual considerations, that almost every worshipper looked to the *hand* of the Missionary as well as to his lips, that the prevailing cry was that of the horse-leech, "Give! give!" He would, moreover, doubtless have been less charmed with the sight of hundreds of sleek and well-dressed children in the schools, had he been told that they were every one fed and clothed and taught at the expense of the Society, whilst the parents claimed this as a *right*, not by any means as a favour. Yet such was the actual state of things. Each Mission station resembled an almshouse, and the Missionary was the almoner. It is superfluous to say that such a system could only eventuate in disappointment and failure. Such has been the case. The Christianity of the people

trained under that system has necessarily been dwarfed and deformed. It has *no backbone* even where it is more than nominal. The mistake began with the *beginning*. The error was committed at the first—of teaching the people to *receive* rather than to give. Had the Apostolic method been pursued, we might have had fewer converts, but we should have had better Christians; and instead of rearing a host of over-grown babies, we should have seen our people steadily growing up into the fullness of the stature of men in Christ Jesus.

I believe the system deplored reached its fullest development in the Krishnagur district, yet a similar principle has characterized the commencement and working of most of our Mofussil Mission stations. The people were *not* taught from the first self-help and self-government.

Let it not be supposed that I wish to reflect upon our honoured fathers, the founders of our Missions. God forbid! They did that which at that time seemed to them the best, and I have very little doubt that had we stood in their shoes we should have done as they did. There is one extenuating feature

in connexion with some of our largest Mission stations, Krishnagur in particular—those Missions were founded at a *time of famine*. When famished crowds threw themselves on the help and protection of the Missionary, what could he do? He was compelled to begin on the eleemosynary principle, and the system, once initiated, so rapidly gathered strength and consistence that it was difficult to eradicate it when better times came, and so matters were allowed to drift. The good men who founded the Missions hoped that the children taught in their schools would go forth with more worthy perceptions of their duty than their parents possessed, and that at least in their day the inauguration of a better state of things would be possible. It was a vain hope; the evil seemed to run in the blood, and the *second* generation was not a whit less grasping and dependent than the *first*.

We do not blame our predecessors; but surely there is one grand lesson which the failure of their policy ought to teach us, and it is this—*always to begin on a sound principle*.

Mr. Vaughan then adverts to the greater independence and more self-reliant character of the city congregations, although even in them there is much room for improvement. Upon the independence which the Missionaries long for, he observes,—

It is a *real* and not a *pseudo* independence we wish to see; it is the *thing itself* and not the *name* we long for; we do not want to see

our native brethren impatient of European control whilst they rely upon European funds; we wish to see them nobly independent of *both*.

Some valuable remarks are added upon the estrangement—partly real, partly imaginary—between the European and the Native Christians, and also upon the importance of prudence in urging self-support upon those who have been so long accustomed to receive rather than to give; he is not quite sure whether, in anxiety to get rid of a serious evil, we may not have been going too fast. It is, however, a pleasing fact that there are at present twenty-eight Native Ministers in Bengal, of whom a good proportion are partially supported by their congregations. He is not aware that there is one entirely so supported.

This was followed by a paper by the Rev. S. C. Ghose, Pastor of the Native Church, Bhowanipore, Calcutta. In it he rates the Native Christians somewhat higher numerically than Mr. Vaughan does. His estimate of the spiritual condition of his brethren confirms Mr. Vaughan's view. Much of this he ascribes to the worldly motives which influenced many of the first converts: "Inundations and famines, as well as the grinding tyranny and the intolerable oppression of the Zemindar, secured large accessions to the Bengal Church in its early days;" a good deal also to the low tone of the catechists, readers, and other native agents employed in the Missions. Mr. Ghose makes some very sensible remarks upon how easy it would have been had the earlier Missionaries thoroughly appreciated the subject to have made their first converts contribute. "It would have led," he says, "to the perpetuation of a sanctified form of their habits of giving to religious purposes as Hindus and Mohammedans. The Hindus have thirteen festivals in the twelve months of the year, besides numerous other ceremonies,

partly religious and partly social. The offerings to the Gurus, who pay periodical visits, come in as an additional item. The inculcation of the duty of giving to Christian objects would not therefore have been urged upon the earlier converts in vain." There are also some practical remarks worth noting, upon the mode of payment of Native Missionaries and the state of church building. We sympathize with the unreasonableness of expecting a native congregation, whose total amount of contributions in 1871 was Rs. 28 : 5 : 9, to repair a brick-built chapel at a cost of Rs. 800! Some remarks are made upon a Mission to the South of Calcutta, not specified by name, which has much weakened the other Churches by receiving persons excommunicated for gross misconduct. Some Churches have suffered long and much from this cause. This interesting paper concludes with some observations quoted from Dr. Caldwell and Mr. George Smith.

The paper which followed, by the Rev. C. Harding from Bombay, though replete with valuable suggestions, some of which had been anticipated by previous speakers, touched so little upon the characteristic features of the work in the Bombay Presidency that we venture to pass it over.

In the discussion which followed, a most interesting address was given by Mr. Skrefsrud, a Norwegian Missionary to the Sontals, but only a very brief abstract of it is given. From it we extract the following:—

They did not begin by establishing schools; they simply went about from village to village, preaching the Gospel. From the commencement they endeavoured to make converts depend upon themselves, and not trust to foreign aid. They had no trouble about salaries, for there were no Native preachers paid by the Mission. All the Christians are preachers. They are not told to preach; when they are converted they go of themselves, and say to their friends, "Come, we have found something good." One single man has thus brought five villages to Christ. An old woman goes from village to village, making known the Saviour. The converts have got the Gospel in their hearts—not merely in their heads. The most suitable convert in a

village is made pastor. They maintain themselves by their own labour. "The Missionaries intend to work, as far as possible, through the village system. In every village there are seven officers. As already several of the headmen have become Christians, it is hoped that many of the villages, in their village councils, will formally abandon idolatry, and the piece of land that now belongs to the priests will be devoted towards the support of the pastor and schoolmasters. The aim kept in view is, as far as possible, to retain all the innocent social customs of the people, and to let the Christianity of the people, in its outward manifestations, take a Sontali form."*

The Rev. J. Barton then mentioned some interesting facts connected with the Sontals, such as that the villages in which the Mission Schools had been established held aloof from the rebellion in 1856, which led Sir George Yule, the then Commissioner, to solicit the intervention of the Church Missionary Society, which had since laboured among them with encouragement and success. There are nearly 1000 baptized Christians now in connexion with the Mission, and the language which was previously unwritten has been reduced to writing, and some portions of the Holy Scriptures translated.—The Rev. H. W. Shackell, formerly of the Mission, attributed this success to schools, not to preaching.—The Rev. G. Kerry, of the Baptist Mission, after detailing the measures taken by his Society to withdraw pecuniary aid, and the advantageous results, declared his conviction that "money had really been a curse to the people and to the Missionary."—Several Missionaries then testified to the injurious effects of drinking habits on the Native Church.—Mr. Mothoora Nath Bose closed the discussion with some remarks upon the discontent existing in the minds of the Native

* The above extract, from *The Friend of India*, is from a statement by Mr. Skrefsrud on another occasion; but it agrees in substance with the remarks made at the Conference.

Christians towards foreign Missionaries. While differing in some points from Dr. Murray Mitchell, he thought with him that "suspicion" was too strong a term, and that Mr. Vaughan should have confined himself to "discontent," which does exist chiefly in the minds of the educated Bengalis.

At the afternoon session of the same day a very remarkable paper was read by the Rev. J. Barton on the "Mutual Relations of Indian Churches, or the Indian Church of the Future." After declaring that he was not one of those sanguine persons who thought the time was at hand for all to meet on the same ecclesiastical platform, nor one who thought it sure that such a consummation would be conducive to the interests of our Lord's kingdom, he went on to assert that "his ideal of Christianity was not one of uniformity of ecclesiastical organization, but oneness of spirit and doctrine." In his opinion God had overruled the divisions among Christians to His own glory and the advancement of His kingdom. He then proceeded to inquire whether in India the Native Christians had not been trained too rapidly after particular models, and whether it was expedient to introduce among them the differences which exist among us. He noticed a curious instance of this in the Free Church Missions, when candidates about to be ordained were asked whether they assented to the deed of demission of 1843, by which the Ministers and Elders of the Free Church severed their connexion with the Establishment. Important as this was in Scotland, it could have no application to Natives of India. The whole argument as to the Indian Church of the future seemed to him to turn upon the answer to be given to the following questions:—

1. Are the Native Churches of India to have an independent organic existence of their own; or are they to be regarded, like our English-speaking congregations in this land, as mere branches of the Mother Churches from which they first sprang?

2. Admitting that they ought to have a separate organization of their own, have they not, as a necessary consequence, the right to elect their own form of Church Government so soon as they are able to maintain themselves?

In reply to the first he argued that we cannot expect to see a Native Church rising to the full amount of its duties and responsibilities until it possesses an organic independent existence of its own. With regard to the second, he thought the Indian Church of the future had a right to elect its own form of Church Government.

After quoting the views of Professor Lightfoot, to the effect that a Church, so long as she remained faithful to her Divine Head, not only possessed, but exercised the power of adapting her external constitution to the successive requirements of the times, he proceeded to show the evils which had accrued from making that rigid and formal which ought to be elastic and spiritual, and then urged,—

If we cannot undo the past, let us try and learn the lessons which it teaches us, and try and dissociate our views of ecclesiastical polity, as regards the work we have to do, from the historical associations of the past. Nay, have we not done so? Are we not doing so every day? There can be few of us, I think, whom God has called to labour in this Missionary field, who have not felt that it has introduced us, so to speak, into a new atmosphere. We have been making our way back from these isolated positions into which our controversies had led us, and reaching a better and a purer field of action. We have all been getting away from our loneliness and drawing nearer to each other. Has not this

our Conference taught us to respect and love and honour one another as Christian fellow-soldiers in the Lord's army as we never felt before? I think it has. And as regards our practice, is it the fact that our Native Churches are all so exclusively Episcopal, or Presbyterian, or Congregational? On the contrary, I have a strong notion that, to a very considerable extent, they all alike combine all three of these systems. Look, for example, at our Congregationalist Missionary brethren in South Travancore: I should like to know what they are if not Bishops (Episcopi). And what are our Native Church Councils in Tinnevely but *Presbyteries* in all but the name? Even our Congregational friends

cannot get on without a *Union*. It is my firm belief that we have all much to learn from one another, and that the best Church of all for India, and I would even add for England, and Scotland, and America also, is one which would combine, in proportions varying according to the circumstances of each country, these three several forms of

Church organization. Is it too much to hope that, in India at any rate, such a union of all the Native Churches in one common organization may eventually be brought about? Is it not a thing to be desired, to be prayed for? and should not we do what in us lies to contribute towards such a result?

As suggestions towards such a result, he would rid the Church of England in India of the exclusiveness engendered by the Act of Uniformity, and would wish that in Episcopal as in Presbyterian and Congregational Churches, the congregation should have a voice in the election of the minister as is the case in some colonies in the election of bishops. He would ask the Congregational and Presbyterian Churches to accept Episcopacy, which he maintains virtually exists in many of their Missions. To these hints he added the suggestions of Mr. Newton, at Lahore, as modes by which future union might be brought about:—

1. Joint Itinerancies by the members of the different Missions, both Missionaries and Catechists.

2. Mutual interchange of pulpits.

3. Union Prayer Meetings.

4. Inter-communion at the Lord's Table.

5. Common religious periodicals.

6. Advisory Conferences or Councils, to meet at intervals of five years or so.

In conclusion he remarked,—

It has been my privilege, during the twelve years that I have spent in India, to meet with Missionary brethren belonging to many different Churches from Calcutta to Lahore, and from Lahore to Cape Comorin, and I have rejoiced to find how, in spite of different nationalities, different dispositions, and different religious denominations, the aim and desire of one and all has, with scarcely an exception, been the same; to win the heathen, not to this or that particular sect to which

they might happen to belong, but to the knowledge and love of Christ. May the Lord so vouchsafe His blessing that this oneness and catholicity of spirit and of aim may still further increase both among ourselves and our native brethren also, so that year by year they may become knit together more and more closely in Him who is Head over all things to His Church, and in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.

The Rev. T. Smith, of the Baptist Missionary Society, in the ensuing discussion, expressed his high sense of the bold and manly papers read, which alone were worth all the expense of the Conference. He dwelt upon the injurious effects of money in the Missions.—Dr. Morrison referred to some experience of his own, from which it seemed that dissatisfaction in certain instances existed upon the part of catechists and readers, not so much with foreign Missionaries as with their own native superiors.—The opinions of the native brethren were then sought.—In Mr. Sattthianadhan's judgment it would be a misfortune if European Societies withdrew their aid entirely at present, though the Native Churches would still live.—The Rev. P. Rajahgopaul, of the Free Church Mission, held that "the labourer was worthy of his hire."—The Rev. Appaji Bapuji declared that when the Churches of Hindustan were strengthened and enlarged, they would not want a single pie from England.—With some few further remarks this most interesting subject was brought to a conclusion.

We hope in our next number to complete our *resumé* of this important Conference.

ALLAHABAD MISSIONARY CONFERENCE.

(Continued from page 64.)

ON the sixth day of this interesting Conference the business was introduced by a valuable paper read by the Rev. R. Clark, of the Church Missionary Society, Amritsur, on the Relations of Missionaries to the Native Church. Remarking that whatever spiritual light and life has of late years manifested itself among the Natives of India has been, through God's blessing, solely by the instrumentality of foreign Missionaries—and until they came to India there was no Gospel light or life at all—he asserts that “Foreign Missions are the parent, Native Christianity is their child.” It is pleasant to hear that this child is no longer the infant of days to be wrapped in swaddling-clothes, but has now grown to boyhood—nay, to early manhood. It begins to feel its strength and to demand its freedom. Shall the parent not rejoice in the growing strength and restlessness of restraint? Was not this the object for which Missionaries came to India? Is it not the fruit of their toil? Is it not their very life? and in the children's life do they not live again? It is their hope that the day will come when they will have a home of their own—not in the Church of England, or in any Presbyterian or Congregational Church—but in the *Church of India*, where they will rule themselves with their own institutions and organizations. Then the work of the Missionary will cease, and their meridian sun will enlighten the land. In Christ Jesus the Missionaries have begotten them in the Gospel. “They will greatly increase. We hope they will. We may decrease; yet our relation always remains the same.” But this is in the future. For the present the Native Church can no more dream of independence than a boy at school can think of living independently of his father's care. Their Christian literature is scanty; foreign Societies print and circulate their books; Native Pastors are few, and chiefly maintained from foreign sources. Their churches are mainly built and sustained by foreign effort; even schools are seldom entirely maintained by Native Christian contributions. This is but natural; it is a temporary necessity. When all this is done by Native effort they will have arrived at manhood. Meanwhile the foreign Missionary is still the originator, the organizer and supporter of almost every work. We cannot alter facts or go before nature. Nor must we oppose nature. We do not place our banker's book or the key of our strong-box in charge of our children. What the son *earns* is his own. The management of Mission funds must therefore be in proportion to the contributions of the Native Church to them.

What is the inference, then, from the foregoing proposition?

1. It is the duty to cultivate the powers of the Native brethren to the utmost by throwing upon them every responsibility they can bear. A hot-house for the rearing of weak saplings is no longer the place for growing trees.

2. The Native Church should be considered the nucleus of all Missionary work in the country. But have we made the most of our *converts*? Our first work is after all with them. They are to be the salt, the leaven, the light of India. Our chief efforts should be made with them, through them, and with regard to them. Our aim must be not mere baptism, but to bring them to the measure of the stature of the fulness of Christ. A few trees well tended will bear more fruit than myriads merely planted and left to perish for lack of water.

3. It is important also that Missionaries should manifest interest not only in the spiritual but also in the temporal concerns of the converts. Is it Christian to hold aloof? Must we not do for them what Christ and His Apostles did for such people when they were on earth? If we have love we must show it. Can we expect to have

their love if we take no heed whatever to their sorrows or their joys, their wants or their cares?

4. Every convert who is fitted by grace and mental and spiritual gifts, and who appears to be called of God to be a pastor, should be trained with the best possible training. Perhaps in no way can foreign Missionaries more benefit the Native Church.

5. We should insist that the Native Church herself from the very first be a giving Church, and not a mere pauper-house. They should have their own organizations and societies, and should themselves administer the funds which they collect.

6. The Native Church must be won by affection. The affectionate relation of a parent to a child must be maintained. Our own personal interests, our own advancement and fame, should be sunk in the one great object of benefiting them. Taking God Himself for our model, we must do good to the people of India, whether they be towards us evil or good.

The next paper was by the Rev. A. Wenger of the Basel German Mission at Honore. It dealt with "the best means of removing from Missionaries the burden of providing employment for converts, when the latter are cut off, on account of their professing Christ, from their former means of livelihood." After a few words by way of preface Mr. Wenger raises the question, "Is there any necessity for Missionaries to trouble themselves with the secular affairs of the converts?" This he answers in the affirmative, for the following reasons:—In the first place the Church in India, like the primitive Church gathered in by the Apostles, consists of "the poor, the maimed, the halt, the blind, and is gathered from the highways and hedges." This is a perpetual stumbling-block to those who are mere "lookers on" of Missions; they forget that it was a Church consisting originally of such persons which altered the face of the world. There were not many wise, or noble, or learned, or rich among the first followers of Jesus Christ, and they had to propagate their faith in the despite of those who possessed what the world calls wisdom, rank, learning, and wealth. They did so successfully. Why should not the experiment be equally successful in due season in India? In the next place, another general reason may be assigned, which we submit in Mr. Wenger's own words:—

Christianity brings with it Christian civilization, and this civilization is much more expensive than heathenism. When becoming Christians, the expensive marriages and other festivals are no more required; gifts to temples, Brahmans, &c., are done away with; and the amount they pay towards Church expenses is very small indeed compared to what they gave as heathens; so there is a saving. Yet, on the other hand, a true Christian will be cleaner in his habits, in his clothing, in his food, and in his house; he will (and in many instances he must) send his children, boys and girls, regularly to school; this involves a manifold expense; he must clothe them properly, whilst formerly they went about naked or scantily clothed; he loses their little, but nevertheless important, services in the household (nursing of younger

children, tending cattle), and must employ paid substitutes; he must pay school-fees and school-materials; if he or his children are able to read, a box or a table must be procured for books, &c. The common lamp is no more sufficient in the evening for family prayers; windows and, by and bye, a separate kitchen are wanted, and so on. It is very difficult here in India, as well as elsewhere, to define the limits between necessity and luxury, and I am well aware that there is a great tendency of the converts to overstep it; but a certain allowance must be made to them. If with Christianity we introduce a necessarily more expensive way of living, we must ask ourselves whether it is not our duty, as much as lies in our power, to help converts also to defray these additional expenses?

In addition to what may be termed general reasons, there are particular reasons why converts require help. The first is caste. Mr. Wenger admits the value of caste among

heathens who would, he thinks, be lower in the moral scale without it than with it; but, when brought into contact with Christianity, it shows that its origin is from darkness by keeping men from coming to the light. On a man professing Christ he loses all his credit, all his customers, all his property and right of inheritance. He has often to bear hardships and oppression with little help or protection from Government. It is hard for Christians to get wrongs done by heathens redressed in the lower courts. Trades in India are closely connected with caste, and an outcaste has to fight for his livelihood against the whole guild. Can a Missionary refuse help in such a case?

Again, many converts have been exercising trades inconsistent with a profession of Christianity; as, for example, sorcerers and astrologers, religious mendicants and common beggars, or have been lower Government-officials, who must cease from taking bribes. Sometimes persecution or temptation is so great that removal becomes necessary. In all such cases help is necessary. So, again, orphans educated in orphanages must be put out into the world.

Mr. Wenger also holds it to be important that a Missionary should even, for the sake of his own efficiency, interest himself in the secular affairs of his converts; for how can he preach intelligibly without being familiar with the wants of the people? He makes no impression if his hearers find no sympathy from him in their personal concerns. It is needful also to exhibit this interest for the sake of the heathens. Caste feeling is deep-rooted in the minds of the Hindus. They do take interest in each other's affairs. If we profess a religion of brotherly love, how can this be manifest to the heathen except by deeds? Mr. Wenger then fortifies his statements by reference to the practice of our Lord and His Apostles. He maintains that they took great interest in the secular affairs of their converts, and helped them in different ways.

From the consideration of this question he passes on to "What is the best way of helping converts in their secular matters for producing a lasting result?"

To answer this he furnishes an interesting account of the rise and progress of the German Mission on the south-western coast of India. The first effort to help the converts was by pecuniary assistance, and by finding them employment as servants; but these attempts were discontinued, as they were very far from conducing to anything like an independent way of thinking or working. Neither individuals nor the Native Church were benefited by such a course. Printing and bookbinding were then introduced. Work was thus provided for boys, for well-trained compositors, for educated proof-readers and Moonshes, for simple Coolies, for good mechanics and engravers. Weaving establishments were also set up, which have been very prosperous. The Mangalore establishment pays more than Rs. 5000 in wages to Christians a year. With this business is connected rope and hammock-making from aloë fibres. Carpentry has also been carried on; but for several reasons assigned has not answered so well, although Calicut is a staple place for timber, and the manufacture of furniture, &c. Some unsuccessful efforts were also made in the trades of locksmith and blacksmith, clock and watch making, &c. In all these cases the beginnings were made by the Missionaries, supported with friends and suitable lay agents from home. A mercantile establishment has also been set up; but the Missionaries themselves doubt the expediency of it, in India at any rate. It has not been found an easy matter to establish the converts in business on their own account; still it has been accomplished, and one convert is mentioned, who, after paying back with interest all that had been advanced to him, died leaving property estimated at more than Rs. 15,000. He and another convert were so successful in their weaving business that they employed nearly all the converts in the place, and the Missionaries were relieved from all further trouble with their secular concerns. Other similar instances are adduced. Another mode by which the German

Missionaries have striven to help their converts has been by procuring land for them. Mr. Wenger details the difficulties thrown in the way of converts procuring land, or enjoying it peaceably when procured. The Mission, therefore, felt compelled to buy farms, which they leased, and to take up larger farms, which they cultivated in different ways and with varying success. These attempts are now bearing good fruit; and many a convert has now his own little farm, on which he partly lives. The taking up of large tracts of land, however, involves so many difficulties that it should only be tried when there is no other resource. Mr. Wenger then reviews the objections raised to thus helping converts. It is argued that a Hindu will do anything—even become a Christian—for money's sake. He replies that a man is not likely to become a Christian in order to be obliged to work. Again, procuring work in this way is said to keep men from self-reliance. If independence is identical with vagrancy, Mr. Wenger admits this to be true. His contention is that as pay only increases according to the quality and quantity of work, men seek to improve—a wholesome lesson. Again, it is objected that it is wrong to crowd people in factories. But many trades whereby people earn honest livings can only be so carried on. Finally, it is urged that persons so helped will be deficient in Christian liberality. Mr. Wenger admits that this is often the case; but is not necessarily the case. He then proceeds to review the benefits which have resulted. These may, in some instances, be gathered from what has been said. As an instance of liberality, he mentions that one congregation, consisting of ninety souls (including women and children), in an exceptional year contributed Rs. 250 for different benevolent purposes. He concludes his argument by proposing sundry resolutions founded on the statements which he has made.

Mr. Wenger was followed by the Rev. K. C. Chatterjee, of the American Presbyterian Mission. With Mr. Clark he lays it down as a fundamental proposition that the Protestant Missionary is the spiritual father of those whom he has collected out of heathenism, and with Mr. Wenger, that he is related to them in secular matters. He has to discharge to them the various duties of an earthly friend, patron, and benefactor. He then, with Mr. Wenger, again asserts that it is legitimate for Missionaries to attend to the temporal wants and prosperity of their converts. If there were lay elders and deacons, such duties would, according to Apostolic prescription, devolve on them; but as there are not, he argues that the Missionaries must become elders and deacons as well as pastors. Like Mr. Wenger, he refers to the example of our Lord and His Apostles. He then dwells upon the isolation and need of converts, who become like exiles in their native land. He quotes the remark of one disposed to be a convert, who asked "if I expected him to join the Christian Church, leaving his body behind? if God did not wish him to think of his body, why did He give it him at all?" He then proceeds to point out the unsatisfactory results which have followed from interference on the part of Missionaries with the secular things of converts, partly by the absorption of their time, and partly by destroying the self-reliance and native vigour which should have existed in the Indian Churches. He asserts also that nine cases out of ten of discontent and dissatisfaction between Missionaries and converts may be traced to this source. He then proceeds to offer certain suggestions as remedies for these evils. In the first place he would inculcate mutual forbearance both in Missionaries and converts. Secondly, he would suggest that both parties should try to know each other better. Familiar social intercourse can alone produce intimacy and love. For himself, he says he "never knew the charms of a Christian life before he saw them exhibited in the social circles of Christian people." He further suggests that Missionaries should not interfere with the private affairs of Christian converts. They ought to be perfectly satisfied with converts who live holy Christian lives, be their

dress and food what they may. He refers apparently to efforts made by Missionaries to discourage the adoption of European dress and modes of life on the part of Native converts. He further adds that Missionaries should *seek* to promote the temporal welfare of Native Christians as far as practicable. The present destitution of Native converts is one of the greatest impediments to the progress of the Gospel. A liberal salary should be given to Native Agents, although still lower than that of the ordinary income of persons of their rank and station, so that earthly emoluments should not be a snare. He also advocates the establishment of Church Committees in connexion with every Native Church, to whom all secular questions should be referred for adjustment and decision. They would make many mistakes, especially at first, but would relieve the Missionaries of much invidious responsibility. He would also wish to see Secular Aid Committees, consisting of Christian officers and gentlemen, formed in every large Mission station, who should assist the Missionaries in finding employment for converts. One such in the Punjab, appointed at the suggestion of Colonel Lake, was found very useful. He would also urge the association of Native members with the foreign Missionaries in the administration of secular matters. Native interests being thus represented, difficulties and misunderstandings would be removed. He concludes with earnest prayer for increased spirituality, without which all subordinate means would avail little. We have given some considerable space to the suggestions of this Native Minister, because it is both interesting and important that Christian friends at home should have access to the feelings of the Native converts, and, even where they may not wholly agree with them, yet should understand what are their views and aims.

The next subject brought under consideration was the "Christian Village System," in a paper by the Rev. H. Stern, Church Missionary Society, Goruckpore. Prefacing his remarks with the observation that Christianity is a social system, and that it was natural that Christians should live together as the Israelites dwelt in the land of Goshen, and also that these faint beginnings, with all their weaknesses and imperfections, in a world of sin and imperfection, were anticipations of that end when there should be one Shepherd and one flock, he proceeded to enumerate the advantages of the system; that they were under the care of their pastor, subject to Christian influences and discipline, gathered together for the worship and service of God, and enjoying immunity from persecution,—under such circumstances, if animated by Christian zeal, they ought to exercise a salutary influence upon the heathen around. There were disadvantages counterbalancing, inasmuch as the Christian thus isolated might not have sympathy with the heathen, and might unduly rest upon the Missionary and Mission-house. These defects, however, Mr. Stern ascribed to the Native Christians themselves. He had known Christians living among heathen, and exercising no influence on them; again, he had known Christians living in Mission compounds zealous for the spread of the Gospel among the heathen. Where there was neither special zeal nor superior advantages, he maintained that on the whole it was better for ordinary Christians to live in a Christian village. He had noticed, also, that Christians who lived apart were not forward with contributions to Mission funds. The previous remarks applied to villages springing up spontaneously. Where Native Christians were artificially invited into villages, more care was necessary. He would deprecate, as a rule, transplanting converted artisans or others from their homes into Christian villages; he would urge them to remain where God's providence had placed them; but in the case of Native Christian orphans, or other homeless and houseless strangers, it would be different. It is mainly from such that Christian villages have been formed. After noticing that from their peculiar training they form a class by themselves, and that it would, therefore, be a hazardous experiment to turn them adrift among the heathen, and that, con-

sequently, Missionaries have been compelled to find employment for such persons in workshops, in printing presses, or land cultivation, he observes,—

It is quite natural that the Christian artisan, the Christian printer, and the Christian cultivator, should, with their master's and employer's desire, live near his work or on the land which he cultivates; nay, it is absolutely necessary that, in the latter case, he should do so, and live on the land which gives him his bread. And wherever two or more are thus living together, the beginning is made of the Christian village in its most legitimate form. The master of the workshop, the superintendent of the press, the zemindar of the land—each is bound to look after the interests and comfort of his Christian workmen and cultivators; and if he in the beginning assist them in building cottages, and in getting up a church and school—if he place over them teachers and pastors, and introduce church discipline at a church council and punchayet, in order to manage all internal affairs of the little community, leaving the rest to the influence of Christian principle and the blessing of God from above, and if he thus succeed in creating a contented and industrious Christian com-

munity,—then, though from the very nature of circumstances the Christian village is isolated, forming but one bright star among the hundreds of heathen villages, we ought to be thankful and take courage. The Christianity of this settlement may not be a very vigorous one: the Native Christians being day labourers, continually engaged in maintaining, by manual labour, themselves and families, perhaps their minds are too secularized to engage much in spiritual work, for the conversion of their heathen countrymen; but it should be remembered that all Native Christians cannot be preachers and teachers. Such a Christian village resembles more those Christian communities which we meet with in manufacturing towns at home. It must be the business of the Native Pastor to create and keep up the Missionary spirit in the community. And wherever there is the right man in the right place, himself zealous and earnest, he will not fail, by every legitimate means and opportunity, to make his Church as much as possible a Missionary Church.

His conclusion is that the Christian village system ought not to be discontinued, instancing the Basel Mission, and the village of Basharatpore, under the Rev. David Mohun, as proofs of its success.

This paper was followed by one by Mr. Mohun. In it he expresses surprise that a plan adopted by the most experienced Christian Missionaries, and which had been fruitful in eminent men as Mission helpers, should be considered as a bar to the rapid progress of Christianity, and opposed to the spirit of the New Testament. After combating these impressions, and sympathizing with Missionaries who had all the petty worry of managing Christian villages, he admits that, had he not been a native, he, too, might have opposed the system. But he then reviews, in a very graphic manner, the trials and persecutions to which, although there is no sword unsheathed and no fire kindled, the Christian convert is exposed; he explains how hard it is for him to find employment; he dwells, moreover, upon the spiritual dangers to which they are exposed in an atmosphere surcharged with vice and horrible immorality. For this last reason especially he does not think it prudent to expose those who are still “babes in Christ” to too intimate connexion with unbelievers; there is every fear of their being drawn aside and falling into temptations which their friends will put in their way.

In the discussion which followed, several of the brethren dwelt upon the importance of not advocating extremes upon such questions. The Rev. G. Kerry, of the Baptist Mission, did not like the village system—admitting, however, that he had not seen very much of it.—Mr. Gregory, of the same Mission, agreed with him.—The Rev. T. S. Johnson, of the American Methodist Mission, gave an account of a successful Christian village under his charge at Shahjehanpore.—The Rev. Narayan Sheshadri, of the Free Church Mission, detailed a similar experience in the Nizam's dominions, where the converts had previously been greatly oppressed by the heathen.—Dr. Wilson, of Bombay, remarked that a Christian village was not without its influence; it was like a city set

upon a hill.—The Rev. E. W. Parker, of the American Methodist Mission, observed that he had lent his money and lost it; but, observing the Christians of a certain community prospering, he inquired of a native brother how it was. He said that he had lent money, but had got it back. "It does them good," he added, "to make them pay up; but it makes them careless, lazy, and complaining not to do so." The people did not consider it necessary to repay the Missionaries, and, therefore, Europeans could not profitably help in this way.—The Rev. J. S. Robertson asked, "If the segregation of Christians was to be condemned, why did God call Abraham? why were the Jews settled in Palestine?" In reply, the Rev. W. Miller, of the Free Church Mission, remarked that it was equally plain that St. Paul, as regarded Christians, had acted on a different principle. For weighty reasons, which he stated, he held it to be important that "spiritually-living souls" should not separate from family or friends, or break ties formed by God Himself. He, therefore, looked upon all Christian villages, barracks for converts, as pure excrescences, which might often be needed for the present distress, but were not the less excrescences.—Mr. Hughes, of the Church Missionary Society, with reference to a remark made by Mr. Sathianadhan as to Swartz' practice of going into the houses of Native Christians and asking for food, mentioned that he had recently, at Amritsur, at Mr. Clark's table, met forty or fifty Native Christians and Europeans invited to meet the Bishop of Calcutta. He felt assured that such a gathering would tend to promote good feeling among the Native brethren of that Mission.

At the morning prayer meeting, on the seventh day, a paper was read, written by the Rev. J. Gillings, of the Wesleyan Mission, Madras, on "Prayer for the outpouring of the Holy Spirit." It contained many valuable remarks; but, on a subject upon which there is such an unanimity of opinion among believers, it is not necessary to reproduce it here, although it was most appropriate and useful in stirring up pure minds by way of remembrance. At the forenoon session a carefully-prepared paper was read upon "Biblical Translations in Bengal," by the Rev. Dr. Wenger, of the Baptist Missionary Society, well known for his learned labours in revising Dr. Carey's translation of the Bible into Sanscrit. In it he mentions that by the recent census it is shown that the population of the territory subject to the Lieutenant-Governor of Bengal is nearly sixty-seven millions, with a much larger proportion of the Mohammedan element than had been suspected. The Bengali Bible is for the use of thirty millions of people who speak the Bengali language. It is described as not being free from defects. Some valuable remarks on the principles of Scriptural translation are added, which merit the serious attention of those engaged in such work. Dr. Wenger's final conclusion is that really good and durable translations will eventually have to be prepared by Native Christian scholars.

The next paper was on "Christian Vernacular Literature," by the Rev. T. S. Wynkoop, of the American Presbyterian Mission. He acknowledges how much he was indebted in the preparation of it to many friends in different parts of India. It will, we think, be interesting to our readers to know what literary possessions Native Christians have. Mr. Wynkoop holds that the department of controversial literature has been so well filled up that little remains to be added to it. There is, probably, no important point in the argument with Hindus and Mohammedans which has not been brought forward in one or more of the works now in print and accessible to all readers. In Tamil there is one of the best translations of the Bible, and, among other books, "Trench on the Parables," "Bishop Hall's Contemplations," and several volumes of sermons. A brief Commentary on the New Testament is being published. There are also standard works of the German Reformers, an "Explanation of the Thirty-nine Articles," "Pearson on the Creed," Dwight's "Theology," and other valuable books.

Some good historical books have also been translated. There is a fair stock of devotional literature. Some of Father Beschi's most valuable books are also in circulation. In Telugu there is scarcely anything at present beyond the Bible and the Prayer Book. In Canarese, besides an excellent translation of the Bible, there are about twenty important works. They are mostly from the German, but include the "Pilgrim's Progress." The stock of Malayalim literature is somewhat more copious. The Christians of Orissa are particularly rich in hymn and spiritual song. In Bengali it is remarkable that, although one of the leading languages of India, and noteworthy for the large number of Native works lately composed in it, Vernacular Christian literature is far from being fully developed. This is accounted for by the fact that the efforts of Missionaries have been so largely directed to English rather than to Vernacular work. In Marathi there is a large number of tracts and small books, but few standard works. In Guzarati a creditable beginning has been made. Of Hindustani there are two forms—the Hindi, which is the direct descendant of the Sanscrit, and is spoken by fifty millions; the Urdu, which dates from the growth of the Mohammedan power, and is filled with Arabic and Persian words. In writing it Missionaries have adopted the Roman character, which is read only by Native Christians. Urdu has become the ecclesiastical dialect, as it is the Court language of the North-West Provinces and the Punjab; but many Missionaries think this a mistake, as the Hindi is the written language of the vast majority, and the religious thought of the Hindi people is expressed in Sanscrit or Hindi. In Urdu, besides the Bible may be noticed a Hebrew Grammar, and a translation of the first part of Butler's "Analogy," to which a Government prize of Rs. 500 has been awarded. It is believed that all this literature, although many of the books are not of a high order of literature, is creditable to the Missionaries and calculated to be very useful. Books, however, of the highest order of merit are required. Original works or adaptations are required rather than translations. Now the whole thing is foreign; an indigenous literature, as an indigenous Church, should be aimed at. The books most needed are, first, "A Concordance of the Bible;" an introduction to the Bible, containing a full and complete analysis of each book, is also much needed. A good Bible Dictionary is also a great requisite. A Commentary, suitably prepared, would also be of infinite value, but it would be a most difficult task. There has been some controversy about teaching Native students Hebrew or Greek; but a diffused knowledge of them will be necessary before we can throw the work of Bible revision on Native scholars. It is remarked that "the conflict of Christianity in India will be different from the conflict of the past fifteen hundred years in Europe, and the shape which theology, as a definite statement of truth, will assume will be different from that which it has assumed in Europe. This must be left to the Providence of God." It is, therefore, not considered of so much moment that systematic treatises of theology should be prepared from European sources for the Native Church. Kurtz's "Sacred History" is mentioned as a valuable historical book for Native Christians. It is noted that the Protestant library is deficient in books on practical duties as compared with Roman Catholic. This should be remedied, and, if possible, by Native ministers who are most familiar with the modes of thought of their countrymen. Every possible effort should be made to encourage Native writers in the preparation of Christian literature.

The next paper was by the Rev. J. E. Payne, of the London Missionary Society, on the "Press in Bengal." It embraced also the Printing and Circulation of Tracts. We gather from it that there are eleven booksellers in Calcutta whose chief business consists in import trade from Europe. A large portion of this is educational; perhaps a fourth is periodical. Very little bad literature is imported. Ninety-one newspapers are published in Bengal, of which forty-eight are in the Vernaculars. 769 books were published

in Calcutta, of which about 700,000 copies were printed, about one-third of which were in English. The English-reading Native community is a large and growing class. The most ancient Bengali work known is less than five hundred years old. Chaitanya, who lived four hundred years ago, and who is to this day looked upon as an incarnation of Vishnu, gave the second impetus to Bengali literature. The third was given by Rajah Krishna Roy, of Nuddea, in the middle of the last century. From the writers of his court Bengal has ever since been flooded with filthy literature—a curse to the country. The fourth impetus was given by the Serampore Missionaries. The first Bengali book printed was Halhed's "Grammar," in 1778. Sir C. Wilkins prepared the type for it with his own hands. The first Bengali newspaper was Christian; it was published in 1818; it was weekly, and called the "Samachar Darpan." A rival newspaper, the "Samachar Chandrika," was established to defend and explain Hinduism. It was started to defend Suttee. It is the oldest of existing papers. Government measures are needed to check demoralizing literature. It is a formidable obstacle to the Gospel, and acts as a deterrent against female education. In it bestiality is reduced "to a systematic theory." It was in 1800 that tract distribution was commenced by Carey, Marshman, and Ward. The average annual circulation exceeds a hundred thousand. There is generally extreme willingness to receive tracts, and recently a successful effort has been made to sell them. Many conversions can be distinctly traced to them. Christians should bear in mind that the reading power in India is increasing at an astounding ratio. The circulation of tracts places in the hands of the Missionaries a moral power which is almost incalculable.

This was followed by a valuable paper by Dr. Murdoch on Colportage, but it bristles so with details of figures that it would not be easy to present a *résumé* of it in an interesting form. He dwells upon the importance of it in connexion with the spread of education.—A paper by the Rev. T. J. Scott, of the American Methodist Episcopal Mission, on Sunday Schools, came next, in which they were warmly advocated; but as the importance of them is fully recognized by Christian people throughout the world, we need not reproduce his earnest pleadings.—In the discussion which followed, the Rev. J. Kennedy and the Rev. Dr. Mather maintained that Urdu was the best known and most intelligible language, while Mr. Etherington dwelt on the importance of Hindi.—The Rev. G. H. Rouse, of Benares, urged the need of a Commentary for non-Christian readers. The heathen, for instance, have no idea of the meaning of the word "cross" or "crucify." How is such a man to understand, "Let him take up his cross and follow Me?" It can only be by a note appended.—The Rev. G. Kerry, in advocating the importance of Christian literature, and anticipating that the pure might drive out the impure, mentioned an interesting fact. With some other brethren his friend, Mr. Payne, had hired a boat for a Missionary tour. The Mussulmen boatmen beguiled their leisure in singing filthy songs. Scriptures and tracts, particularly a Bengali hymn-book, were given. A few days after, Mr. Kennedy accidentally hired the same boat, and found the men singing the Christian hymns they had obtained.

In the afternoon session of the seventh day, a paper was read by the Rev. J. Budden of the London Missionary Society, on the best mode of utilizing and calling into activity the Christian power, lay and clerical, foreign and native, already in India, with a view to evangelizing the country. Among the difficulties, he maintained that "a large proportion of those who bear the Christian name in India, if not openly or secretly opposed to all effort for the establishment of Christ's kingdom in India, are, at least, indifferent to it; and that those who have some sense of responsibility limit it to such pecuniary assistance as they can give without personal inconvenience, while those who feel it in the fullest sense think that Missionary work can only be done by Missionaries. He estimates that the number of all foreign Missionaries in India, with all their Native

helpers, does not amount to 3500 persons, and that their power is not fully utilized by reason of their disconnected and separate action. With regard to calling forth the aid of devout laymen who are tempted to think that their personal intervention is not needed, he advocates their being called upon to join in Missionary Committees, which is so well-recognized a principle in the foreign operations of the Church Missionary Society that we need not dwell upon it here. To meet the current scepticism of the day he advocates lectures on the principle of the Christian Evidence Society, but adapted to the ideas and needs of India.

We pass over the next paper by the Rev. J. Fordyce, on the relation of Christian Missions in India to the conditions and claims of European residents unprovided with Christian ordinances. The last day will alone fully disclose the blessing which has resulted to those who have been the objects of the tenderest affection to Englishmen and Englishwomen, whom they have sent forth into distant lands, and never beheld in the flesh again, through the instrumentality of Missionary agency, which they have themselves often despised and underrated. Many too, both living and dead, will proclaim throughout all eternity, that what the Samaritan was to the wounded traveller, the Missionary has been to them when they had fallen among thieves. No more powerful appeal could be made to the hearts and consciences of our nation than our stirring up such memories in many a home, but it would introduce an extraneous element in this paper, which we cannot now afford room to admit.

This was followed by a paper by the Rev. J. M. Thoburn, of the Methodist Episcopal Mission, on the hindrances to the spread of the Gospel in India. Foremost among these, caste is placed. He emphatically declares that caste does not and will not tolerate Christianity, and this for a very sufficient reason—Christianity would cease to be Christianity if it did not raise up the lowly. This is why, if a poor Chumar in a village embraces Christianity, every Brahman there considers himself personally wronged by the act. Instinct tells him that the man is now placed upon an ascending social plane. Even if it were deprived of its power of evil, caste would still be like a cobra with its fangs extracted—repulsive, if not dangerous. The massive force of Hinduism, arising from the strange magnetism which there is in a multitude, and the elaborate drill which keeps each caste within its own lines, are next dwelt upon. Upon the question of the low morality of India, Mr. Thoburn; freely admitting the corruption of Christians, points out one especial feature in India, which is a national frailty, and a most serious hindrance to Christianity—the want of truthfulness. As he observes, the most partial friend of India does not pretend that false speaking is recognized as disgraceful, or that the term “liar” has become an insulting epithet. A false heart is the last to receive the Gospel of Christ. Upon Mohammedanism he does not dwell at length; he considers it in the background. With regard to the obstacle presented by the immorality of Christians, while admitting that military drunkenness is a stumbling-block, he holds that Natives can and do exercise discrimination regarding them, and that consequently their deleterious influence is not so great an evil as it otherwise would be. But at the door of the soldier is laid the guilt of thousands not more righteous than he. It is Mr. Thoburn’s “sad conviction that in many of our larger cities, the standard of morals in the Christian community is scarcely higher than that of the Hindus.” None but those who have carefully investigated the matter will be prepared to believe the stories that might be told of the immorality of these communities. In almost all of them conspicuous examples of shameless profligacy are to be seen by all Natives, and the inference is that all are alike. They cannot be expected to make nice distinctions, and therefore the influence of the mass of European Christians in India is unfavourable to the spread of the Gospel. With some remarks on the prevalence of drunkenness, and the abomina-

tions of Christmas-day in India, with the gross profanation of the Saviour's name involved in the celebration of that festival, to the truth of which we can ourselves testify, he conjoins some pertinent observations on the repellent influences existing between Missionaries and the Natives. He urges that Missionaries should not pass through Churches as surgeons through hospitals, engaged in a benevolent but professional work. No human being is so spiritually wretched that any of us can afford to patronize him. With some reference to the chronic unbelief as to immediate fruit, which he holds to be a chronic source of weakness, this interesting paper concludes.

In the next paper, by the Rev. M. A. Sherring of the London Missionary Society, there are some valuable statistics which we are most thankful to be able to place before our readers :—

Ten years ago there were 138,731 Native Christians in the whole of India. This number has since then increased to 224,161, that is, to the extent of 85,430 persons, which is at the rate of 61 per cent. During the preceding eleven years, or from 1850 to 1861, the rate of increase was about 53 per cent.

Considering the several provinces of India, the increase has been as follows :—At the end of the year 1861, there were in Bengal, including Behar, 20,518 Christians; at the close of 1871, there were 46,968; while the communicants advanced from 4620 to 13,502. In the North-Western Provinces the Christian community has nearly doubled. In Oudh the increase has been at the rate of 175 per cent.; in the Panjab, of 64 per cent.; in Central India, of nearly 400 per cent.; and in Bombay, of 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians in contrast with 110,078 ten years ago. In Burma the Christian community has continued almost stationary, the numbers being 59,366 in 1861, and 62,729 in 1871.

In several Missions the increase has been very remarkable, and is worthy of special attention. For instance, at the commence-

ment of the last decade the American Baptist Missions in the Telugu country had only 23 converts; they have now 6418. In Chota Nagpore the increase has been from 2631 to more than 20,000—a little more than two-thirds of whom are attached to Gossner's Mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians of the American Episcopal Methodists have advanced from 305 to 1835, or at the rate of 500 per cent.; the converts of the American Reformed Church have increased from 795 to 2478, or more than 200 per cent.; and of the American Lutherans from 367 to 2470, or upwards of 500 per cent. In the two provinces of Tinnevely and South Travancore the Christian community has increased from 72,652 to 90,963 persons.

Of the entire number of converts added to the Protestant Church in India during the decade, three-fourths, at the very least—that is, considerably more than 60,000 persons—are from low caste and aboriginal tribes, which everywhere, for the most part, show themselves much more susceptible to Christian influence, and much more free from prejudice than pure Hindus. This leaves an increase of a little more than 20,000 among Hindus proper.

Further on in his paper Mr. Sherring observes,—

But on the supposition that the rate remained constant from year to year, and from decade to decade, for a period of a hundred and thirty years, that is, to A.D. 2001, what is the result which we obtain? In the year 1901, that is a little less than thirty years hence, the number of Native Christians in India would amount to nearly a million. Fifty years later, it would be upwards of eleven millions, and fifty years later still, or in A.D. 2001, it would amount to one hundred and thirty-eight millions.

Such calculations, I am aware, hardly come

within the bounds of sobriety. Unforeseen obstacles might intervene to retard the good work. Yet it is equally probable, perhaps indeed much more probable, that, at any time, a sudden and general movement of the people in the direction of Christianity might take place. The history of the Church tells us that this has happened before in other countries, not once or twice, but many times; and before our own eyes it is happening at the present day in the large island of Madagascar. Moreover, the promise is, that nations shall be born in a day.

Upon the important point of Christian liberality it is satisfactory to know that whereas,

so far as could be ascertained, 93,438 rupees were contributed in the decade between 1851 and 1861; during the year 1871 alone, 85,121 rupees were subscribed by Native Christians—that is to say, each Native Christian contributed five shillings for religious objects. Most of them are poor men. Do English Christians, with all their overflowing wealth, manifest any proportionate zeal? We fear not. It should be noted also that while there has been this large increase of converts, the number of foreign Missionaries has continued nearly the same during the past ten years; indeed, in the principal English Societies there has been a diminution sent out. From the Church Missionary Society there has been neither increase nor decrease. In the number of pupils under instruction there has been a large increase; in 1861 there were 75,975 pupils; in 1871, 122,372, of whom 22,611 were young women and girls. The higher education is mainly carried on by the Scotch Missions; by the Continental Societies education is almost entirely disregarded. The Church and London Missionary Societies divide their labours almost equally between education and preaching. A large proportion of the increase in pupils may be referred to the two Church Societies. Among the indirect results of Missionary effort Mr. Sherring notices the following reasons for encouragement:—

1. Not a few natives in many of the cities of India, who have not become Christians, yet have fully recognized the supreme folly, and, in some cases, the sinfulness of idolatry, and have abandoned it.

2. A more numerous class of natives are equally convinced of the errors of Hinduism, but from caste prejudice and fear, and from family associations, and other reasons, lack the moral courage to avow their sentiments; and, consequently, on public occasions, worship the idol, and participate in other heathenish customs.

3. Generally speaking, there is a better appreciation of justice, morality, and religion, on the part of all who have been brought under Christian influence, in whatever way, or who have been brought up in Mission schools.

4. A public spirit has been awakened in India, more or less healthy and hopeful, which certainly, in no mean degree, is owing to the many-sided influences which have been exerted far and wide by the Protestant Missions scattered over the land.

5. A desire for sound knowledge has been quickened amongst the people, who have risen in the scale of civilization and enlightenment.

6. Together with this is a manifest feeling after the truth, after Christian truth—a feeling after God of a remarkable character, not merely amongst educated Hindus, but even amongst the uneducated, amongst priests, pandits, and devotees, and all who, in any way, have come within the reach or sound of the Gospel.

7. Many persons read the Word of God, assent to its great doctrines and truths, and find that their characters and lives are being, to some extent, moulded by it.

8. Some have formed themselves into religious societies infinitely superior to the national systems of idolatry, because more or less imbued with Christian truths, though falling short of pure Christianity.

9. Caste is becoming lax. Separate castes are drawing nearer to each other. Though still strong, the system is degenerating, and showing some signs of decay.

10. Widows are re-marrying. Women and girls are being educated. And, generally, the female sex is receiving greater honour and fairer treatment from the other sex than formerly.

In the concluding portion of his paper Mr. Sherring makes a valuable remark which we have pleasure in transcribing,—

If, as we find from recent statistics, the aboriginal Kol and Santal, with other despised races, are being brought into the Christian fold in greater numbers than Hindus and Mohammedans, let us not imagine for an instant that this circumstance affords the smallest ground for discouragement. But let us rather thank God that, as in the first ages of Christianity, when our Lord Himself

was the great Teacher among men, the poor have the Gospel preached to them, and many of them are brought under its influence and power. It seems not unlikely that the inferior tribes of India will be Christianized before the superior, and that, becoming better educated and more civilized, they will be employed as principal instruments in their evangelization.

Before the Conference broke up some few resolutions were passed, one recommending a Medical Training Institution, another advocating the institution of a Missionary Periodical ; there were others on the circulation of filthy books printed at Muttra, a great seat of Hindu idolatry, and another on the spread of intemperance. With reference to these two last, memorials to Government are to be prepared. There is one resolution, however, so important at the present crisis of Missionary affairs, and in view of many untoward proceedings which have recently caused pain and deep regret to many, that we transcribe it at length. It is on the mutual non-interference of Missionary Societies.

The Conference desire to put on record their sense of the grave importance of the principle of the mutual non-interference of Missionary Societies. They are of opinion that, with certain well-recognized exceptions, such as the large centres of population, it is expedient that agents of different Missionary Societies should occupy different fields of labour. Without calling in question the right of every Missionary to exercise his

ministry wherever God may give him opportunity, it is their solemn conviction that the progress of the Gospel in a heathen land can only be retarded by the Missionaries of one communion receiving the converts of another Church, who are as yet imperfectly acquainted with divine truth and unable to enter intelligently into questions which separate the various sections of Christendom,—especially those who are under discipline.

Some most touching closing addresses followed ; we reluctantly pass them over, but make room for the concluding resolution which was submitted to the Meeting on behalf of the Secretaries :—

The members of the Conference cannot separate from each other without putting on record their very deep sense of the goodness of God that has been experienced during the time that they have been together. This first General Conference of Indian Missionaries has been an occasion “long to be remembered.” Brethren from nearly all parts of this great continent have met and have enjoyed much of happy fellowship. Valuable information has been communicated in regard to the state and prospects of Indian Missions. Important principles have been discussed, and light has been thrown on questions of some difficulty. There has been

on all hands a frank and fearless expression of conscientious conviction. At the same time, there has been no breach, no jar, among us ; on the contrary, heart has been drawn by heart in all brotherly confidence and love. More than ever we have been able to comprehend the meaning of the grand words, “The Holy Catholic Church ; the Communion of Saints.” Our spirits have been greatly refreshed ; and we do not doubt that He who is the God of peace and love has been presiding in our assemblies. To Him be all the glory, and “blessed be His holy name for ever ; and let the whole earth be filled with His glory. Amen and Amen.”

Some excellent statistical tables in the Appendices, and a Missionary Map, enhance the value of the volume to the student of Missions. From the summary we have given its value will be evident to those who are really interested in the present condition of our Indian Missions. It may be interesting to some of our readers if we refer to the glance given of Roman Catholic Missions in India, which also finds a place in the Appendix. There is little or no direct preaching to the heathen. The priests move about and people are brought to converse with them. There are occasionally “Spiritual Retreats,” something like the camp-meetings in America. Many of the accessions to Romanism are through marriages. Much labour is devoted to higher education. Cheap and well-conducted girls’ schools spread Romish principles among European and Eurasian families ; there are also numerous orphanages. A splendid Jesuit College has been erected in Bombay. In a few places there are monasteries with Native monks ; Native nunneries are more numerous. The baptism of heathen children in danger of death is a favourite form of labour. Agents go about to collect them. There were 1691 baptisms of this kind in the Madura Vicariate in 1871. A large proportion of the converts are fishermen, and it has been so since the days of Xavier. In North India European

soldiers constitute the great bulk of the Roman Catholic population. Most of the priests in the Agra Vicariate are army chaplains. There has been there a decline during the last ten years of thirty per cent., owing to the reduced number of European troops. In some Vicariates during that period there has been little or no increase, in others it has been respectable. In 1872 there were 774 priests for a population, including Portuguese Romanists, of 914,691. According to the statistics given in the Roman Catholic Directory, the total increase in India has been twelve per cent. as against sixty-one per cent. among Protestant Missions.

It is added, and the remark should be borne in mind, that, "in estimating the result of Missions, Protestant or Roman Catholic, the number of the agents must be taken into account. Protestant and Roman Catholic Christendom each sends a force equal to about the wing of a single regiment to conquer an empire of 240 millions."

We have now given, to the best of our ability, a fair and impartial account of this most momentous Conference. Those who wish thoroughly to appreciate, in all their fulness, the many important questions now agitating the Native Church in India, will get possession of the volume and study them for themselves. We would most earnestly recommend them to do so. They will find much valuable ore scattered throughout it over and above what we have extracted. But we trust that the information we have supplied has been sufficiently copious to make all interested in Missions not only acquainted with what is going on, but also to enable them to take an intelligent interest in the various topics brought under review. It will be seen that often conflicting views have been advocated, and how good men, filled with the Spirit of Christ, can agree to differ. Upon many of these points English Christians may have formed theories of their own. It might not be without advantage to them to see what can be urged in opposition, although it may not carry conviction. We confess ourselves that we do not coincide in sentiment with several of the recommendations, urged with singular ability and sincerity of purpose, but we have not been sorry to hear what can be advanced in favour of them. It is by such free discussion that truth is elicited, and the intellectual and, we may add, the spiritual horizon becomes enlarged. A few important points, however, have been so clearly brought to light that we may be perhaps pardoned for concluding our review with some notice of them.

1. It is impossible not to feel thankfulness to Almighty God for the success vouchsafed to the faithful labours of His servants. The *progress* is so healthy and substantial in proportion to the means employed that we may well thank God and take courage. This progress has been such that it has been recognized and endorsed by the highest official authority in the country. As it can no longer be disputed, an attempt has recently been made in the "Westminster Review" to account for it. It has been ascribed to the introduction of railroads, electric telegraphs, irrigation works, secular education, and so on. What would the reviewer say to the reversal of his argument, and to ascribe the introduction of railroads, &c., to Missions? The absurdity in the one case would be as palpable as in the other. Nay, it might with much justice be asserted that secular education has been much stimulated by the success attending Missionary exertion in that field which largely contributed to force the importance of the subject on the attention of Government.

2. Next to *progress*—and, indeed, mainly connected with it—is the *orthodoxy* manifested by those who have accomplished this mighty work. Among the multitude present there were many holding antagonistic views on points of ecclesiastical discipline, and on many doctrines of more or less importance, but not affecting the essential character of true faith. But there were none there who doubted that the Bible was the Word of God; there were none who denied the Divinity as well as the Humanity of

our blessed Lord; there were none who were confused as to the mode of a sinner's justification, nor by what means his sanctification is accomplished; none disputed the Resurrection of the Body, nor were bewildered as to whether there is a heaven and a hell, a judgment to be faced, everlasting happiness to be enjoyed, or everlasting misery to be endured; there were none with confused ideas about Allah and Vishnu and the Lord Jehovah, as Gods to be indifferently worshipped, or who were under the impression that Buddhism and Mohammedanism were emanations of the spirit of truth and love, as was also "our religion."

3. Another important fact disclosed by this Conference is the genuine *Catholicity*, which after all exists among Christian believers, notwithstanding that they are members of different Churches. The groundlessness of the foolish taunt urged by Romanists, and those who copy them, that the differences among Protestant Christians are an impediment to the progress of the Gospel, ought not to deceive any longer. It may serve to delude the ignorant, but should not impose on any person of common information. In England we have political dissent and political churchmanship, under which sounding names the world professes to be religious. We are accustomed here to see this spurious Christianity exhibiting itself in virulent antagonism. It is among the privileges of those who engage in Missionary work, that there are Christians who cast off all this slough, and whose chief emulation is to be the most diligent and the most successful in winning souls to Christ. Such men were gathered at Allahabad.

4. This leads us to a fourth point we would wish recognized, and that is the value of the *diversity* of operations. Hardly two Missions are conducted alike. Some give a chief place to higher education, some to industrial pursuits; some value learning, some make small account of it; some gather into villages, others disperse their converts abroad; and so on *ad infinitum*. And yet how valuable is this variety of attack in assaulting the giant superstition of India!

If the work had been undertaken by one Church acting under one central influence, could it be reasonably expected that the success would be as great as now by the multi-form agency employed? Although Hinduism is essentially one, yet in the vast regions of India how varying are the intellects and the dispositions, the modes of thought and feeling, which persuade the various strata of the dwellers in them! To meet these varieties, while in all its essential features the one Gospel of the Lord Jesus Christ is preached alike by all Missionaries of all Societies, yet how wonderfully diverse are the operations even where the one Spirit animates them all alike! So far from such diversity being a drawback, we hold it to be a distinct advantage. There may be lethargy or ignorance in one portion of the Church of Christ—it may make fatal mistakes and hinder what it seeks to advance—but such defects are remedied by the superior activity and intelligence of other branches; and although a particular body or sect may suffer loss by mismanagement, still the work of the Master is carried on, and there is no fatal collapse throughout the whole area in which Missionary operations are carried on. One compartment may be water-logged, but, the rest being buoyant, the vessel does not sink, but is carried onwards to its destination.

It is with fervent prayer that the Holy Spirit, who is not the Author of disorder and confusion, but of peace and order, may still continue to animate His servants in India, as it is manifest He has done recently, that we close the volume of the Allahabad Conference. It is matter of sincere satisfaction to us that our own Missionaries in India have so fully understood and acted upon that fundamental law of our Society which enjoins that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ."

A CHINESE PREACHER'S THOUGHTS ON PREACHING.

HAVING been appointed to prepare a Paper for the Ningpo Missionary Conference on the subject of "the best form for an address to a heathen audience," I wished to collect the opinions of some native preachers on this question. The subjoined Paper is a translation of the fullest and most carefully prepared of the essays which at my request were furnished by eight of our catechists.—A E. MOULE.

With reference to preaching to the heathen, it is, I think, very difficult to decide what subject should be first introduced, and for this reason that different places and persons require different treatment. If you meet with unlearned and ignorant men, you must adapt your discourse to their capacities; if you meet with men of education, you must speak according to their modes of thought. In fact, you must change and vary according to your opportunity, and no stereotyped phraseology must be employed. Moreover, characters, and not classes alone, are different; customs, too, vary in different places; so that if you do not "colour according to appearance," and gently ply with persuasion, how can you profit your hearers?

Our Lord therefore said to His disciples, "Be ye wise as serpents." But that wisdom is not human wisdom; it comes from the Holy Spirit. If we possess this wisdom, then our words will surely produce effect—not only benefiting the bodies and souls of our hearers, but, above all, bringing glory to the crucified Saviour.

Yet, nevertheless, though there may be some difficulty in deciding what subject to begin with, every word must "hit the mark of Scripture doctrine." On no account choose enticing and pleasant words to the exclusion of the love of Jesus, and on no account, for fear of giving offence, omit the declaration of the sinful nature and practice of every man. For the doctrine is not *ours*; men are offended not with us, but with the Lord of all grace. The Church's bishops and clergy, and all who, having truly received mercy, have a desire to proclaim the name of Christ, are but *letter-carriers*. They must, therefore, speak according to the tenor of this letter, and follow the example of former letter-carriers, especially the Apostolic example. And above all, by a study of Scripture, we may learn something as to our Lord's own plan of preaching when here on earth. John the Baptist, the forerunner of Jesus, preaching in the wilderness of Judæa, cried, saying, "Repent ye, for the kingdom of Heaven is at hand!" And afterwards, when he saw the Pharisees and Sadducees coming to him for baptism, he vigorously reprov'd their faults, and urged them to repent and believe on Him who was to come. Jesus Himself, also, when beginning to preach, used the same language: "Repent and believe the Gospel; the kingdom of Heaven is at hand." And afterwards, when sending out His disciples to preach, He commanded them to proclaim, "The kingdom of Heaven is at hand." Again, in St. Mark xvi. you find that, when Jesus was about to ascend to Heaven, He commanded His disciples to "go into all the world and preach the Gospel to every creature; he that *believeth* and is baptized shall be saved;" and in St. Luke xxiv. 47, we find these words: "That in His name repentance and remission of sins should be preached to all nations." These verses also speak of repentance and faith in Christ as *the* great requisites. St. Paul, again, when preaching to the Athenians, first exposed the sin of idolatry, and of their ignorance of the eternal God; and then called them to repentance and faith in the Lord who had died and risen again. In the 1st Epistle to the Corinthians he writes: "Christ sent me to preach the Gospel; not with words of wisdom, lest the Cross of Christ be of none effect;" and once more: "I am determined to know nothing among you save Jesus Christ and Him crucified." Our Lord Jesus Christ Himself says, "I, if I be lifted up, will draw all men unto Me."

Is it not plain, then, that this doctrine of the Cross alone can pierce men's hearts ; and that this doctrine of the Cross alone will everywhere conquer ? We see, therefore, that, in preaching, it is all important to speak of the Cross of Christ, and of His perfect life for us on earth. But, when speaking of the grace of Christ, you must needs first speak of man's sin ; for if there be no sin, what need of Jesus ? It is, therefore, only those convinced of sin who will come to Jesus.

There is one subject which makes me anxious. Wherever we go to preach, when people see us coming, they say, "This is the doctrine which exhorts people to be good ;" and, when the discourse is over, still they go on saying, "This doctrine, exhorting people to be good, is not so bad after all !" What, then, is the use of preaching ? There is verily a fault here ! No doubt the preacher mentions the grace of the Lord Jesus and the sin of man ; no doubt the hearers do not listen with sufficient attention ; but I believe the preacher is too often to blame—speaking too long on other subjects, so that, of necessity, *the* subject is treated too cursorily. [The *Gospel* (his meaning is) is considered but a moral exhortation, instead of being the "power of God to salvation."]

Of course one cannot tell beforehand what the opportunities for treating special subjects may be ; but if one must needs speak of idolatry, let special stress be laid upon the great sin of forgetting and offending against the true God. Or if you discourse on moral duties, or discuss the good and evil in common customs, mind that you come speedily to the subject of sin, and then hold up to view the mercy of Jesus in becoming man, and in His death of pain on the cross. If you fail to do so, the Gospel you attempt to preach will be but like a moral exhortation ; and though your words be multiplied a thousand or ten thousand fold, and though you preach from year's end to year's end, and from morning to night of each day, it will be all without effect !

Moreover, when you go out to preach, go not without at least some short preparation. Treat not this preaching so lightly, and as a mere matter of routine. Of course, wherever you go, and to whomsoever you speak, you must sail with the wind, and be guided by circumstances ; and there may be some difficulty in preparation. But in speaking you will not be content with a word or two, so that when you have treated of other topics you can introduce the special subject previously prepared.

Above all, before you start on a preaching tour, pray earnestly to the Holy Three in One for help and clear guidance, so that your words may all agree with the Word of God, and bring glory to His name, and that your hearers, too, may derive benefit. When you have finished preaching, go on praying to God to protect the seed sown, that it may be productive, and that the devil may not trample it down nor snatch it away. And your mistakes and omissions in preaching—ask God also to pardon these—that by all means and in all places glory still may be ascribed to His most holy name.

A MONTH IN THE CHARMAHAL MOUNTAINS, PERSIA.

(Continued from page 49.)

Aug. 26—Was informed by Priest Minas that a Persian gentleman, named Aga Rahim, of the Bakhtiyari robber-tribe, and steward of the great robber-chief, the Eel Khani, was very fond of hearing the Gospel read, and openly told the Armenians that he knew his own religion was false and Christianity true. Though of the robber-tribe, he is well known

not to approve of their ways, and is called the Durd-Kush, or Robber-Killer, as they say he has had several of his own people beaten to death for robbery. As our host the Yavon has been ill, but is better to-day, we started about noon for Aga Rahim's village, Yahroo, five farasangs distance, as it lay in our road. We reached it just at sunset, but were unfor-

fortunate in not finding Aga Rahim at home; so we went a farasang farther to Mamuki, an Armenian village. The head man of Mamuki had sent to Siruk to invite us to come and stay with him, but did not expect us this evening. We sent a servant on only a few minutes before us, and almost the whole village, men and women, turned out with torches to meet us, and gave us a most hearty welcome; our hostess, seeing my wife was very tired, almost carrying her up the steep stone steps to our rooms, and kissing her most affectionately. This, like Siruk, is an Arbabi village, and very flourishing.

Aug. 28—Rode four farasangs to call on the great robber-chieftain, the Eel Khani. Found him entertaining an immense party of guests in tents pitched in the beautiful grassy plain of Chagakur, surrounded by very high mountains, in the centre of which his castle is built on a low hill. Two of his tents were very large and handsome—one lined with red silk, embroidered with gold lace and tassels; the other with fine red cloth, richly embroidered. The marriage feast lasts several days, and will cost the Eel Khani, *on dit*, 6000 tomauns—a larger sum to a Persian than 6000*l.* to an English squire. The robber-chief is said to be the richest Persian subject, and is quite a little king in his own domains, being able to bring about 20,000 horsemen into the field, all of whom lay their spoils at his feet. His income is said to be about 100,000 tomauns per annum. I was given the post of honour at one side, at the top of the tent; the Governor of Charmahal, who was also his guest, sitting opposite me at the other side. After breakfast all retired to sleep, and I went to a tent which was set apart for my accommodation. In the afternoon the chief, with a crowd of followers, paid me a visit and took me to join the other guests in witnessing the usual Persian horse exercise, followed by music, dancing-boys, and buffoons. Though he pressed me very much to stay for some days, I felt very much out of my element, and longed to be away; but, not wishing to interrupt their amusements, I waited till sunset, and had a delightful ride by moonlight through the picturesque mountain-valley which led me back to Mamuki, and is one of the two narrow passes by which the chief's stronghold can be approached. Though the greater part of the road lay through barren mountains, and looked the very perfection of a robber-pass, and though I knew there were thousands of robbers not far off, still I felt perfectly secure, as "the old fox

never allows her cubs to touch the geese who live near her hole." I had a few minutes' conversation with Aga Rahim at Chagakur, and left a New Testament for him at Mamuki.

Aug. 29—Marched four farasangs to Revasjan. Breakfasted half way at a small and poor Armenian village called Baldagi. Had a long visit here from a very intelligent Mohammedan Mulla, who asked me what was the reason of the great prosperity of European nations compared with Persia. I replied, "If you will not be offended, I will tell you what I think is the reason of it." He said he would not. So I told him the true religion of Jesus Christ teaches liberty of conscience, and encourages education, civilization, and every kind of enlightenment. This led to a long discussion, in which he took his part most good-humouredly, and listened to all I had to say; but disappointed me by ending with a petition for alms, though he was very well dressed and seemed well off.

Reached Revasjan a little before sunset. Kallunter Owanis (John), his son Solomon, and a crowd of Armenians, headed by three priests, came out to welcome us. Revasjan is situated in a very extensive grassy plain, surrounded by the loftiest mountains in Charmahal, in the centre of which the Saham Ul Mulk, Brigadier-General of the district, is now encamped with four regiments of infantry and 500 cavalry. He has been sent here to keep the robber-tribes in awe during the absence of the Shah-an-Shah in Europe. He lately cut off the hands and cut the sinews of the legs of five robbers, in consequence of which the country is now very quiet.

Aug. 30—Called on the Saham Ul Mulk in his large Durbar tent. He had been at our house in Julfa before, so he was an old acquaintance. He kindly told me he had a tent pitched for me; I, however, declined his invitation. While we stayed at Revasjan he sent presents of melons and sweetmeats almost every day. There are no less than five Armenian priests in the small village of Revasjan, all without education or salary.

Aug. 31—The Saham Ul Mulk, accompanied by his son, the Governor of Charmahal, and a colonel in the Persian army, called in a handsome landau carriage, brought from London. The Saham Ul Mulk, who is a very near relation of the Shah, is a very superior Persian; he is very kind to the Armenian Christians, but cannot save their crops from the depredations of his own soldiers, who by night drive their horses and mules into the corn-fields, so that the villagers

nearest to his camp would much rather have the robbers as their neighbours than the soldiers of the Shah.

Sept. 1—Khan Baba Khan, the deposed Governor of the district, sent word that he was coming to call in the morning. After waiting at home for him all day, he came just before sunset.

Sept. 2—Breakfasted with the Saham Ul Mulk, and called on three of the five priests. Had a long conversation with an interesting young Mohammedan Mulla, who teaches some Armenian youths in the village, and gave him a copy of the Mizan Ul Huqq.

Sept. 3—Started on our return journey to Julfa. Three farasangs' march over a mountain-pass brought us to Ooroojin, a large Mohammedan village. Our last host had sent a letter to a friend of his, Haji Hosein, who sent two men to meet us and received us hospitably, though he and his brother are very bigoted Mohammedans, and would not eat anything touched by a Christian. The guest-room set apart for male guests was large, clean, and comfortable; but my wife, nurse, and baby fared very differently in the women's quarters. My room was soon filled with Persians, and my host's brother took my Persian Testament and read the Sermon on the Mount aloud, which gave me an opportunity of talking to them for hours.

Sept. 4—As my wife was extremely tired after her march yesterday, and passed a sleepless night, owing to the innumerable *white* and *black* animals which inhabited her bed-room, I was glad to accept the very pressing invitation of Kerbela Ussad Ullah, a Mohammedan Soofie gentleman, whose acquaintance I had made in Ispahan, to spend a day or two with him. Our baby had also been ill for some days, and the next march was a long one, and often dangerous from robbers. I was taken up one rude staircase to a comfortable guest-room, and my wife, baby, and nurse were conveyed by another to the women's quarters, where she found a very small court-yard on the roof, with four small rooms, inhabited by four wives of four brothers and their eight children. The four families seemed to live together in the greatest harmony, and presented a picture of home-happiness rarely found in the East. Numbers of Persians called in the afternoon and listened attentively to the Gospel message, one of my host's brothers reading long portions of the New Testament. Yusuf Khan, the head man of the village, and several others, dined with us, and as we parted for

the night my host declared that we should not go the next day. As it is very hard to discover whether Persians are sincere or not in their professions of friendship and hospitality, I persisted that I must go, and asked him most kindly to have the five armed men ready in the early morning who were to accompany us as guards through the dangerous mountain-pass the next day. A Mohammedan precept, come down from one of their most holy Imaams, commands them to "Befriend infidels in the outer court of your house (or heart), and hate them in the inner court, while the present dispensation lasts."

Sept. 5—Got up early to make preparations for our march, but found my host quite sincere in his friendship. In the East a guest is supposed to be subject to his host, and not to be allowed to leave his house till he gives him *ruksat* (leave). Kerbela Ussad Ullah had taken the most effectual way to keep us, as he went himself to the bath before sunrise, and provided no guards for us; and as I had a good opportunity of preaching to Mohammedans in his house, I was glad to stay another night.

Breakfasted with Yusuf Khan, the head man of the village, and had several more visitors in the afternoon. My host was the most unsatisfactory of those with whom I conversed. He is anything but an orthodox Mohammedan, and belongs to one of the most mystic sects of the Soofies. He professed contempt for all book religion, said God should be known by an internal revelation to one's own heart, continually preached on the vanity of all earthly things, and professed to have found perfect happiness in renouncing the world, which in a certain way he has done. I tried to convince him that we must seek happiness out of self in Christ; that the true water of life must not only be in us a well of water, but must flow out in glad tidings to others; and set before him, as fully as God enabled me, the fulness of the glad tidings of salvation through Christ. It seemed to have no impression upon him, but his brothers and others present assented warmly to the fact that our host had no glad tidings for others, and that there was a fulness for all in the glad tidings of Jesus Christ, one of them only saying, "It is all very good, but I cannot believe that Christ is the Son of God."

Sept. 6—Started at 4 a.m. The long and high mountain-pass and valley through which our road lay have various names in its different parts, all very expressive. The top of

the mountain is called Gurdan i Dusdan, or, the Robbers' Pass; a large rock we passed in the valley, Sang i Dusdan, or, the Robbers' Rock; and the narrow end of the valley on the Ispahan side, Tang i Dusdan (the Robbers' Defile). However, we saw no trace of a highwayman, and dismissed our guard as soon as we passed the mountains.

Six farasangs from Ooroojin we came to the first human habitations we had seen on our march; a small village at the foot of the mountains, near to which was a small pond of clear spring-water, over-shadowed by a splendid Chinar-tree. Under the tree stands what looks like a large limestone tomb, regarded by Persians as the sleeping-place of the prophet Ezra. Ezra, they say, once expressed a doubt as to God's power to raise the dead, so God caused him and his ass to fall asleep under this very tree. Here he slept for one hundred years, and at the end of that period he awoke and found his ass sleeping by him. He thought he had been asleep only a few hours. He touched his ass, who at once sprung from his sleep. The holy man, like a good Moslem, seeing that the sun was just declining towards the west, and that it was the time of prayer, went to look for water to perform his ablutions before prayer. Finding none, he struck the earth with his staff, and forthwith this very spring which now fills the little pond sprang forth from the earth. The pond was filled with water, and the water swarmed with fish. Never since that memorable day has rain swollen that pool or drought decreased the supply of water from the spring, nor has any man dared to eat one of those sacred fish. A native whom I found standing under the tree told me this wonderful tale, and pointed out the ruins of the village, about two miles distance, at which the prophet and his ass first arrived. A peasant at work in the fields alone saw the awakened sleepers, and, struck by the strange fashion of his dress, asked who he was, when he replied, "I am the prophet Ezra." He exclaimed "Why, the prophet Ezra lived one hundred years ago!" But Ezra assured him it was none other than himself, and immediately vanished from his sight. I asked the villager how it was possible that a man and his donkey could sleep for one hundred years on the side of the road within two miles of the village and never be discovered by any one—but he could see no difficulty in it. *Credat Judæus apella non ego!* . . . We took our breakfast of Persian bread, dry dates and cucumbers

under the Chinar-tree, and drank freely of Ezra's fountain, and sent one of our servants to seek for a resting-place for us about a farasang farther on in the village of Loo.

If there is one thing more unpleasant than another, it is to be the guest of an unwilling host. Though Loo is a large village, seven farasangs (twenty-eight miles) from Ooroojin and on the high road to Ispahan, and no other village for ten miles farther on, there is no hostel of any kind for travellers. The head man, no less a personage than the Poet Laureate of the Shah-ân-Shah, has lately built himself a mansion, which, compared with our other resting-places, was a palace. The Poet was absent, but his son was at home. When we reached the village our things had been all taken into his house; we were told that the owner of the house was in his harem, and no one came out to welcome us. However, there was no help for it, so we made ourselves as comfortable as we could in a beautiful (for a Persian village) suite of apartments upstairs, commanding a charming view of the country. After a little time our host appeared, and his wife and other ladies of the family took my wife to their apartments. These were more noble than their lords; they proved to be most ladylike and agreeable women, and warmly pressed my wife to stay several days with them. In the afternoon my host also became more friendly, and he and another Persian asked me many questions about the Gospel, and listened attentively to my replies.

Sept. 7—Though it was Sunday, we could not continue in our late quarters, and made a short march three farasangs to Mubarak, a very beautiful village, situated on the banks of the Zainde-rood, surrounded by most picturesque mountain peaks, and rich in vineyards and rice-fields. Here we met with a very different reception. Murza Mahmed Tagi, the head man of the village, took us to his guest-house, a neat little courtyard with four rooms, quite separate from his private apartments. Our host himself, one of the finest men I ever saw, welcomed us most warmly. "Zadain ba Chashur. Bisiyar khusli amedid" (Your feet upon my eyes, you are most welcome). Gigantic trays laden with delicious melons and grapes, and a first-rate Persian breakfast, were soon provided for us. I never force the subject of religion upon my hosts, but the day did not pass without his asking me many questions. He thought that as the Jews acknowledge that

Christ is foretold in the Taurāt, so Christians cannot deny that Christ prophesied that Mohammed would come, but that we said this prophet of yours is not the promised Mohammed. He was greatly surprised when I told him there was no prophecy of any Mohammed in either Taurāt (Pentateuch), Zabur (Psalms), or Injil (Gospel), but that the Eternal Word had fulfilled the whole law and made atonement for the sins of all men, that He had given the Holy Ghost to His Church and would return again to judge all men.

Sept. 8—Six farasangs to Julfa. A house with tables and chairs seemed a palace to us after our ramblings.

Sept. 9—Alas! our dear baby Eveline Gordon, who has been ailing ever since we left Siruk, has become much worse.

Sept. 10—Baby so ill we had little hope of her life. Under God the skilful and kind care of our friend Dr. O. has removed our anxiety for the present.

October 4—This afternoon it pleased our Heavenly Father to take our little babe to His home above. Her departure has left a sad blank in our house and hearts. But we are glad she is with Christ. We rejoice to think of her being the special object of His love, and earnestly do we desire your prayers that His love may be shed abroad in our hearts, and flow forth from us to the Armenian and Persian children around us, who are brought up without a knowledge of any such kind Saviour.

Oct. 4—Laid our sweet Eveline's mortal remains in the enclosure of the Armenian Cathedral, I myself reading our beautiful Burial Service in the Cathedral and at the grave. One of our poor Persians, who lately lost a most charming wife, and had ridden his donkey over from Ispahan to attend our

morning prayers, met the funeral as it left the house. Baby having left us at sunset yesterday, and being buried at sunrise this morning, hardly any notice was given. The poor widower followed the little coffin, which was covered with white cambric with black cross and edgings, and a pall of rich crimson satin, on which were strewed beautiful crosses and wreaths of lovely flowers, made in the early morning by the fingers of her weeping mother. It was heartrending to see the poor man throw himself on the grave and weep bitterly. As we let down the little flower-bud into its resting-place, we could indeed look forward to a joyful resurrection to eternal life, when our babe shall rise in beauty greater than that of any lily of the valley, even the beauty of Him who is altogether lovely. About forty attended the funeral, and about thirty of them, according to the Armenian custom, came back to the house, took coffee and pipes, but left much sooner than they would have left an Armenian house.

Oct. 5—Had nineteen at prayers this morning, nine of them Persians. Translated for them the Burial Service, and explained it to them. Had many more visitors during the day.

Oct. 6—Friends in Persia do not allow mourners to mourn alone. Had twenty-two visitors to-day, most of them staying for more than an hour, and at least sixty cups of tea were drunk, and an innumerable number of kaligans smoked. But they are all very kind, and mean it in kindness. Our house is now childless, but we have 150 children in our school. Pray that we may have a spark of that boundless love with which Christ cherishes our darling in heaven, that we may cherish them and lead them to Him!

ROBERT BRUCE.

JOURNAL OF THE REV. W. W. KIRKBY,

YORK FACTORY, HUDSON'S BAY, FOR THE YEAR 1873.

January 1—We had a very nice service in our little church last night. All the Indians now here were present to thank God for His mercies to them during the past year. We had the Litany first, after which I expounded to them the 90th Psalm, and then two or three of the most devoted of our little band engaged in prayer, a hymn having been sung between each offering. At the close of

the service I invited them to meet me there again at 8 o'clock this morning to begin the new year with God, and I was rejoiced to find that nearly all had responded to the invitation. After the usual morning prayers, I addressed them from Ps. iv. 6—"There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us"—and hope the text will be both

a watchword and comfort to all throughout the year. Shortly after service they came in parties of ten each to shake hands and to wish us the compliments of the season, when we were happy to give to each one a bun and a cup of tea. One is so thankful to feel that the Company no longer give intoxicating drink either to the Indians or to their own servants, so that the evils which used at this season of the year to arise are now happily all over.

Friday, Jan. 3—Since my appointment to this Mission my aim and desire has been to develope and extend native agency as much as possible; and, although not much has been accomplished, yet the effort has been made. Harper was nearly two years under instruction, and is now doing well among his countrymen at Trout Lake. Keche-kesik and Mamenokochin continue steadfast here. They are earnest men and sincere, but their knowledge of English is very limited; and, being unable to speak or understand English, the rich treasures our books contain are beyond their reach. I have therefore looked anxiously among the young men for candidates for God's work, to whom I could give some sort of preparatory instruction, and then afterwards send them to the Bishop for a year or so. But at present I only see one suitable in all respects for that purpose. He is the son of Mamenokochin, a fine young man about eighteen years old. He appears impressed with the truth. He reads and writes Indian beautifully, and for more than a year past, as opportunities served, he has been instructed in English, which language he now speaks and reads tolerably well. I had spoken to him once or twice about coming to live in my house, so as to devote his whole time to learning, and I was delighted to hear, on New Year's Day, that with his father's consent he was willing to come. The father was rejoiced at the offer, so that to-day the lad came, and I trust that he may become a useful man and devout servant of God.

Sunday, Jan. 5—According to notice given last Sunday, Holy Communion was administered to-day, both to the Indians and to the Europeans. Of the former there were thirty-eight partakers, and of the latter nine. Mamenokochin preached at early service, and the English in the morning and the Indians in the afternoon I addressed from Ps. cxxxix. 24, "Lead me in the way everlasting." At evening service to-night expounded the first chapter of the Revelation of St. John, and hope, please God, to go through the whole

book, taking a chapter each evening. The Commentary of Mr. Dalton will be my guide.

Tuesday, Jan. 7—Most of the Indians who came in for Christmas and New Year's Day set off this morning for their hunting-grounds. They were with me the greater part of yesterday, some for Bibles, others for almanacs, of which Mr. McKay in his kindness had sent me a good supply down from English River. The greatest demand was for hymn-books, but of these I had none to give. But I hope to receive a supply by the ship next autumn.

Friday, Jan. 10—As much as possible the morning of each day is devoted to the instruction of William Mamenokochin, and a few children of the Fort who are learning English. He manifests great aptitude for learning, and I hope will soon make progress in it. This afternoon I visited the people at the village and found all well. I must often have mentioned that one poor family there has two deaf and dumb boys among its members. The father is but a poor hunter, so that the children are very badly off indeed. Once or twice this winter we have sent these poor boys something up, so that when they saw me coming this afternoon, in their poor uncouth manner they manifested the greatest delight. Poor boys! they have a hard lot before them, and one can only hope that God in mercy will temper their strength for it, and afford them alleviations in it such as He only can give.

Sunday, Jan. 12—The Indian congregations to-day were down to their usual number again, thirty being present at the early morning service, and about forty-five this afternoon. The day has been bitterly cold, so that one pitied them in having to come so far. John Keche-kesik took the morning sermon, and preached with much feeling and earnestness from Col. i. 14, "In whom we have redemption through Him, even the forgiveness of sins." His aged mother appeared to feel his words very much, as she wept a good deal during the time that he was speaking. All the sailors were at service to-day, and listened most attentively to the exposition of Rev. ii. this evening. The rewards given to the conquering Christian was our subject. The whole chapter is wondrously full, both in its cautions and consolations.

Tuesday, Jan. 14—The letter-carriers from Churchill arrived to day, and we are glad to hear from our northern friends again. All are well, and on the behalf of the people Mr. Griffin expresses a hope that I may visit

them again in the spring. The request is quite in harmony with my own wishes, so that, God willing, I shall hope to go. I have just written to Mr. Griffin to say that if he can send a guide for me in the beginning of April I shall be happy to return with him. We had hoped to receive the packet from Norway House ere this, but there is no appearance of the men at present. It is now nearly five months since we had a line from our dear children and friends afar, but our McKenzie River life thoroughly initiated us into these long silences, so that they are less trying than they otherwise would have been. Received a request from French Creek to visit the blind man there.

Wednesday, Jan. 15—Went to French Creek (about four miles off) to visit the blind man according to request received yesterday. He is the patriarch of the place, and must be well on to a hundred years of age, for his grandchildren are middle-aged people and have families. The poor old man has been blind for several years past, otherwise he appears healthy and well. He joined heartily with me in singing a hymn, after which I read the 9th chapter of St. John, every verse of which he seemed to know well, and when we knelt in prayer he repeated the Lord's Prayer as vigorously as any one could have done. I left him with the promise of going to see him again ere long.

Thursday, Jan. 16—John Keche-kesik sent word from the village to-day that he was very unwell, and would be glad if I could go up to see him, and I was sorry to find him worse than I expected. The death by drowning of his eldest son last fall was a heavy blow for him, and he has never been really well since, but during the past two days he has felt very weak and giddy, and this morning whilst cutting some wood a sudden faintness came over him, which was succeeded by a violent pain in the head, from which he has since suffered. I could do nothing for him then save commend him to God in prayer, but promised to send him up a blister by Meswā-gun this evening, which I have done.

Saturday, Jan. 18—Went with the doctor to see John Keche-kesik this afternoon, and was sorry to find him much about the same that he was on Thursday. He had applied the blisters, but they had not given much relief; but the doctor hopes to subdue the pain ere long. I earnestly hope that he may do so.

Sunday, Jan. 19—Mamenokochin is from home, and, John Keche-kesik being ill, I have

had all four services to-day. At early morning service expounded the first chapter of 1st Epistle of St. John, and felt comfort in it; and in the afternoon preached to them from Isa. xii. 1, "In that day thou shalt say," &c. To the Europeans in the morning, from the same words; and this evening expounded Rev. iii., dwelling more especially on verse 20, the Saviour and the heart. It was a solemn, searching theme, and I was enabled to speak with some fulness of feeling upon it. The sailors were all present; indeed, the little church was nicely filled. The men are attending much better this winter than they formerly did. I do hope, therefore, that good is being done among them. May Jesus become King of their hearts!

Wednesday, Jan. 22—In the beginning of the winter I commenced a class in my house every Wednesday evening for singing, prayer, &c. We commenced with eight, and have gone on increasing a little until we now number fifteen. We thus spend an hour or two very profitably, and we endeavour to make it as interesting as possible. I was at the village yesterday afternoon, and was sorry to find John Keche-kesik but very little better. He spoke very nicely, and receives his affliction as a Christian should. The Saviour is with him in the furnace, and sustains him.

Friday, Jan. 24—Two of the sailors came to-day to purchase a Bible and a Prayer-book each. I took the opportunity of speaking personally to them about their souls, and was rejoiced to find that they are seeking the truth, and that they value the services of God's house, and feel an increased desire to attend them; and to this end they wished to purchase the books. It was a great joy to me to hear them wishing for a Bible each. I gave them these, and trust they will each find Jesus in them, for He is the life and soul and meaning of that blessed Word. I have often mentioned these sailors, and it may be well for me here to say who they are and how they happen to be at this place. There are six of them, and all come from the little town of Rye, in Sussex. They brought a new schooner from that place here for the coast-trade. Captain Tuggey expected to reach here before the company's ship sailed for England last fall, so that his men might return home by that vessel; but, owing to contrary winds and ice in the straits, he did not arrive here until after the "Rupert" had sailed, so that they have been obliged to remain here all winter. They will take the schooner to Churchill in spring.

Sunday, Jan. 26—We had a strong north-west wind yesterday, with drift, which was fearfully high; and, although somewhat moderated, it has been very cutting all day to-day likewise. They could not come down from the village for early service, so that we only had those of the Fort present. Expounded 1 John ii. 1—11. All were present at the afternoon service, when I preached to them on the Saviour's legacy to His people—peace, tribulation, victory—St. John xvi. 33. The service this evening was a very happy one. All the men who attend were present, when we had Rev. iv. for our meditation. The open door was the subject of my address. In going through the book my object will be, not to enter upon things difficult or doubtful in it, but to gain a general idea of the whole, and to lay hold of the precious and practical truths which abound throughout it; and in this I think God will bless us.

Tuesday, Jan. 28—The poor widow whose husband was drowned in the boat last fall sent for me to baptize her infant, which was born a few days ago, and which she is afraid will not live. It looks very ill, but I hope that it may survive. After the baptism I called to see J. Keche-kesik, and was rejoiced to find him a little better to-day. He was reading his Bible when I went in, as he said he had not been able to do so for several days. I was rejoiced to find that his wife and mother had taken him home as much of the sermon on Sunday as they could remember. Poor things! they had told him more about what was said of the tribulation in the world than of the peace in Christ; but that was natural, and the outline was soon filled up.

Friday, Jan. 31—The day being mild and bright, after school I went to French Creek to see the aged patriarch. The poor old man was much pleased by my visit, and talked to me a good deal. I read St. Luke ix. to him—a chapter full of blessing, because so full of Jesus.

Sunday, Feb. 2—The six Indians who had been away for meat returned last evening, so that they were in time for the holy services of to-day. At early morning services expounded 1 John ii. 12—29; and in the afternoon, on the conversion of St. Paul, from Acts ix. Preached on the same subject to the English in the morning, and on Rev. v. this evening. The sailors and men were all present, and it was a joy to exalt the Lamb that "had been slain" once more in their presence, and to tell them that those

blessed hands and feet, and that side, had been pierced for them. At the close of the service we endeavoured, in the words of Dr. Watts, "to join our cheerful songs with angels round the throne," in singing His praise.

Tuesday, Feb. 4—At last the long-wished-for packet has come. Its usual time of arrival is from the 10th to the 12th of January, so that from that time we have been expecting it daily. The men say they had a good trip up, and arrived at Norway House by Christmas-day, but the men from Red River were not there. They waited there twenty days, and, as at the end of that time there was no appearance of the men, they were obliged to set off without any letters for us. They left Norway House early in the morning, and about noon on that same day the men arrived. Mr. Hamilton at once sent our letters on by two of the Fort men, who overtook our Indians during their encampment, so that to our intense joy we were spared the disappointment of their coming back to us empty-handed. After being shut out from the civilized world so long, it is an intense joy to receive letters again. The bond of brotherhood is renewed, and the kind expressions of sympathy friends send strengthen our hands, so that we thank God and take courage. For the good tidings now received we do indeed thank Him.

Wednesday, Feb. 5—The Churchill men, who have been waiting here so long for the letters, set off on their return journey to-day. I have sent a few Indian books up by them to give to any of the natives who may come to the Fort before my arrival there. The men have told how glad the Indians were to receive those I sent up by Gibeault last fall. Poor people! it is the first time they have ever had a page of any kind prepared for them, so that I know how they will value them. I hope Mr. Griffin may be able to send for me in the spring.

Thursday, Feb. 6—Visited the sick this afternoon, and found them both better than when I saw them last. The infant, indeed, appears now pretty well, and the pain has almost entirely left John's head, but he is still too weak to walk. He says that he tried yesterday, but felt so giddy by the attempt that he was obliged to lie down again immediately. My little school goes on daily, and William makes good progress. The partridge-hunters were to have been home to-day, but they have not come yet. I hope they may be here before Sunday.

Friday, Feb. 7—The hunters arrived this afternoon, bringing 2000 partridges. They report great scarcity of deer, so that it is a merciful provision of God's providence that our needs, and those of the Indians around, should be so abundantly supplied by these birds. The men say that they are in vast numbers along the coast.

Septuagesima Sunday, Feb. 9—The partridge-hunters were with the others at early service this morning, which increased our numbers so much. Expounded 1 John iii. 1—8. A more appropriate portion for the day we could not have had. To the English in the morning, and to the Indians in the afternoon, preached from Gen. i. 1. Wondrous text! who can understand its depths? When was that mysterious beginning? This evening we had Rev. vi. for our meditation—a solemn portion. A conquering Saviour and the great day of His wrath was the theme, and it requires a very tender spirit to speak on such a subject with profit to the hearers. Would that I had more of that feeling!

Wednesday, Feb. 12—Attracted by the brightness of the evening, two of the sailors took a long walk up the river, and on coming back again the sun set, and it became a little colder, I suppose, for when nearly home one of them fainted, and the other, in standing about to help his companion, had his face frozen in two or three places. Fortunately they were near to the houses, and soon got in, so that no great harm was done. Tomorrow, and for about a week, the spots on the face will look like an ordinary sore, or as if his face had been grazed; after that the new skin will come over it; except being tender he will not feel any ill effects from it.

Thursday, Feb. 13 — Went to see the sailors this morning, and was glad to find them all right. They were more frightened than hurt, and will not venture out with the thermometer at 35° below zero again. But it is just in these clear bright days that the temperature goes down so low, and upon first going out of the house we can scarcely believe that it is so cold as it really is. A little wind, with the thermometer at only 15° below zero, feels much more cold than a calm day with the glass at 35°. Indeed, when it blows very much the thermometer is never very low, and it is a merciful provision of God that it should not be so, for if it were to blow when the temperature is at 30° below zero, as it does sometimes when it is 10°, no one could endure it. David well describes the

cutting, stinging sensation one then feels, when he says, "He casteth forth His ice like morsels," for the wind is very like particles of ice coming against the face.

Saturday, Feb. 15—The weather is now comparatively mild, and during most of yesterday and all of to-day it has been snowing heavily, so that I have not been able to go up to the village as I intended doing; but if John had been any worse they would have let me know; no news, therefore, has been good news. He would be a great loss to this Mission, for not only has God given to him power to address his countrymen so nicely as he does, but the grace of a holy, consistent life is most valuable in their midst. I trust, therefore, that that life will yet long be spared to glorify God.

Sunday, Feb. 16—In consequence of the newly-fallen snow it must have been exceedingly bad walking down from the village this morning, and yet the usual number were at early service. 1 John iii. 9—24 was our portion. Mamenokochin was present, having arrived last night; but, not liking to interrupt the course, I gave the address myself. Preached to the English in the morning from Gen. iii. 15 (the fall and its alleviations); to the Indians in the afternoon, from St. Matt. xvi. 26, on the nature and preciousness of the soul; and to-night we had the saved multitude, from Rev. vii. 9—17. And one blesses God for the assurance that the saved will be a *great* multitude; the fact cheers, and does one good. Plodding on in one's own little circle, and seeing it may be but little life around; and then to listen to the fears of error, or to the unchristian controversies of others, one is apt to think that "only a few" will be saved at the last, forgetting all the time that the Saviour's victories must be as wide as the world; that it is not only from the scantling of earth's present population the redeemed are to come, but from all *times* and kindreds and people. None could count the number in St. John's time; and since then what crowds have been gathered in! And who can count the number of loyal hearts that are living for Jesus this very day?

Monday, Feb. 17—Seven hunters arrived this afternoon; they intended to be here by Saturday, but the heavy snow prevented their doing so. Joseph and William Keche-kesik have each brought their brother a deer, which, in the present scarcity of those animals, is a rich present. John continues about the same as when I last saw him.

Thursday, Feb. 20—Four of the Samatawa Indians arrived to-day. Two of them I saw last summer, when passing down that river, but the others are strangers to me. They are very rough and uncouth, and if a stranger wished to see the merely-humanizing influences of Christianity he could hardly have a better illustration of them than in the contrast which exists between these men and any four of our people here. The difference is almost as great, both in their dress, manner, conduct, and appearance, as that between a respectable cottager in England and a rough, ignorant vagrant. I asked the men to my house, and pressed the Gospel upon their attention. They replied that they knew it was good, and expressed a wish that they could hear it always, but said the Samatawa was their hunting-grounds, and that they could only come to the Fort about twice a year, and then not to stay, so that what they heard they soon forgot again; but they all knew how to read, and had a Bible and Prayer-book each.

Friday, Feb. 21—The Samatawa Indians came in again to-day, when I had another opportunity of making known the Saviour to them. Poor men! their great hindrance is their chief, Beardy. He is a careless, godless man, living with three or four women as his wives, and seems to have no desire to abandon his present life, or to come under the influences of the Gospel. The men are to leave early in the morning, so that I was glad of their coming in to see me again.

Sunday, Feb. 23—We have had another of our intensely bright, cold days. The thermometer was down at 40° below zero this morning, but all beautifully still and calm. The services were marked by no special features. I had all four, and engaged them all more or less. At early service expounded 1 John iv. 1—9. Preached to the English from 1 Cor. xiii. 13—"And now abideth faith, hope, charity," &c.—being part of the Epistle for the day; to the Indians in the afternoon from God's covenant with Noah; and this evening we had Rev. viii.—the sacrifice and service of prayer—upon all of which may God's own blessing rest!

Wednesday, Feb. 26—Ash Wednesday. According to notice given on Sunday, had service this morning for the Indians, when nearly all were present. Of course the Saviour's temptation was the portion of God's Word we dwelt upon; and by that they were exhorted, as good soldiers of Christ, to put on such armour of the soul as would

enable them to resist all the fiery darts of the evil one.

Thursday, Feb. 27—We had a nice class again to-night, fifteen being present, among whom was one of the sailors of whom I have before spoken. Dr. Payson used to say that "nothing tends more directly to the glory of God than social prayer," and certainly it is His glory in the salvation of souls that one desires. One longs to have the spiritual life deepened in one's own soul, and also in those around, and this can only be accomplished by prayer.

Saturday, March 1—Charles Westeskekoot and his party of eight or ten arrived last night, with vast loads of partridges, so that we have abundance of food. Charles is a good old Christian man, and always keeps up the worship of God among his party when away. He came this morning to tell me the portions of God's Word he had read since he was last here, and his well-thumbed Bible showed that he had been no negligent student of it. But the Psalms and the Gospels were the portions that had been most used. This would show evidence of a love to our Divine Lord, and therefore I thank God for the grace given to him.

Sunday, March 2—Westeskekoot and his party made our Indian congregations a little larger to-day. All the others who could be present were so. At early morning service expounded 1 John iv. 10—21, at the close of which poor old Charles engaged in prayer, and with tears begged that the love of all our hearts might be increased to God, who has manifested such unbounded love to us. In the morning preached to the English on the Saviour's temptation; to the Indians in the afternoon, from the first verse of the Epistle for the day, as suitably following the subject of this morning—"We then, as workers together with Him, beseech you," &c. To-night we had Rev. ix.—a gloomy, heavy portion—but from the last verse we had sin, and the necessity of repentance for it, which proved very suitable for the day; indeed, it is so at all times in any congregation. The sailors all attend now with great regularity.

Tuesday, March 4—Westeskekoot and his party left again this morning, but he hopes to be in again by the end of the month, or at all events before I start for Churchill. Visited John Keche-kesik, and was thankful to find him a little better, but his progress is very slow. He regrets very much his inability to come to church, and says he tries to make up for it by asking the others to tell

him all that they heard. His Bible was by his side as usual, and, without his telling me, I know how precious it is to him. As the days are becoming a little warmer now, I took the two poor deaf and dumb boys some toys and clothing, which will enable them to play outside a little. Both they and their poor mother were delighted with them; the father was from home.

Thursday, March 6—Being a nice mild day, I visited the French Creek people to-day, and found all well, except old Maria, and she seemed very feeble and unwell. I don't know how the poor old woman manages to come so often to church as she does. The distance is very great for her to walk, and if she rides on a dog-sledge it must be very cold for her. But she likes to be there. There are only three houses there this winter—the two families who lived in the other one having built a new house at the village. Before leaving, I assembled the people in the house of Mamenokochin, and had a short service with them, more especially for the benefit of the blind patriarch. The poor old man sang most heartily, as I chose hymns which he knew. Expounded the 23rd Psalm.

Friday, March 7—Donald and William Wavy, with their families, arrived to-day from the eastward, and said they had for some time past hardly had anything—in fact, had been starving—and they look as if they had been so. They say that there are now no partridges where they were, and Donald's wife having been very ill, they could not follow them in their flight. The poor woman looks very weak yet, and coughs a good deal, so that I am afraid she is consumptive. Mr. Spencer gave them all food from the store, and the doctor will kindly attend to the invalid. The day has been intensely cold.

Saturday, March 8—Visited the Indians this morning, who arrived yesterday. They are to remain at the Fort until Monday, and then to go over to French Creek to the old house there. Donald and his wife do not belong to this place; they are from Severn, but came here some few years ago on account of the Gospel. I have had my little school daily during the week, and am glad to say that William is getting on exceedingly well.

Sunday, March 9—John Keche-kesik had hoped to be down to service to-day, but was not able to come. His brothers were present. I did not know they were at home until they came into church this morning. They arrived late last night. Those who came the other day were also present, so that we had a

goodly number. Expounded 1 John v. 1—9, at early service, after which Joseph Keche-kesik prayed. To the English in the morning, and to the Indians in the afternoon, preached from Jacob at Bethel, Gen. xxviii. 16, 17, being the first lesson for the evening service. We had a happy theme to-night—the Saviour and the book, from Rev. x. Surely the angel standing on both sea and land, with that holy word in his hand, is prophetic of the time when it shall be given to all peoples.

Tuesday, March 11—It was so very cold yesterday that the Indians did not go over to the Creek until to-day. Donald's wife is very weak and ill, but I hope that under the doctor's care she may regain strength. The Keche-kesiks also left again this morning. Heard to-night that Mary Meswāgun had a little baby yesterday.

Wednesday, March 12—Nissitebo and his family arrived from the Fishing Lakes to-day. The poor old man lives out there, 100 miles off, and only comes in at this season of the year, or a little earlier. He will remain now until the very last snow, and then take all the dogs back to his little cot on the lake, to keep them during the summer. In the fall and early winter he and his son fish for the Fort. He is a nice old man, and has an Arctic medal, in recognition of his services with Dr. Rae on his Franklin expedition.

Friday, March 14—Went with the doctor to French Creek this afternoon to see Donald's wife. She was a little better, but her eldest son, a lad of seven years old, complained of weakness and a pain in his head, something like John Keche-kesik. The doctor thinks seriously of him, even more than of his mother.

Sunday, March 16—I was sorry to hear from Donald to-day that his son was rather worse than better, and that he was unable to eat anything. My wife sent him over something she thinks will be nice for him, and I hope he may be able to eat it. At early service expounded 1 John v. 10—21, which finished that loving epistle so full of Christ. I trust it may have been of use to those who heard it. Mrs. Hunter's translation of it into Cree is exceedingly happy and good. There were not so many at English service this morning as there ought to have been; but they were all there this evening. Rev. xi.—the witnesses and their testimony—was our meditation; a very interesting one.

Wednesday, March 19—A very heavy snow-storm with drift prevented my going over to see the sick boy, both Monday and

yesterday. I was anxious about him, and felt a desire to see him, but thought it would do to-day; but towards the middle of the day a messenger came over to say that he had passed away, having died an hour or two before. Poor little fellow! he expressed a desire to see me two or three times yesterday; but his friends did not like to come over for me. I am so sorry now that I did not go to see him, and blame my cowardice for allowing the storm to prevent my doing so.

Thursday, March 20—Went up to the village to see John Keche-kesik, and found him a little better; he is able to walk about the house now, but is afraid to go far outside. His brothers have been very kind to him during his illness; and he now looks forward with hope to shortly being able to earn something for his family again. Called to see Mary Meswāgun and her little son. She hopes to be able to bring it to church for baptism on Sunday.

Friday, March 21—Buried the remains of the poor little boy to-day. It was so intensely cold that his mother could not come over. His father is in much distress, for the poor lad was taken away so very suddenly. He was at school all last summer, and my dear wife says was very diligent and quick in learning to read, write, &c. Shortly after the funeral the gale increased so much that I requested the friends to remain in my kitchen all night instead of going back to the Creek; but they were obliged to return. The wind was directly in their faces, so that they would have a fearful walk.

Sunday, March 23—The storm of Friday abated yesterday, and it has been beautifully fine and comparatively mild to-day. The Indians were all present at both services. Mamenokochin took the sermon at early service for me, and preached from 2 Cor. v. 17, "If any man be in Christ," &c. He spoke very earnestly and well of the necessity of being in Christ. Preached to the English in the morning from Phil. iii. 14, "Forgetting the things that are behind," &c. In the afternoon to the Indians on the Saviour raising the Widow's Son of Nain, with special reference to the death of poor Thomas. Baptized Mary Meswāgun's little boy, who thus appeared to be baptized for the dead. To-night we had Rev. xii., dwelling more especially upon verse 12—the victory of the saints—and God helped me to speak with some fulness on it.

Monday, March 24—Went over to the Creek to see Donald's wife to-day. She is

recovering, though slowly; she feels the loss of her boy, and said that she expected to go first herself. Had a short service in the blind man's house before leaving. Read St. John xiv., and gave a short, simple exposition of it to them.

Tuesday, March 25—A packet from Norway House arrived to-day, by which I have received letters from the McKenzie River brethren and others in the interior. The Bishop says that at the next meeting of the Corresponding Committee he shall propose the sending of Mr. Settee down here to be associated with me in this Mission, and most heartily do I hope that the proposition may be adopted. He would be of great service here. In a week or two I must start for Churchill, where I must remain for four months, and during that time this station will have to be left, and that just at the season when so many strangers are here by boats from inland. Then for the whole of this year Severn and Trout Lake have been unvisited. By the packet men from there in February I had pressing letters from both places to go there again this summer; and fain would I do so, but then the Chipewyans of Churchill would suffer loss, and the very thought of that is pain. I missed them last year, poor people, and therefore must go to them this.

Thursday, March 27—In consequence of the evenings becoming very short, and in view of my speedy departure, we broke up our class this evening, which we have had every Thursday night throughout the winter. I thanked all for their regular attendance, and trust that our meetings have not been in vain in the Lord. At the close of the meeting I was much pleased and surprised to receive from Mr. Fortescue the present of a nice little canteen which he had made for my trip. It is just the size of the sledge, and will hold all I need take with me.

Sunday, March 30—The hunters came in yesterday and were all at service to-day. Expounded the 84th Psalm at early service, after which Joseph Keche-kesik prayed. Preached to the English in the morning from Heb. ix. 15, "For this cause He is the Mediator of the new covenant," being part of the Epistle for the day; and to the Indians in the afternoon on the Centurion and his faith (Matt. viii. 10). They were deeply interested in the narrative, and listened to its conclusion with the greatest attention. To-night we had Rev. xiii., dwelling more especially on the Lamb's book of life. But I was tired,

and could not speak upon it as I desired. May God graciously pity my weakness, and spread the mantle of His love over my poor imperfect services!

Tuesday, April 1—I have had a great disappointment to-day. William has gone on well, and during the past quarter has made good progress in his learning, so that I had great hopes of his future. I intended taking him to Churchill with me, and continuing his education there; but his father came to-day to say that, much as he would like him to go, he really could not part from him for so long, and that he needed his services during the summer to help him to build a new house. Much was said on both sides, but I saw that the poor old man was afraid to let his son go among the Chipewyans and Esquimeaux, lest any harm should befall him. It is strange the terror the Crees all have for those tribes, and the funny part of it is the Chipewyans are just as much or even more afraid of the Crees. The fears of both parties are groundless, for since the introduction of the Gospel among them there have been no injuries of any kind done by one party to the other, but the old days of warfare and terror have left deep traces on their memories. The lad himself wishes to go with me, but of course I can't take him if his father needs him, and my fear is that I shall lose him altogether.

Wednesday, April 2—As the men from Churchill may arrive any day now, I visited the people at French Creek for the last time. Donald's wife is still very weak and pale, but the warm weather will do her good, I hope. The blind patriarch is hale and well, and, on leaving, the poor old man wished many blessings for me on my coming trip.

Thursday, April 3—Charles Westeskoot and his party from the north, and four or five others from the southward, arrived this morning, and I am exceedingly glad that they have come in for Holy Communion on Sunday. I should like to have deferred it until Easter, but the thaw seems to be setting in, so that both Mr. Griffin and his men will be anxious. It has been very mild for the past few days, and the snow is thawing very rapidly. Yesterday the first flight of snow-birds came—dear, welcome little visitors—harbingers of spring.

Friday, April 4—William returned home to-day, so that my little school is now broken up. I am truly sorry for the loss of the lad, as he has good abilities, and would, by God's grace, be a very useful man. But his father is now getting old, and, unable to

hunt as he used to do, feels that he needs his assistance. Went to the village this afternoon to see them there again. John Keche-kesik is now recovering, I trust, but is still weak, and unable to walk more than a very short distance outside. He needs, therefore, yet to take care of himself; but it is a mercy that he is quite free from the distressing pain in his head. Had a little service with him, and commended him again to God's gracious care and keeping.

Sunday, April 6—We have had a beautifully bright, warm, happy day. Holy Communion at early service for the Indians, and at the eleven o'clock service for the Europeans. I had half hoped one of the sailors would have been present at the latter, but he did not remain. According to notice given last Sunday, we had our annual collections to-day for the aid of Missions in the country, and realized the nice little sum of 23*l.* 8*s.* There is no money here, so that the men put orders on the Company for the sums they wished to give, and the Indians' promissory notes for furs, leather, shoes, &c. And it may serve to show the respect in which J. Keche-kesik is held, even by the Europeans, when I mention that two of them, in their orders for 7*s.* 6*d.* each, requested that they might be given at once to him to help him in his illness. This is quite in harmony with my own wishes, and it shall be paid to him to-morrow with interest, and compound interest added thereto. Preached to the Indians in the afternoon from St. Mark xiv. 8: "She hath done what she could." Blessed woman to receive such a testimony from the lips of her Lord! In the midst of the service the Churchill men arrived. Seeing them pass, I told the people at the close of my address, and great regret was manifested at once among them. On returning home, I learned that the men fully expected to be here in good time yesterday, but that the soft state of the snow had hindered them a good deal. I should much like to remain here over next Sunday, and have asked Gibeault to remain for that purpose; but he says his orders were to return at once; and, besides, he is afraid the thaw may come in earnest, and then we could not get over the plains. This evening we had Rev. xiv., and a more suitable portion we could not well have had, either for our Missionary Sunday or for the purposes of my departure from them. The angel and the everlasting Gospel (v. 6) was our glorious theme. And now my ministry here closes for a season again. May God graciously

pardon all the sins and shortcomings of it!

Tuesday, April 8—Everything was prepared yesterday for an early start this morning, that we might reach the Fort next Saturday; but the day has been too warm and the snow too soft for the dogs to travel; we have been obliged, therefore, to defer it until to-morrow. Several of the people came in to say good-bye again.

Wednesday, April 9—The morning was colder than yesterday, so that we made a start, and have made a good day. Mr. Griffin sent two men and a good train of dogs for me, and I have my own dogs and man, so that we are going most luxuriously! The fact is, I am becoming too old or too *dignified* to walk as I used to do on these winter trips, so that I am glad of a train of dogs to help me along when tired, and that I have now.

Thursday, April 10—We could not well have had a more favourable day for travelling than this has been. A gentle north wind prevented any thaw, and the surface of the snow was hard and glassy. The only thing against us was that the sharp surfaces were bad for the dogs' feet; but we put little shoes on them, or, rather, tied up their feet in little leather bags made for that purpose, so that none of them are lame. We are now encamped at Stony River, so that Gibeault reckons we have made forty miles to-day.

Friday, April 11—We have had another favourable day, thank God. It has been colder than yesterday, but that has been in our favour. We are now encamped at Broad River, which is counted forty miles from our last encampment. We reached here by five o'clock this evening, and so could have made a few miles more; but I was anxious to stop to have a longer service with the men to-night, in remembrance of the Saviour's cross and passion. Indeed, I would not have travelled at all to-day if it could have been avoided.

Saturday, April 12—We have had another good day, and although since noon it has been cloudy and dull, we have got on well, and are now at Croy's Bluff, more than forty miles from Broad River. Gibeault calculates that we are not more than thirty miles from the Fort, and urges our sleeping for an hour or two, and then going on again, so as to arrive there in the middle of the day to-morrow; but I do not like the thought of that; there are so many objections to it that I have requested them to make a large camp here to-night, so that we can pass the

day comfortably in it to-morrow, if God will.

Easter-day, April 13—Gibeault awoke me about six o'clock this morning, saying that it was beginning to snow and drift from the north, and that, if the wind increased, we should have to seek shelter elsewhere, as there was not a sufficiency of wood there. I arose immediately, and found my blanket covered with snow, and everything looking very miserable. The men made a fire, and whilst the kettle was boiling we had our usual morning devotions, and afterwards breakfast. At the close of this, I saw that the wind had increased so much that it would not be wise or safe to remain there longer, so that we began to pack up and prepare for a move. The only place of real shelter for us to flee to was the Eastern woods, ten miles off, and directly facing the storm; but there was no help for it, and so we struggled on through it. The snow became so blinding at last that Gibeault had some difficulty in finding the way, but we reached the woods at last, and found good shelter in them. It is blowing and drifting furiously now, so that it is well that we came on; and most providential is it that we were so near to the woods before the storm began. Had we been at Broad or Stony Rivers, I don't know what we should have done, as there are no woods there to afford any shelter. We have just had our evening service, and I imagine there are but few Easter congregations who have met, to worship their risen Saviour under more unpleasant outward circumstances than we have done. Yet did we gladly bow before Him, and feel thankful that our circumstances are not worse than they are.

Monday, April 14—It blew and drifted all night, so that we were covered with snow in our camp this morning. It was also bitterly cold; the snow, however, helped to keep us warm. At sunrise the wind moderated and the snow ceased; it then became bright and cold, most favourable for travelling. About eight o'clock we set off. The track was very heavy for the man who walked before, and for the dogs; but we reached the Fort in the middle of the afternoon, and found all about the place digging Mr. and Mrs. Griffin out of their house! It stands at the foot of some granite rocks with a wide plain; snow and drift came over the rocks, and, the house forming a resting-place for it, had completely buried them in. It was more than fifteen feet deep in the front, and at the back it sloped up over the roof. They were truly

in a snow-house; but I met with a hearty welcome in it, and passed the remainder of the day with them in talking over the events of the past. It is strange to feel that one is at the last house in the world, and yet this truly is so on this side of the continent; there is not another between this and the Polar Sea, or the end of the earth!

Tuesday, April 15—Mr. Griffin has had my little house made very comfortable for me, for which I feel grateful. It is all in one room now, so that there is the more space in it. My little bed and wash-stand are at one end behind a curtain, and just in front of this is a little table and stove, so that all my needs are met. The table will serve as my desk, and with some seats in front for the people when they come to service, I shall do well. There are no Indians here at present save our own two, and I am exceedingly sorry to hear Mr. Griffin say the Esquimaux are not coming in for the seal-hunt this season. The men have reduced the snow from Mr. Griffin's house, and, the day being fine, I tried to take a photograph of it and of my arrival, and send a copy of each. The sledge is resting just in front of the little house I am to have. The bell is a little one I found at York and sent here last year. Mr. Griffin has had it put up close to the porch door. Shortly after taking the photographs the children saw some Esquimaux coming round the point of rocks, and in due time ten arrived. I was just in time for them. After they had traded and rested awhile, Ooligbuck brought them in, and I had my first service here, and that just in the manner I most desired. I was in hopes that they had come for the seal-hunt, but they cannot stay.

Wednesday, April 16—The Esquimaux were in to service early this morning, and again before their departure this evening. Ooligbuck is a good interpreter, as he is a pure native, and yet speaks English so well; and on this account I am the more sorry that they are not to be here this year, as with his assistance I could do so much more for them than I did for those I met on my last visit. But the terrible sickness cut so many of them off the last time they were here that they are afraid to come again for a while, poor people.

Sunday, April 20—With prayer to God for His blessing began my duties here to-day. Morning service in English, when all who could be were present—about thirty in all. This will be my English congregation whilst here. Preached from Heb. ix. 26, "But now once in the end of the world hath He appeared

to put away sin by the sacrifice of Himself;" and in the evening on the Saviour's appearance, as on this day, to Thomas (St. John xx. 26—29). Gave notice of my desire to teach the children for an hour or two every day, to begin to-morrow morning at nine o'clock, and to have prayers every evening at six o'clock for all who feel disposed to attend.

Monday, April 21—Had nine little pupils at school this morning, and was glad to find that most of them remember the hymns, &c., they learnt when I was here last. This evening sixteen were in for prayers, which rejoiced me much. I hope the Indians may shortly arrive, as I am anxious to do some translations with them, and to use the little book also.

Wednesday, April 23—To my great satisfaction two Indians arrived to-day, having come on a little ahead of their party for the usual present of tobacco which they all receive on their arrival at Fort. There are seven in their band, and will be here in a day or two; these return to-morrow with the presents to meet them. They expressed much pleasure at meeting me again, and soon came in with the books in their hands which I sent for them last autumn. I am so glad to find that they can read them pretty well, and to hear that they have used them daily ever since they have had them. The syllabic scheme has certainly been a great blessing to the natives of this country, and every Missionary in it ought to render all honour to him who invented it. The Chipewyans have much more difficulty in reading it than the Crees have, inasmuch as there are seventeen different characters in their language and only nine in the Cree. After English prayers, had my first little service with the two Indians. It was a joy to see them use their books—the first they have ever had, poor people. For some of them I wrote out a hymn or two when I was here before, but now they have twenty at their command, and can sing some of them quite nicely.

Saturday, April 26—The seven Indians arrived this morning, so that I can now begin the real work for which I came here. They have pitched their tents close by, and will there remain until sent to the goose-hunt. They were all at prayers to-night, when to the three who had not books I gave one each. From twelve to sixteen English-speaking have been in to prayers every night this week, and nine children have been to school daily, so that a beginning has been made.

Sunday, April 27—Had service with the

Indians at eight o'clock this morning, and was much pleased by their desire to hear and to learn. At the eleven o'clock service the English were all present, and at three o'clock in the afternoon had the Indians again. Gave them as plain and earnest an address as I could from 1 Tim. i. 15, "This is a faithful saying," &c. This evening, at prayers, expounded St. Matt. iii., and hope to take a chapter on each coming Sunday night. May God bless His own word to the hearts of all to-night!

Monday, April 28—The Indians were occupied part of the day in trading, but more or less of them have been with me during the whole day. We read the prayers and hymns in the little book over and over to familiarize them with them, and to enable them to read them readily. At prayers to-night gave them an address on God, using the little sermonette in the book as the outline.

Tuesday, April 29—The Indians were with me nearly all day. We read and learnt the Decalogue, Creed, and the little chapter on Providence, from which I addressed them this evening. Had English school this morning, and prayers to-night as usual.

Wednesday, April 30—Chanthar, Thuchizze, and Dulsillie, with their families, arrived to-day. Poor Chanthar and his wife are in great distress. They are a nice young couple, and when I was last here none save old Genislini gave me greater comfort than they. They were most anxious to learn. They had then a little boy, about a year and a half old, which at their request I baptized. Since then another has been born to them, but last fall they lost the eldest one, and about a month since the baby died also. They came to see me immediately they arrived, and remained with me two or three hours; but they are so cast down and distressed that I felt the greatest compassion for them, poor people. It has been a sad bereavement for them. The others read with me, and mastered four or five chapters in the little book, and practised singing some of the hymns. At prayers to-night I read them the two chapters on Sin and Redemption, and then spoke to them more fully about them. Having read them over several times during the day, they were the better able to under-

stand them, and in understanding, I trust, felt them.

Thursday, May 1—May-day in England is suggestive of garlands and flowers and all things that are bright and merry; but, except the snow has gone from all the more exposed places, winter is as much here yet as it was two months ago. The ice on the river is unbroken, vast drifts of snow are in every sheltered place, and the weather keeps very cold. One or two impulsive geese that had missed their time were seen the other day; but the snow-storm of to-day, which is very cold, will drive them back again. The Indians were with me nearly the whole day, learning to read and sing. The possession of a book seems to be like a new era to them, and they are really anxious to be able to read them well. At service to-night read the next two chapters, on Sunday and the Holy Bible, and spoke to them more fully on the latter.

Saturday, May 3—Yesterday and to-day have been passed just like Wednesday and Thursday. The Indians in parties of four or five have been with me nearly the whole time, reading, singing, or listening. Three or four come in, and I begin with them; in an hour or two others come, and some of the first ones return, and so on. We have gone all through the little book together; and although there are a few verbal inaccuracies in it, and a few mistakes of the printers, yet it contains a great deal of precious truth, which I hope may be blessed to them.

Sunday, May 4—Early service with the Indians, at which all were present. For the comfort of poor Chanthar and his wife, spoke to them on the state of the "blessed dead," and hope that it may have been a word of consolation for them. Preached to the English in the morning from the blessed assurance of St. Paul, Rom. viii. 1, "There is now no condemnation," &c. To the Indians in the afternoon on the fruits of the Spirit—Gal. v. 22—26. My desire for them is not only to receive the Gospel, but to obey it also; and every day's experience shows me how much of grace we need to be faithful and diligent in all that pertains to time, and also to maintain the life and love of Christ in the soul. At evening prayers to-night expounded Matt. iv., the temptation of our blessed Lord.

(To be continued.)

ON MISSION WORK IN AFRICA.

THE present is a critical time for Africa, especially for our settlements on the Western Coast. For many years the interest in them has been languid; and since the extinction of the slave trade, those only who have been concerned in the promotion of commerce, or have been stimulated by religious philanthropy, have made themselves in any degree familiar with the condition of the Native population, or have been conscious of the stake which we have held in the country. And yet, notwithstanding the notorious insalubrity of the coast, the outlets for English commerce are such that, even in the empire which England has acquired, our African settlements are not lightly to be overlooked. Still, public attention has not been fixed upon them; and few took the slightest heed of the negotiations which transferred to us what had been for so many centuries the possessions of Holland, and involved us in responsibilities of the most serious nature. The fact has now been forced upon us, that for many years we have been exercising an imperfect and ill-defined jurisdiction over a large population, which little or no effort has been made to elevate in the scale of civilization. Much of the evil has no doubt originated in the quick succession of officials, who have in so many instances, before they acquired the mastery of their duties, or were capable of inaugurating useful measures, been prostrated by illness, and compelled to withdraw from the country, even if they have not died at their post. Still there have been notable instances of men, such as Governor Maclean, and others engaged in commercial pursuits, who have braved with impunity for years the rigour of the climate. It is therefore to the general indifference, or rather ignorance, of the public at home that our present complications may be mainly attributed. It is highly probable that if more intelligent interest had been exhibited throughout, not only in the management of our African possessions abroad, but in home supervision of them and criticism upon them, we might have been spared a war, which, even if most successful, can redound little to our glory, and even already has cost us a heavy price in the forfeiture of precious lives. As often good springs out of evil, we trust that the attention which has recently been concentrated on our relations to the kings and chieftains of Africa may be productive of a more effectual and more rational treatment than has characterized our proceedings hitherto.

Although this deplorable war with the Ashantees has not arisen out of Missionary labours, and it is not even pretended that religious difficulties have envenomed our disputes with our savage enemy—and this was so notoriously the case, that there was not in its earlier stages the slightest necessity for adverting in our pages to the origin of this unhappy imbroglio—still it may be well, in the midst of the present excitement, to keep before our readers the important nature of our relations with West Africa. Our remarks will not apply to the seat of war; for, so far as the Church Missionary Society is concerned, our only concern in the question is the sympathy which we feel for the brethren of other societies, whose benevolent labours must have been sadly interrupted by the din and tumult of warlike operations. But it may be a convenient opportunity to call attention to the progress which has been made in the civilization of Africa, mainly by her own sons; and that there is, even under most unfavourable conditions, a hopeful prospect of substantial effort even when left to themselves, a feeble and scanty band in the midst of many adversaries. There will assuredly be gainsayers at a time like the present, who, from various motives which we need not stay to particularize, would be only too ready to proclaim that all the efforts which have been put forth have been naught, and too anxious if they could hope for success to enlist popular prejudice at such a crisis

against every effort for the amelioration of the sons of Africa. Counter statements which will carry conviction to Christian minds may, therefore, not be without their value.

Such encouragement might be abundantly derived from the recently-printed journals of Bishop Crowther; but as they are published in a distinct form, and tell their own tale, it may only be necessary to refer our readers to them. Not only are they full of interest, but they will serve to convince that a healthy intercourse is being carried on into the heart of Africa, which will, we believe, redound not only to the civilization of the tribes dwelling on the banks of the Niger, but through their gradual conversion to the glory of our common Lord. One extract from them we cannot, however, refrain from inserting here (giving an account of the Rev. Francis Langley) as a most remarkable instance of the efficiency of the negro, when placed in most trying and difficult circumstances, wherever the Word of God has come to him "not in word only, but in power, and in the Holy Ghost, and in much assurance." Many aspersions have been cast on Sierra Leone Christians, often most unjust. It is most satisfactory to adduce such an instance of living faith and unwearied self-devotion:—

Before entering into other subjects connected with this station, I must give a short account of Francis Langley's connexion with the Niger Mission. He was one of the original stock of those liberated from slave-ships, and landed at Sierra Leone as an adult. Here he was bound as an apprentice for many years to a native merchant, his own countryman, whose name he adopted at his baptism, and whom he served most faithfully during the time of his apprenticeship. From his situation, it will be seen that Francis had very little opportunity of regular school education; but by patient perseverance he acquired the art of reading, chiefly at the Sunday and evening schools, and a little writing at the latter and at other private opportunities which he embraced to improve himself. When he changed his situation, he was employed as a messenger in the Government service at Freetown, with a goodly salary for his post, connected with extra advantages and prospect of promotion as a faithful servant.

When the want of suitable native teachers for the Niger Mission was brought before the members of the churches at Sierra Leone, Francis Langley made known his wishes to the then Governor of the Colony to resign his Government situation to offer himself for the Mission work. But the Governor, on the one hand, not wishing to lose Langley's services, strongly advised against giving up his situation, as there was a prospect of promotion and increase of salary; on the other hand, he showed him the danger into which he was about to plunge himself and family amongst the uncivilized and barbarous heathen without protection from any civilized power. The Governor was perfectly correct in both views of the case.

The subject was well weighed, and made a topic of prayer to God by Francis for Divine guidance. The truthfulness of the advice was acknowledged, but he had resolved to sacrifice his situation with its advantages, trusting that the Lord would provide. He committed his future safety to Him who knew and has said, "Behold, I send you forth as lambs in the midst of wolves." In 1861 Francis Langley joined the Niger Mission. As if to put his faith to the test, he, with his wife and young family, was the solitary civilized Christian representative at Onitsha that year, because the late Mr. Macgregor Laird's trading affairs were at that very time wound up at the Niger, and all his agents withdrawn from the river. But Francis Langley, with Christian firmness and faith, stood alone among the strange, rough-looking inhabitants. It was not long before these savage heathens made several attempts in a body to plunder him at the dark hours of the night, but he boldly repulsed them through his vigilance and sleepless hours for many nights. When they saw that he was not one soon intimidated, he at last was befriended by the very savages who had sought to plunder him. Thus he was situated till he was strengthened by fresh arrivals the following year.

Some years after an out-station was taken up at the request of a chief of one of the districts of Onitsha; the chief in the meantime died, the station-house was finished afterwards, and Francis Langley was stationed among the people. Just about that time the suburbans were visited by an epidemic which carried off a great many of their number. Frightened by this visitation, they all forsook their houses and fled to the town of Onitsha, leaving Francis Langley and family alone in

the deserted suburb, separated from the town of Onitsha at least by half a mile of woods and jungles, exposed to the savage cannibals—Obotshis—whose farms and plantations were close to the new out-station. But, nothing fearing, in spite of all advice to remove back to the old station, Francis Langley kept his post, and would not desert it unless he had first received my instructions to do so. There he remained, received and instructed all who came to him by day, but left lonely situated by night. Thus he kept his place for some ten months, till another station was got up for him at Iyawo by the Rev. J. C. Taylor, at the upper end of Onitsha, which he occupied according to the best of his ability to the day of his death, much respected by his countrymen at Onitsha and visitors from the interior tribes.

In 1869 Francis Langley was ordained deacon, and subsequently to the order of priesthood, that he might be able to exercise full functions of the ministry among his countrymen, although he was very conscious of his own unworthiness for that important office; but we thought otherwise.

For a long time Francis was labouring under impaired health, both from advancing age and other latent causes. He became seriously ill in March, and was removed to the central station for better care and atten-

tion under the immediate eye of his brethren but no improvement. On the 13th of April he received the Sacrament of the Lord's Supper administered to him by the Rev. W. Romaine, and on the 14th, the day after Easter, Francis Langley entered into rest from his labours in his Master's service in hope of a glorious resurrection. His works do follow him.

These unadorned statements of his character will plainly show that, though Francis Langley had received but one talent, he had traded with that one and gained another one into his Lord's treasury.

Through faith in Him whom he believed to be the only Friend of sinners, he trusted for pardon and forgiveness; from Him whom he so faithfully served here on earth we may humbly express our belief that Francis Langley has received the approbation, "Well done, good and faithful servant, thou hast been faithful over very little things, enter thou into the joy of thy Lord." Oh that this were the ardent desire of us all labouring in this Mission, to spend and be spent in the service of Christ for the salvation of the souls of our heathen countrymen! Half a dozen men of like mind as that of our dear departed Francis Langley would be inestimable boons to Missionaries among our heathen brethren according to the flesh.

To the foregoing we add testimony furnished by an independent witness, Captain East, R.N., of H.M.S. "Lynx," which has been most kindly placed at our disposal for this especial purpose. The following is his most interesting account of what he witnessed at Lagos and up the river Niger. It is not often that we can expect to meet with so detailed an account of such out-of-the-way places as the stations up the Niger. We feel assured it will be perused with interest and satisfaction:—

"I arrived on the West Coast of Africa, in command of H.M.S. 'Lynx,' in the spring of 1869. I was determined to see with my own eyes the work that was being carried on by the various Missionary Societies, especially the Church Missionary Society. Unfortunately my stay on the West Coast was very short for this purpose, but I had the great fortune to see a few of the most interesting stations of the Church Missionary Society in the Niger Mission.

"At Sierra Leone, where her Majesty's ships stop a few hours only to replenish with coal and obtain a number of Kroomen, the Society has worked for more than half a century, and has a most admirable Institution for the education and training of Native Catechists, many of whom, after years of trial and experience and well-proved fitness, are ordained as Missionaries. This Institution, built in 1840, is simply invaluable, for without it it would be impossible for the Society to carry on its work in Western Africa, as the white man cannot stand for any length of time the deadly climate of this pestilential country; and though a few might last for a time, yet, just as they get fit for the work, they would be carried off by death or compelled to return to England. I walked out to Fourah Bay, which is about two miles above Free-town, and visited this College, built on a promontory about fifty feet above the river,—a

square, substantial-looking building, capable of holding about one hundred people, some of whom belong to the outlying districts of the colony, the others coming from the neighbourhood as day scholars. Though only built for thirty-three years, it has the appearance of being a couple of hundred years old, such is the effect of this dreadful climate on the very stones. While admiring the magnificent vegetation which surrounded the Institution, I could not help thinking that the Society might have selected a healthier spot, though there were some manifest advantages, such as an excellent swimming-place in the river, well enclosed and guarded from the approach of alligators and sharks which swarm in these African rivers.

"I was kindly shown over the Institution by its superintendent, the Rev. Mr. Alcock, who at the time was one of the few English clergymen the Society had in the colony. He had been out for three years, and said he sadly wanted change; his appearance, poor fellow, fully confirmed what he said, for had he been a naval or military officer he would have been invalided long ago; as it was, it seemed it was his turn to go home, but a brother Missionary, the Rev. Mr. Caiger, had been compelled to return home, and they had just received news of his death not long after leaving Sierra Leone, so Mr. Alcock was obliged to remain at his post like a faithful soldier till the Society could relieve him. The College had just broken up for the vacation, I therefore saw none of the scholars, but Mr. Alcock showed me over the Institution, where the natives get a good sound general education, fitting them for useful paths in life; out of this number are chosen with great care the Catechists who are subsequently sent to the various stations along the West Coast. Many of these young men attain to a very high standard in classics and mathematics, and prove very apt to learn the various languages spoken in Western Africa. Outside the compound of the College is a small chapel, where, before being finally sent to their work, the Native Catechists are allowed to take parts of the service, and in some cases to preach, so as to show their fitness for the important work they will have to do.

"On our way to the eastward we touched at Cape Coast Castle, where I understood a most excellent Wesleyan clergyman was working with success amongst the people; but I regret that I was unable to see him, as our stay was so short. Shortly after, I was ordered to take command of the Niger Expedition, and went to Lagos to prepare for it. Stopping for a few days with the Governor, Captain Glover, R.N., I visited the stations of the Society in this important and rapidly increasing town; and here I may mention that Captain Glover spoke very highly of the English clergymen who labour for the Society in this place, and they spoke very highly of his constant kindness and sympathy with them. Here the Society had two large churches, in both of which I attended service, and they were both crammed full. In the afternoon of Sunday I went with the Rev. Mr. Lamb through his schools—boys, girls, and adults of both sexes. Mrs. Lamb superintended the female school. They all appear most earnest in the work, and the attention and anxiety to learn on the part of the scholars was far more than one generally sees in an English Sunday-school. They were evidently pleased at seeing any white man unconnected with the Mission taking any interest in them. I left Lagos with the conviction that the Church Missionary Society was doing a great work, and fully alive to the growing importance of Lagos, which, in many respects, is far greater than Sierra Leone.

"At Lagos I first met Bishop Crowther, to whom I had written, offering him a passage in the 'Lynx' to the Niger. I had often heard of him, and years ago he had preached for my father in Bath. He called on me, and, as most people are who meet him, I was much impressed with his simple, unaffected manner, and his almost perfect pronunciation of English, so that in speaking to him you scarcely realize that you are

speaking to a black man. On returning his call I found the Bishop packing up with his own hands the books and slates intended for the Niger stations. He thanked me for my offer of a passage, but, as he had a regular contract with the African Company, who trade up the river, he declined it, but said, when he met me up the river, he would be very glad to move about with me, as the merchant steamer remained stationary.

"The Niger is one of those remarkable rivers that can only be navigated for about three months during the year, and unless you get down before the end of October you will be left there till the following year. Where forty feet of water in some places is under your ship's bottom, in the dry season you may wade across the river.

"H.M.S. 'Lynx' and 'Pioneer' entered the river July, 1869, crossing its (sometimes terrible) bar in smooth water, at the southern or new entrance of the river, for the Niger, like the Nile, Danube, Mississippi, and other great rivers, ends in a Delta of about 100 miles in length, with three principal mouths and several smaller ones. The Society has a small station at the very mouth of this great river. Having to fill up with coal from the West African Company's stores, I was glad of the opportunity of visiting it, and, shortly after anchoring, pulled down to the Akassa Station, accompanied by the surgeon of the 'Lynx.' The station, consisting of two or three cottages and a rough church in course of erection, by the voluntary labour of the Native Christians, is placed on the east point of the entrance of the river, under the shade of a group of palms and other tropical trees. The situation was doubtless chosen for its comparative salubrity, but the native town of Akassa is at some little distance to the east. This station was in charge of a Native Catechist, and he told me that he had a good hope that ten of the natives were sincere earnest Christians, were baptized and communicants. He had also sixty others, who continually came to these services, and many of them were anxious to be baptized, but the Bishop was very careful in all these matters not to go too fast. Another Catechist, who had been obliged to abandon the work at Iddah, was at Akassa, very ill, and in fact dying, but happy in the prospect of death. Our medical man supplied him with medicine, but we heard that the poor fellow died three days after we left.*

"The Society had a station for a short time at Abo, which is about 100 miles up the river, at the head of the Delta, but they had been obliged to abandon it owing to the constant petty wars constantly going on amongst the various tribes at that part, and the impossibility of finding solid ground to establish a station, for the whole place is under water a great part of the year. I stopped here for a couple of hours, and the natives with their chiefs came off in large numbers, in immense canoes capable of holding from sixty to one hundred people. They were very anxious that the merchants and the Bishop should establish stations there. The next station of the Society is at Onitsha, about 170 miles up the river. This station is situated about a mile from the river bank, and half-way between the river and the native town, which lies beneath the shade of magnificent forest trees, and has a large population. The Mission here was in charge of the Rev. Mr. Taylor, a Native Clergyman, who had laboured here for twelve years, with only one short absence, also two Native Catechists, who lived in the town itself. I spent all Sunday at this place, and attended Divine Service in the afternoon, with two of the officers of the 'Lynx,' and also visited the school at the station, and heard Mr. Taylor catechize the children. He told me that he had about 140 Christians in his congregation, most of whom, however, were Sierra Leone natives who had settled in the place, but he had good hopes of the conversion of several of the natives, and also of one

* Bishop Crowther's journal explains why Akassa is now all but abandoned, partly from natural causes, partly from the nomadic character of the population, but especially from the fact that Brass, from which the children then were sent to school to Akassa, is now an important station.

of the chiefs, who seemed quite affected when he saw that any white men took any interest in their spiritual welfare (for although this station had been established for twelve years, and our merchants and ships had visited the place every year, we were the first white men who had ever been in the Missionary compound, or attended one of the services). Mr. Romaine, whose ordination I afterwards witnessed, is now in charge of this station, Mr. Taylor having been removed by the Bishop to another post. He acted as my interpreter on a visit to the Native King, on whom I urged the claims of the Society's Missions. He was a poor, miserable pagan, sunk in the lowest depths of superstition and hideous idolatry. One custom here is that, should the king in any of his travels ever come in sight of the river, a human being is immediately sacrificed,—generally a woman, who is dragged by the hair of her head from the town to the river, a distance of two miles, and then, more dead than alive, thrown into the river, where she is quickly devoured by the alligators which swarm in it.

“Mr. Romaine was a highly intelligent young man, and I should think a most valuable agent of the Society. He seemed to have the respect and esteem of the natives in a very marked manner, and evidently had great influence with them. I should think Onitsha, under the charge of an earnest man, working with tact and good judgment, would be one of the most interesting fields for Missionary enterprise. Mr. Taylor, during his stay at Onitsha, has translated most of the New Testament and parts of the Old into the Eboe language, which is spoken from here to a considerable distance up the river.

“On the 8th of August we arrived at the confluence of the two great rivers, Niger and Tchadda, the former rising not far from Sierra Leone, the latter probably being an outlet from Lake Tchad. The two rivers here form, at this time of the year, a magnificent sheet of water, about three miles wide, with high land on both sides; on the Niger side, for fifty miles above the confluence, is a range of remarkable hills, like tremendous fortifications, forming immense bastions and curtains.

“Here, at Lokoja, the Society has its most advanced station in the river, and it has the advantage of being comparatively healthy, the ground having been cleared and cultivated under the advice and example of the Society's Mission and of the English Consul, whose residence this has been for several years. This, however, was to be the last year of the Consulate, for I had orders from the Foreign Office to withdraw the Consulate and bring back all its archives. Doubtless the Government thought, after Abyssinian experience and the murder of our Consul to the Niger in 1867, that it was risking another petty war to leave one here; still we could not help regretting it, for the influence of *one white man* in this country, who will only conduct himself with common decency, can scarcely be believed unless seen. I was very glad to find that Lieutenant Dixon, of the Royal Marines, who had held this post for one year, had won the respect of all the surrounding natives, who, with the Sierra Leone colony at Lokoja, were terribly grieved at the decision of the English Government.

“The station here was under the charge of Rev. Mr. Johns and a Catechist; the Missionary compound contained three or four dwelling-houses and a neat primitive wooden church, capable of holding about 200. The Bishop arrived while I was here, and on the Sunday held the first ordination that ever took place in this part of Africa. It was a very interesting scene. I here quote from my journal:—

At 10.20, accompanied by four of the officers of the “Lynx,” I went to the Church Missionary Society's Church, and, after morning prayers, witnessed the ordination of three black Native Catechists (Messrs. Paul, Romaine, and Langley) by Bishop

Crowther, who conducted the service in a quiet but most impressive manner. He was attended by his Chaplain and the Native Clergy of Lokoja and Onitsha. His text was Acts xiii. 46, on which he preached a short sermon, and concluded by addressing

the candidates for ordination, who, having taken the oaths, had the office of Deacon conferred upon them.

It was an impressive sight. There was the Bishop—now an elderly man, once a slave, but rescued by the British cruisers—dressed in the usual robes of the English Bench, and surrounded by his clergy, seated within the rails of as primitive a Communion Table as was ever seen, in front, the candidates for holy orders; Bishop and all *black*; the only *white men* being myself, four officers of H.M.S. “*Lynx*,” and my coxswain, who occupied a pew close to the Communion. In the congregation, numbering some 200 (as

many as the Church would hold), were some fifty Native and Sierra Leone Christians, and the children of the school, about twenty in number. The rest consisted of Mohammedan and Pagan natives, who had come from curiosity; and amongst others was our passenger, the Arab Sheik, who, at all events, could see the simple earnestness of the Bishop and his clergy. This Sheik is most regular in the performance of his devotions on board, and whenever he goes on shore. After the service, the Bishop and his clergy partook of the Sacrament. This is the first ordination that ever took place in this part of Africa.

“A few days after this the Bishop and his son came as my guests on board the ‘*Lynx*,’ and we proceeded up the river, about 100 miles, to Egga—a large, dirty town, the principal depôt of the ivory, which is here accumulated. The Bishop, while on board, always performed our short daily service; and on Sundays preached twice a short sermon suitable to the ship’s company, and twice performed the last sad offices over two of our poor shipmates who fell victims to the terrible climate.

“After leaving Egga we proceeded about forty miles farther up to a place called Murangi at the mouth of the Kadumia, a large tributary of the Niger. The chief of this town is called Seraki, or Admiral of the River, and he was delighted to see the Bishop, as indeed were all the chiefs we met with, for the Bishop, who has paid thirty visits up the Niger, has won their respect and esteem by the truthfulness and simplicity and earnestness of his character. At this place we waited till messengers came from Massaba, the king who lives at Bida—a large city of about 80,000 people, situated about sixteen miles from the banks of the Kadumia. Not finding sufficient water for the ‘*Lynx*’ at the mouth of this river, I embarked with the whole party on board the ‘*Pioneer*,’ leaving the ‘*Lynx*’ to await our return. We proceeded about twelve miles up this river to the place of debarkation, where, on the following day, Massaba forwarded twenty horses for the party, consisting of the Bishop, his son, the Consul, two Native Clergymen, two English merchants’ agents of the Trading Company, trading in the river, Lieutenant Wiseman, two or three other gentlemen, myself and our servants. I also took eight of my Kroomen. The town of Bida is very healthily and beautifully situated in a fine country, well cultivated; no Missionary work can, however, at present be carried on there, the Mohammedan religion prevailing; but the Bishop goes up there whenever he can, and has won the respect of the king and his chiefs, and, should an opportunity offer, will, I have no doubt, establish a Mission here.

“I will here just mention a little incident indicative of the esteem in which Bishop Crowther is held. Having to try and arrange a dispute between the king and the merchants about trading matters, the king expected me to send for the Bishop, ‘for,’ he said, ‘I know he is a man of truth and will know what is right.’ Poor Massaba! the Bishop indeed would have been only too glad to have imparted to him that truth which could make him wise unto salvation had he been willing to receive it.

“Massaba was a fine, intelligent, handsome man. He had been a very cruel man, but since his communication with Englishmen he has greatly softened. Captain Glover, R.N., was the first to bring him to the notice of the English Government. We remained a week with him, and came away loaded with presents of live stock and vegetables, amongst which were twelve splendid ram sheep for the Church Missionary Society, which the Bishop disposed of for the benefit of his Mission. Coming down

the river we got on shore on a sand-bank for five days, and with a very heavy sick-list it seemed at one time likely that we should be left there, so I sent the worst cases down the river in the 'Pioneer' to Lokoja, where they were most kindly treated by the Consul and the Bishop and his clergy, and the wife of the resident clergyman, Mrs. Johns. Providentially we got off and out of the river all right, and went to Ascension for the benefit of hospital treatment, every one in the ship except two being down with fever. I left the good Bishop at Lokoja, where he embarked for Lagos in the merchant steamer which brought him up, and I trust he will long be spared to the Society to whom he is such an invaluable servant."

THE LAHORE DIVINITY SCHOOL.

(Reprinted from the *Calcutta Christian Intelligencer*).

OUR year which has just closed (November 30th) commenced with a mark of progress, which I pray God may be of no unfrequent recurrence in the history of our Divinity School, i. e. the ordination of one student who had been through about a year's course with us, and of another who could only be spared for a shorter period. The Bishop was considerate enough to be satisfied with the result of the examination, and even found reason to express himself hopefully and encouragingly of the results which, he believed, would be realized in the future. His lordship desired I should present the candidates to him at the ordination, and I can hardly imagine anything more solemn and affecting than presenting one's own "preparandi" on such an occasion, just because of the close relation it bears to a more solemn occasion still, of which the Apostle speaks: "*That we may present every man perfect in Christ Jesus.*"

For the first seven months of the last twelve Mr. Clark kept up most kindly and helpfully his connexion with the school by coming over from Amritsar and devoting a portion of each week to the instruction in the senior department; but the exigencies of the Amritsar Mission work, which seems to be both deepening its roots and spreading its branches, have prevented his continuing to render us this help. Since that time Mr. Wade has been doing good and substantial service, working first of all with the class of old students, which left us at midsummer, and afterwards with the second and first year students; his departments being the Elementary Hebrew class, and the higher Greek class jointly with myself, besides "Christian Evidences," Biblical history, and some natural science. The remainder of the work I have been enabled to carry forward with greatly renewed bodily strength and vigour, so that happily I have no migration of the college to record as last year, both Mr. Wade and myself having enjoyed almost uninterrupted health. Mr. Gordon, who joined us from Persia about the time I wrote my last letter, has given himself assiduously and successfully to the study of the languages of this part of India, and is already able to take a few lectures each week with our freshmen, and to give one short address likewise in chapel. Several days each week also Mr. Wade and myself are accompanied by one or more of the students in visiting the city, or the places of concourse outside the gates of the city, for the purpose of out-door preaching, and conversations with inquirers. This I regard as one of the most essential parts of our training. I could only wish our strength and leisure admitted of giving fuller development to this branch of the work. An aid to this is journeying with the students during shorter or longer vacations, in which work Mr. Bateman has helped considerably, his itinerations being just the kind adapted to instil into the younger men a just idea of what the true Missionary work is. In the larger

vacation, from the end of June to the end of September, this plan was carried out on a more systematic scale; the students from distant Missions being distributed between Messrs. Wade, Clark, Bateman, and myself for employment, under our superintendence, in practical Mission work.

It has always been part of our plan to attach to our college a few Missions in outlying districts, where the work of Evangelists might be carried on by some of our trained students, acting independently for the most part, and initiating their own plans, under mild supervision and direction from Lahore. The Jhelum district and those lying westward towards the Indus having been selected and sanctioned by our Home and Calcutta Committees as a suitable field for making trial of the project, and a kind lady-friend in England having, with much faith and prayer and pains, raised funds already for the support of an Evangelist, Mr. Gordon and myself spent some eighteen days at Christmas in visiting the most populous parts of those districts, to fix upon the most suitable head-quarters for the Mission, with reference to the population that might be brought within reach of the message, and their openness and preparedness of heart to receive the Word of God. One never takes such a journey without finding some few scattered souls in which the seed of the Word has, by the most varied instrumentalities, been sown, and is springing up and giving promise of good fruit. I subjoin a few notes from my journal:—

December 31—Employed in a long conversation with two remarkable men, one quite a worshipper of his own reason, a man of great ingenuity and acuteness in argument; the other seemed really to be under the Holy Spirit's teaching, and confessed to have had his mind already set at rest on many difficult questions. We talked about the Sonship of the Lord Jesus. He asked whether it was to be found in the Old Testament: and we read together Psalm ii. with Hebrews i., which surprised him, but were readily admitted as a satisfactory reply. He said many disputed points were thoroughly settled in his mind, and some were still unsettled. I mentioned to him the beautiful passage of Irenæus, which pleased him much, a kind of germ of Butler's great work, that "as in nature many things were discoverable by man, and some were left in doubt and obscurity, so it might be looked for, that in the Word some, yea, most would be revealed, but that some would, to the end, be veiled and shrouded; veiled, perhaps, even in heaven to all eternity, *that God might be always our Teacher, and men always learners.*" We had much conversation also on God's image in man; its *moral* character, not metaphysical. "Yes," said the reason-worshipper, "but man is *powerful* also." "True," I replied, "but this is rather a *shadow* of Divine power than a *likeness*: *Holiness is the likeness* and love also." He would have split hairs on this subject; but I said, "We are not met here as a company of hakeems (i. e. philosophers), but for religious conversation," which the other gladly assented to. Before then a Hindoo had been with me, and walked with me in the fields, and afterwards sat in the tent with a large group, asking very interesting questions about Christ's work in the world, and also about the resurrection of the body. We read 1 Cor. xv.

January 5.—Went through city of J—, a large straggling street, nearly a mile in length, population said to be from 15,000 to 20,000. Went into the dharmasala, the place of worship of a sect called the Baberees, in which an interesting occasion was given of preaching Christ. The scene was striking. An inner and outer court; in recess of the inner was the "Grunth" temple, with a Pundit reading and perhaps expounding the "Grunth," to which Divine honours were being paid by sundry "Kotows" in Chinese fashion. On the right was the woman's temple, in which were some eight or ten worshippers; elsewhere some thirty or forty men, a few of them gaily dressed, the handsomest and most well-dressed man being the gooroo himself, who came to meet me,

pacing loftily in his tall wooden sandals. He had a seat for himself and for me placed, and about sixty or seventy, chiefly educated men, sat around in the sunshine. The subject of "Santosh" (i.e. peace of mind) was introduced, and I asked him how it was obtained. He answered, "By works of holy men," which he explained afterwards to mean not one's own works, like the "Karm Kriya" of the Hindoos (whose *devotas* he did not believe in), but a stock of merit accumulated by *avliyas* and *ambiyas*, i.e. patriarchs and prophets, *sant shēshpurush*, yogees, gooroos, &c., by inheriting which, as worshippers, they became pure and perfect, and found peace of conscience. I then dwelt on Luther's thought, of there being two kinds of works, one which was imperfect and defiled, and could never reconcile with God, or bring peace; the other God's work, which was perfect in its efficacy and power, to justify, sanctify, and restore. One Pundit asked, "what thing (*kee bustoo*) God was." When I replied, "God is love," he seemed well pleased, as also with Anselm's thought, that He was "the height and sum of all possible perfections." We came then to the true Incarnation—the Door, the Way, the Life—and considered what the work was He came on earth to finish, what He found man, and whereto He raises him.

At another place, K—, there was much to encourage. The people gathered and quite filled up the open space in the centre of the village. I read many passages out of the Bible, and expounded them so as to be able to give, in about an hour and a half, a much fuller account than usual of Christ's work for us and in us. The whole afternoon was spent in the tent with a constant succession of visitors, educated Brahmins, a Saiyud Moonshee, the Thanadar, schoolmaster, &c. The desire for books was such as I have rarely found, reminding me of Khanpoor this time last year, near the Indus. One Brahmin bought a Hinduwi, another a Goormookhi New Testament.

Whilst there was much to dishearten in a few places, we found enough to lead us to hope that God's mind and purpose were with us in the matter of this Jhelum Mission; and that a Native Mission, centrally placed, with reference to the places which we visited, might bring forth good fruit, even though waited for "many days." To another part of the same district we despatched two of the senior students to form a judgment for themselves of its suitableness or otherwise, and report to us their conclusions. This commission they executed very heartily and thoroughly. I have before me the brief report they drew up; I wish it were fuller. It simply records the places they preached in, and how they were received, with stages and distances. I value it the more, as the hands that penned it are long since mouldering in the what, to short-sighted man, might seem an untimely grave. They conclude their report thus: "Properly speaking, there are no inquirers, but we hope there will be some soon, if one or two men went out of St. John's College, Lahore, and bearing that heavenly love towards the people, with which that dear Apostle was affected and gifted, after whom the college is called, men of the spirit of the Apostle Paul, the great successful preacher of the Gospel, and men who have received their instructions at the feet of better men than Gamaliel. If men of this sort, and well polished, be located in some suitable place, we hope they will be very useful in this far-removed country, enslaved by sin and bound in chains."

That fortnight's preaching was the whole term of service allotted to this young student, in God's providence, after a laborious preparation for the ministry of some three years, during which time he had made remarkable progress, and usually headed our examination lists; and, what was more, had exhibited "many excellent gifts," and a kind of Apostolic spirit. In the villages around Lahore also from time to time, as well as about Abbotabad during our migration last year, and with us in the Lahore bazaars, he had borne his witness valiantly and faithfully. He left us at Midsummer, too ill to take part in the last examinations, and with a deep

sadness and outgush of sorrow, which seemed to indicate that he felt his warfare was nearly over. When I said to him one day that I had great confidence, through Christ, that his crown would not prove a starless one, he replied, "O no! Even if my life should not be spared to preach any more, yet I should not have quite a starless crown. God has used me already to bring some." It was an affecting mark of his true-hearted and single-eyed devotion to the work of Christ, which he left us to undertake in the Kangra Valley, that even in his delirium he would imagine himself surrounded by listening crowds, and preach to them and warn them in moving words to accept the Saviour of sinners. It has been a very deep sorrow, and has seemed a very mysterious, however wholesome, dispensation, that some of our brightest hope and promise has thus been nipped in the bud.

On returning from Jhelum we were gratified by visits from some of our Missionary brethren who had taken part in the Allahabad Conference; amongst others, we especially welcomed in the college five native clergy and ministers from Madras and Bombay, whose genial and evidently cordial approval of our work here, and sympathy with its special features of mingled hope and anxiety, was as cheering as it was surprising, our plan being so entirely in its infancy as yet. Most of the students spent a social evening with us to meet the four Bombay pastors, and to charge them with messages of brotherly love and greeting to the Churches of Western India in Christ Jesus. Narayan Sheshadri, whose simple records of his early history and conversion to Christ, from his own lips, have been rejoicing the hearts of Christian men and women at the New York Christian Alliance gathering lately, was one of the four who visited the Punjab, and seemed gladdened by the sight of our little circle. One of the senior students, now intrusted with a Mission many miles away, thus addressed the brethren from the West:—"We should like, all of us, that you should take a message of love from us to the Church by which you have been sent forth. Tell them from us that our fathers and forefathers lived in the time of a great and sore famine, and many of them died of hunger; but we learnt, of God's grace and special goodness to us, that Christ's word is a great and rich feast; and there we have found bread which has refreshed and satisfied our souls: and now that which is the longing desire of our hearts is, to bring all our friends into Christ's house of bread, some on our shoulders, some in our arms, leading some by the hands—yes, I repeat, some on our shoulders, some in our arms, some holding by the hand—that they may all eat and be filled, as we have been, with this true bread of God." I have seldom heard a more unaffected and unpremeditated outpouring of the heart's deepest emotions and convictions than this speech as it fell touchingly from our native brother's lips.

Another senior student, given to simple illustration, remarked that he had, a day or two before, watched a mother squirrel whose young had fallen from a roof into the court below. He had been struck with the tender care and untiring energy (*phoorti*) with which it laboured to carry its little ones up from whence they had fallen, that none might do them harm. "So should we," he added, "exhibit the same energy and patience in lifting up our fallen brethren and fellow-countrymen to that God of truth from whom they have fallen away, through Him who is the Way and the Life;" these were his words, or to the same effect.

I was struck with a remark of Sheshadri's, in which I heartily concur, as bearing on a point indispensable, I believe, to the success of our Institution. He thought that walks and conversations by the way, with our students, such as the Lord had with His disciples along the pathways of Judæa, fulfilled a most important, if not *the* most important, requirement in a training-school of this kind.

From the time of our visit to the Jhelum until July (with the exception of a short break

of a week at Easter to do a little Missionary work at Ferozepore and some intermediate places more or less populous) we felt we had a very important work in hand in completing the course of study of eight youths, who had been with us almost from the beginning, and in the case of most of whom, if not in all, there was much reason to be thankful for the spiritual as well as intellectual growth clearly discernible. In the second year's course they had been instructed in the substance of several important works on the Divinity of our Lord, and the purposes of His Incarnation; on this followed, in the third year, a course gathered out of the best and fullest treatises on the work of the Holy Spirit, and the other concluding articles of the Nicene Creed. A good part of the books of Proverbs and Isaiah also were read in the Hebrew with exegesis, during the last year of the course, with careful analysis of the Church history of the fourth and fifth centuries. It is our plan not merely to dwell on the *facts* of Church history, but on the *force* and *value* of the facts; what testimony they bear to the character of Christianity and to that of the Christians of each particular country and age of the Church; what the relation is in which we stand to them; what we may learn from them to do, and what to avoid and undo. One of the students told me that, spiritually, he had gained much more from the last year's course than from either of the former, which is as it should be; and I cannot but praise God for bringing about that result. Augustine's confessions—the whole process of the agonizing struggle by which, through vices of youth indulged, heresies maintained, and literature and science idolized, and a hundred other “rough, crooked” ways, as he calls them, God's grace led him on and on to the final victory over self and sin, and made him for so many years the light and the pillar of the African Church—impressed the youths greatly; and his later history too, and his methods and spirit of working as head of that Church, illustrated by selections from his letters, will not be forgotten by them. I think scarcely less practically useful we found the same author's little work, “*De Catechizandis rudibus*,” portions of St. Chrysostom “on the Priesthood,” not omitting advice with regard to the caution needed in reading works of that kind, in which the zeal and fervour of the homilist are apt to induce some rhetorical exaggerations, which are construed often into undue estimates of men and things, and employed for the support of error. Few religious men of modern times seem to exhibit the candour and ingenuous moderation which one finds in Milner's Church History, so often coming to the rescue in the way of claiming a hearing for early Christian writers who have been often maligned and misrepresented. I confess I never valued him so much as since I have had theological classes to teach; though the study of the original Church historians cannot be dispensed with, if flesh and blood are to be given to what otherwise presents often a bare and dismal skeleton. The Epistle to the Romans in Greek was read with Mr. Wade, and the Acts of the Apostles with myself. At our two social or conversational gatherings each week, the latter part of the Hebrews and the Second Epistle to Corinthians, with the Galatians, afforded us some pleasant and, I trust, edifying evenings.

Besides open-air preaching, the students persevered also in their practice of writing a sermon each fortnight for Mr. Wade or myself, which we corrected and remarked upon, suggesting better arrangement of matter, or more forcible handling of the subjects they wrote upon. Most of the senior ones also prepared a competitive essay on a subject proposed by the Bishop of Calcutta, “On the best methods of presenting the truth most usefully and attractively to the Sikhs, Hindoos, and Mohammedans of the Punjab.” The first prizes we awarded, after finding a second examination necessary in order to come to a decision, to Sadik and Ebenezer (the latter has since been called up higher, as before said)—Noorallah, the newly baptized moollah (see last annual letter), and

Ilahi Bakhsh, taking third and fourth places. They were very carefully and, on the whole, thoughtfully done; their methods proposed, however, leant too much on European models of work, against which I have done my best to warn them, except so far as they stand the test of time and experience; my feeling, as expressed in my last letter, still gaining ground, that much of the failure (?) with which we are often taunted, as regards smallness of results, has to do with too rigorous adhesion, on the part of ourselves and our native fellow-workers, to western modes of thought and ways of working; besides the want of poverty, humility, identity of heart and interest with the native population, and self-denial; with failing to study and examine what would legitimately admit of imitation in the plans so successfully pursued by Hindoo, Moham-medan and Sikh reformers.

The students who left us in July returned, for the most part, to the Missions from which they had originally come to us, and which had helped to support them during their stay with us. Our wish was that, where it was possible, they should be placed on a somewhat different footing from the Catechist properly so-called, and should be put in charge of Missions, where they could be advised and counselled without being wholly controlled by the European Missionary, so as to have a sufficiently wide field in which their resources and energies and gifts (if possessed) of founding and organizing churches might find full play. This could not be done, nor was it advisable, in the case of all who left us; one is working under a chaplain at Dinapore, yet with full charge of rather a large native congregation, where he is thus far giving satisfaction, and meeting the difficulties of his post with more of energy, courage, and fertility of resource than we should have given him credit for. Two others are in charge of important out-stations in the Amritsar district; and their zeal and alacrity cheer us greatly thus far, and give us much reason to be hopeful; but the experiment is almost wholly novel with us, and one dare not be over-sanguine in the outset, or hazard too hasty a judgment either way. My hearty prayer for them, and expressed wish to them, is, that they should seek, after the example of St. Aidan and St. Columba (whose lives they have studied), to gather little companies, if ever so small, of converts here and there throughout their district, and thus to found small congregations, each with its little church, plain and unpretending enough in the beginning, to be, with God's blessing, centres of light and blessing, and visible witnesses for Christ in a far more important sense than single scattered converts without Christian fellowship and any appointed means of grace could be expected to be. It would belong to their evangelist's office (*bashir*) to superintend these little scattered churches, and to be ultimately ordained with a view to their more efficient supervision, and for administration of the Sacraments to the newly ingathered. In a further stage they would, in all probability, have pastors under their oversight, whom they would periodically visit and confer with. This is the kind of programme we have before us, and I hope it is not an impracticable one. I imagine, at least, that this is not new to our South Indian Missions. We must expect some great disappointments, and some still greater eccentricities; but these will be of the nature of the people, if very foreign to *our* nature; and we must not quarrel with them, but rather forbear. They have been earnestly forewarned against settling themselves down after the example too often set to them, and urged to "do the work of evangelists" by going "out into the highways and hedges to compel men to come in." I never cease to urge also the importance of taking the best method of retaining and adding to what they have learnt of the *original* Scriptures, by searching around them in their journeys, as our Celtic and Anglo-Saxon Missionary fathers did, for a few susceptible hearts of young men yearning for truth, of whom, if there is a deficiency, certainly there is not an utter absence in any part of India, still less in the Punjab; and

imparting (as one of my students told me to-day he was bent on doing) "everything he knew to the two or three pupils he could gather about him." Poor fellow! I wish our friends could have seen the glow and animation with which those words were spoken by the youth referred to, once a young Brahmin, with a deep love for his country and people, with a good amount of native genius and humour, full to overflowing of native figure and proverb, and a great favourite with his brother students. "We poor Hindoos," said he one day, "had lost our own mother, and were like a child drinking the milk of another mother than our own; but now we have found, and come to drink the milk of our true mother, now that we have found the true God, the true Saviour, Jesus Christ." His old mother, though never baptized, was yet so dead to Hindooism in her closing days, and so expressed her faith in Christ, that he had her buried by the Scotch Missionary instead of being burnt in Hindoo fashion.

Another of our students is gone to take charge of the Azimgurh Mission. He was a disciple of Moulvie Sufdar Ali, one of the pillars of our North Indian Church, for whom he has an intense respect. His letters, like those of several of the others, betoken a happy sense of a call received, and a heart resolved on zealous and glad consecration of itself to the work of winning souls to Christ. It is a serious addition to my work, as head of the School, to correspond with former students; and it is a work that must naturally tend to grow with time; yet who could refuse it, or, rather, not gladly hail it, as a precious cementing of old bonds, and one means of showing that we were not merely doing a perfunctory routine-work as teachers, but having our students in our hearts; so that, if but in ever so small a way, our relation might be that described by the Apostle: "*In the defence and confirmation of the Gospel ye are all partakers of my grace. I long after you all in the bowels of Jesus Christ*"?

Another student, the comrade in the journey to Shahpore of the one whose death we mourn, has cheerfully gone to labour at present, solitary and single-handed, on the banks of the Jhelum. He has found the commencement rather up-hill work, through the spiteful vexation of the people; but he has never shown symptoms of reluctance to persevere, or of down-heartedness at his trying solitude. We have *some hopes* of being able to send him in a few months an effective recruit to "strengthen his hands in the Lord." Mr. Gordon, who takes a lively interest in the Jhelum Mission, and visited it about Easter, will join me at Christmas (D.V.) in another visit to some of the principal towns of that district. Andreas seems very happy at the thought of seeing some old faces again, and being cheered in his banishment by words of encouragement.

Another student, the oldest of all, is gone to work at Bunnoo as schoolmaster and preacher, but I fear ill-health has somewhat damped his energies. One who had struggled for more than twelve months against too evident consumptive symptoms, died at Delhi during the long vacation. He was of humble parentage, but had great talent for languages, and had received the truth with childlike simplicity. He spoke several times on his death-bed, as he had before to several of us, of the great strength that his convictions had received, and spiritual blessing he had received in the Divinity School. These testimonies, which I thank God we not unfrequently receive, may well be felt to repay us a hundred times for any effort our daily work may cost us. I have never seen more genuinely-expressed gratitude, I think, than has appeared in some of those dear youths. This does not usually show itself at first. The severe course, and having again (after youth has passed, or boyhood at least) to submit to a fairly strict discipline, is a little perplexing to them at first; but they have now and again seemed to realize surprisingly after a time the advantage they hope to gain from the systematic course in which mind and soul teaching are united, as best we are able to blend them.

A young Afghan, who had been with us two years, has gone to work in the Peshawar

Mission. He never could be a linguist, but otherwise got considerable enlargement, I think, of Christian thought, and was much softened in character. He spoke of having found more help from Butler than any other of the books he had gone through in our course.

Though so many of our staff had left us, on the completion of their studies, our numbers have been anew replenished, so as to be rather in excess of what we were before; we have now nineteen in all, besides one or two bye-students. Of the newly-joined, two are from Delhi, two from Benares, one from Bunnoo, one from Jummoo (in Cashmeer), the others from the Punjab; mostly, not all, from Church of England Missions. I am disposed to hope the average of character and of mental training previously received will bear comparison with our former staff; zeal for God and Christ, and love of souls, are hardly, perhaps, so well developed as yet. I feel they should constantly be borne on *our* hearts, and on those of our kind praying friends, before God. In some of the earlier men the growth of love and zeal was very slow and gradual, and most marked latterly; as in the case of one that at first was dull and listless, and whom I was scarcely persuaded to admit at all; but his is now almost a case in which "*the last shall be first*;" for though, like the Afghan, no linguist, he is brightening up in a way that could only be of God's grace; and in a visit he paid me a few days since, he remarked, "I often think of what we were taught once here, about *Jehovah-Nissi*, 'the Lord my banner,' and I think now His banner is lifted up in my heart, and my heart's wish is to lift it up in Futeh-ghur too." This reminds me of another of the little band, who prayed one day in my hearing in such a simple way that we "might none of us be like the Dead Sea, which took plenty of water in, but let none out; but rather like the Lake of Galilee, which received the waters of the river, and let them issue forth again in fresh fertilizing streams."

The last student sent us has come from Mr. Bateman, at Narowal, to be trained for three or four months, preparatory, he hopes, to receiving Holy Orders, to minister to the encouraging little Christian flock at Narowal. He has plenty of spirit, and is bent within that short time on laying a foundation of acquaintance with both Greek and Hebrew, which he may afterwards improve, if not perfect. He is a good English scholar—a Bengali, I believe. We are very glad to have a few senior men amongst us, to have a sobering influence on the younger men. The rapidity with which the languages (especially Hebrew) are caught up, and instruction drunk in, would put to shame many Oxford classes. It is rarely that we have not rather to repress than to urge on, as several have got into poor health from seldom taking exercise. I am glad that the idea has got abroad that the course is severe and laborious, as it saves us from any who might come here to rest, and escape from work. A lately-baptized young Sikh told me the other day that he should have liked to come, but he had not constitution strong enough; yet if ever the knowledge "which puffeth up" came to take the place of the "*love which edifieth*," the sooner our school were shut up the better.

The whole question of the desirableness of the study of the originals is now being canvassed, and much diversity of opinion prevails on the point.

In the Presbyterian and our Nonconformist brethren's schools the study of the languages was not adopted at first, but there is an irrepressible demand for it on the part of the Native Church; they seem to find the exegesis so bald and pointless without it, and they feel keenly the taunts of the Moslem teachers, that they are quite unfit for the post of expositor of Holy Scripture, if ignorant of the full force of the original text. If India's world-wide fame for linguistic learning is turned into this channel, and out of the ranks of pundits, moollahs, goorooes, men are found to vie with one another in coveting the gift of close study of the text of the Jewish and Christian shastras, it might even

please God that the best answers to the atheism of Strauss and Mill might be from the lips and pens of the followers of Tulasi Das, Kabeer, and Nanuk, even as from converted Aristotelians and neo-Platonists came the best refuters of Celsus, Porphyry, Libanius, and Julian, as also prophets had foretold, "*I will raise up thy sons, O Zion, against thy sons, O Greece, and make thee as the sword of a mighty man.*" Certain it is that Luther's character is a great study with some of the cream of modern Hindoo intellect, where the spirit and taste of English literature have been imbibed, which led me to give some lectures (at our honoured friend Mr. Foreman's request), in his school-room in the city, to the English-speaking youth on the character of Luther. I was rather amused at a note which was given me to read by a young Hindoo professor of the Punjab University from his brother, a barrister-at-law, now studying for honours at Oriel College, Oxford (!), in which he styles him "Luther;" and on my remarking this he explained that this was a title he had adopted in his ambition to be a Hindoo reformer. This youth had been to hear Keshub Chunder Sen lecturing here a few days since, and volunteered the remark that his language was borrowed from Christianity and the Bible, whilst yet the foundation on which all rested in Christianity was overthrown and denied. He appeared quite to take my view that the real question was "where the *excellency of the power lay*;" as between Baal's priests and Elijah the decision turned on "where the fire of the Lord would fall." Another young professor, on the other hand, told me that he had never known himself to be a sinner till he heard Keshub Sen: if true, the best witness I have yet heard to the preparatory work done by the Brahmoists. I suspect a much more genuine sense of sin had been stirred in a pleasing man who returned with me a few evenings since from my bazaar preaching (I extremely dislike returning from preaching as solitarily as I went, the reason of which may be guessed). He spoke in a very unusual way for a Hindoo, of the strong sense he had of his sin. He thought he must be the greatest sinner in the world. Of this he spoke with great force and reality. He said he strove earnestly, incessantly; but found himself always giving way. He said they often discussed Christianity in the office where he held a post under Government, but often arrived at the conclusion that there must be more than human power in Christianity to produce such a man as Mr. F., our Presbyterian brother here. I cannot help noticing the case of another man who called the next day (November 24th), as it was a singular one rather. He was a Sikh Grunthee, i.e. learned in the sacred books of the Sikhs, which are a compilation from various sources, Kabeer, Nanuk, &c., partly Pantheistic, partly Theistic, partly verging here and there to Polytheism. He is one of the few whom one meets (if his account of himself be true), who, "having not the law, are a law unto themselves." He says he always had the utmost horror of a lie and of all false dealing; never soiled his hands with a bribe; and had lost his employments several times through refusing complicity in other men's frauds. He had been bent from a child on "*Yōg Sunyās*," abandonment of the world; but to his great distress his mother had twice forced him to get married—one of the panaceas with the Hindus; e.g., a youth who comes to see us and is on the verge of embracing Christianity, is being hurried into a second marriage by his friends (his first wife having died lately, herself too all but a Christian)—that is, if they can accomplish their purpose; at present he holds out. He says they are quite certain it is their only hope of repressing his earnest resolve. Another, whom Mr. Bateman was to have baptized, was purposely and most fiendishly seduced into vice—no uncommon method, alas! of trying to lay the axe at the root of the new nature to destroy it. This teaching about the "new nature" seemed to arrest the Sikh Grunthee mentioned above. I have set him to work to find out, if he can, any notice of the necessity of a new birth or of the means by which it is effected in his thick volume of the Grunth, which he

brings with him sometimes when he calls. It is in Persian character, though in the Goormookhee or Sikh language. It appears this transcribing in Persian character was the practice 150 years ago, during Mohammedan domination, as they were apt to destroy Goormookhee works out of spite, and to maltreat the owners.

I have again to record our very hearty thanks to the friends whose hearts God has disposed to help in the maintenance of our students; so that up to twenty we have no occasion to pause and consider whether we are warranted by the state of our present funds in proceeding further. The help thus rendered has been—(1) partly private (given in the way of supporting one, and even two students); (2) partly congregational, as that supplied by Christ Church, Hampstead, and St. Mark's, Cheltenham, and this year also by an offertory from Canon Bernard's congregation in Bath, not omitting one endowed studentship, a memorial to the late Rector of Copgrove, Yorkshire; (3) partly—and not the least acceptable, or least hopeful as a sign of the deeper pervading of educated English life with a Missionary spirit—from learned bodies, schools and Colleges: as an offertory from Repton and from Rugby, from the Missionary Association at Brasenose College, Oxford, and from a Graduates' Church Association at Cambridge. The variety of the kinds and methods of aids received has been in itself a special cause of encouragement.

The pleasant, plain room which we use for a chapel will eventually give place, we hope, to a neat and suitable building, chargeable neither with meanness nor grandeur. With finishings complete (and considering the costliness of building in Lahore) such a chapel could hardly cost less than 800*l*. Both the Bishop and Archdeacon, in visiting us, have expressed their dissatisfaction with the present arrangement, more or less plainly. We have had two donations each of 100*l*. towards this object. My own idea had been to wait seven years before venturing on further building: perhaps this is over-caution and timidity.

As most of the students are married, we feel extremely the want of a Lady Missionary to teach the wives, and train them to be fellow-workers with their husbands, and to influence the female population of India. One of my students was telling me, only two days since, what a real necessity it was that they should be more carefully and regularly instructed, and that their growth in the life of God was injured in consequence. A great blow to this department (a very needful one in *Indian College* life) was the death of a faithful and wholly devoted servant of God, our friend Mrs. Scriven, who was studying Hindostanee diligently in order to fulfil this office in our behalf; and towards whose warm, hearty teaching the Christian women were greatly drawn in love and regard, and whose loss they truly mourned, I believe. I am in good hopes, however, that this great desideratum will be shortly supplied.

We are looking round anxiously to find the right person to fill the Native Professor's place, for whom Mr. Houghton's generous benefaction has provided a stipend, whole or in part. I have my eye on one or two, who, after some little training, might be the right men for the post. I hope next year's letter may contain something more satisfactory on this head. As the classes become larger, it will be desirable that those at the head of the school should not have their time so much divided between the higher teaching and constantly elementary lessons with beginners. The LXX. translation, as Mr. Houghton desires, is an unfailing accompaniment of all my Hebrew instruction to the students.

The longer vacation was spent by Mr. Wade and myself with one or two students in Cashmere; and many in Srinuggur, the capital, as well as the pilgrims on the road to Amarnath (in which we joined them as fellow travellers), heard at least the Word of God. We encountered less bigotry and bitterness than on our last visit to Cashmere;

and certainly the books we had with us, whether Bibles or portions of the Old and New Testament, had a better welcome than before. Having written already, in the "Calcutta Christian Intelligencer," on "Amarnath and its Pilgrims,"* I have not leisure to repeat the little history. It was not very different from records of like journeys in Missionary journals. To the other two losses of students we had to add, on this journey, the death by drowning of a third, a bye-student at least, chiefly engaged as a Medical Missionary, and one of the most perfect specimens of a gentle, simple, loving, unselfish Christian youth that I have met, whether in India or elsewhere. He had been several years the lamented Dr. Elmslie's Assistant in Cashmere. He had been with Mr. Wade for some weeks ministering to the sick and diseased, and distributing medicines, treating sometimes more than 100 patients a day. At the distance of one stage from Srinuggur he was bathing in the Jhelum, and was most unaccountably drowned. His body was recovered after three days' search, and buried in the little European graveyard at Srinuggur.

A work on the Messianic Psalms, with somewhat lengthy appendices on points recently urged by Mohammedan opponents of the Gospel (especially the Hafiz referred to in my last annual letter), has occupied all the leisure hours I could command for some time back—the last six months more especially—and is now nearly brought to completion. My great object has been, not to write a mere controversial work, but such an one as may help rather to build up inquiring souls in the truth than merely to attack and refute error. I will now simply state, in conclusion, that the Cotgrave student for the present year is Asad Ali, from the Delhi Mission; and the two "Joseph Bush scholars" are Rohim Bakhsh and Kutwári Lál, both from Benares.

T. V. FRENCH.

"HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD."

HOW FAR ARE THESE WORDS TRUE WHEN APPLIED TO THE CHINESE?†

IN discussing this question, the first step must of necessity be to define and determine, if possible, what sense in their original meaning these words actually convey.

And to take the latter clause first. The word *ἀθεος*, translated "without God," seems to bear a three-fold meaning. It may signify absolutely *Godless*, ignorant of His existence, and wholly shut off from the knowledge of Him—deserted by God; it may mean, secondly, *Godless* in the sense of a deliberate forgetfulness of Him whose existence is admitted; or it may mean, thirdly, *Atheists* in the modern acceptation of the term, as those who deny the very existence of God.

Now I apprehend that it is in the second sense chiefly that the Ephesians and the Chinese may be spoken of as "without God." The Greeks were not, as a rule, *atheists*. They were aware of, and would not deny, the existence of Divine Beings; and though, like Lucretius, the interpreter of epicurean ideas, in *the world*, as the Apostle emphatically adds, in full view of God's glorious creation, they would with false philosophy deny the interference of the gods in mundane affairs, yet they would not ignore their existence. Rather was it not true of the Ephesians, and wholly true of the Chinese, that "in *works* they denied Him." "Enemies they were in their minds by *wicked works*;" and the very mention of enmity involves the idea of a person towards whom

* See "Church Missionary Intelligencer" for January last.

† A Paper read before the Ningpo Missionary Conference, October, 1873, by the Rev. A. E. Moule.

they felt enmity, and whose being and existence they could not therefore deny. And the ignorance of God on the part of the Galatians and Thessalonians, of which St. Paul speaks (Gal. iv. 8; 2 Thess. i. 8), appears to have been wilful, deliberate ignorance, superinduced by wilful and deliberate infraction of His laws of conscience. Very similar is the Apostle's description of the Cretians, "defiled and unbelieving; they profess that they know God, but in works they deny Him; being abominable, and disobedient, and to every good work reprobate." And thus Ephesian and Athenian religions were degraded from the worship of the invisible God, who made the visible world, to the worship of the unsightly semi-barbarous image of Diana, and to the presentation of offerings at the shrine of the "unknown God."

Just such, I believe, to be the character of the Chinese. A writer in the *Christian Observer*, in the course of a remarkably able and solemnly suggestive article on the subject of the growth of irreligion in all lands, gave the following as his verdict with reference to a third of the human race:—"As to *China*, its religion has long been dead. Ages have passed since mind, feeling, or passion animated the superstitions of this people. Break up the civil institutions of the empire, and we look about in vain for its gods."

I believe that this description does not accurately define the present religious condition of the Chinese. Whether there be mind, feeling, or no, there is certainly *hope*. In no other way can we account for the fact that Buddhism, for instance, has thriven under persecution. The "civil power" at this moment in Ningpo and the neighbourhood is endeavouring to prohibit the sale of Buddhist "indulgences," and the repair and rebuilding of temples; but in vain. Buddhism was never more vigorous, I fear, than it is at present in many of the country districts. Then Taouist practices, and especially the system of Fung-shuy, though denounced in the sacred edict, and classed with adultery as the greatest of crimes, is believed in and hoped in by all classes, from the highest mandarin to the lowest artisan; and the very almanac, issued each year with imperial imprimatur, is permeated with this imperially condemned superstition. The Chinese are not irreligious (*unreligious* Dr. Legge calls them), certainly they are not atheistic; they profess that they know God; and unless the utterances of their classics are simply empty Chinese characters and no more, they possessed of old a knowledge of one God, which lives, though degraded and distorted in proverb and thought at the present day—a God they know of above and beside all their visible deities.

But mainly by the very worship of these idols—that most abominable and reprobate of all acts—partly by atheistic and materialistic philosophy, and largely by the countless sins which the Chinese, in common with all heathen races, have practised for ages, they deny God; they shut Him out from their worship and prayers; they are "without God in the world." I believe that the practice of daily devotion is by no means uncommon amongst the Chinese; but this now is offered to the material heaven and earth, not to God. Even when turning their eyes to God's blue heaven, and standing on God's green earth, burning incense, and bowing down, as myriads do, morning after morning, they are still "without God in the world."

And now turning to the second point, St. Paul distinctly states that the Ephesians "had *no hope*." By this expression I find Alford maintaining that an absolute and all-inclusive sense must be implied; that the heathen were destitute, that is, not of the *true* hope merely, but that they were without hope at all. Was this true of the Greeks? is it true of the Chinese?

It is unnecessary to prove that hope for a future life is what St. Paul refers to. Now Epicurus, who was born B.C. 344, in Samos, almost within sight of Ephesus, taught

distinctly that there is no future life, though his ideas of pleasure in this life were far less gross and sensual than is vulgarly supposed.

"Here, surely here,
We seem to attain our goal, complete repose
Of each quick sense—of the whole compound Being!"

Lucretius, the melodious disciple of this philosopher, describes man's life and future hopes thus, if we may adopt the modern version of his teaching:—

"Poor little life that toddles half an hour,
Crowned with a flower or two; and there an end."*

And Archilochus, writing B.C. 700, propounds apparently the doctrine of metempsychosis in the following stern and hopeless lines:—

"My soul, my soul, care-worn, bereft of rest,
Arise and front the foe with dauntless breast:
Await the turns of life with duteous awe,
Know Revolution is great Nature's law."†

But such limited and dreary philosophy could not satisfy the Greek mind. Their righter hopes are expressed rather in the fabled Elysian fields described for the Greeks in Od. iv., a region somewhere in the west—a region blessed with perpetual spring, where the souls of the good reposed, and where they enjoyed each other's society. The Islands of the Blest was another name for this favoured region, which some placed in the midst of the ocean in the farthest west (the United States, was it?); others beyond Boreas, in the extreme north; others in some inaccessible spot of Asia or Africa (the desert of Gobi, perchance, or the Tanganyika Sea, with its green-fringed shores lapped by waves for 700 miles, in the very heart of the great African continent). Such at least was the myth, the *hope* I was going to say, of the Greeks; and this hope has lived to the present time in the name of the harbour of Misenum, near Naples, and in the Champs Elysées of Paris. Archbishop Trench,‡ indeed, goes so far as to assert that the old world was "ever feeling after Jesus and the Resurrection, and, *being full of this hope* (such are his words), it traced it everywhere. The enthusiasm with which spring woke up; the rapture with which the outbursting of bud and blossom, the signs of the reviving year, were hailed; the way in which the chiefest and joyfulest feasts of almost all religions were coincident with and evidently celebrated this time, being full of this spring gladness" (certainly in the spring months the country round Ningpo is generally alive with idolatrous processions), "all this was an evidence," so thinks the learned Archbishop, "of the world's hope, of a life after death." He notices also that, "in the ancient fable of the labours of Hercules, the great cycle was not finished till he had done battle with death; and then, after the dregs of mortality had been cleansed away in the purifying flames of a funereal pyre, he was wedded to eternal youth in the blissful mansions of the immortal gods."

How, then, was St. Paul justified in his assertion that the Gentile world *had no hope*? The explanation is, I believe, to be found in the double meaning of the word "hope." It means, first, *hope*, an emotion of the soul—that emotion without which man can hardly live—the one remnant in Pandora's box as the antidote for human misery; and, secondly, it means a *hope*, the object of hope—something substantial—a person or a definite and well-grounded reality. The first the Greeks had, and (as I shall try to show briefly) the Chinese largely possess; the second, a true hope—an anchor of iron instead of an

* Tennyson's "Lucretius."

† Marquis Wellesley, quoted in Smith's "Student's Greece."

‡ Hulsean Lectures.

anchor of earthenware—tied by a chain which cannot break, not tied by a rope of sand—a definite hope for the future life resting on a Person who cannot lie, depending on evidence which cannot be shaken—this the Greeks had not; this the Chinese have not: they were, they are, *without hope*.

"The notions of the Chinese people," remarks Edkins,* "with regard to immortality are very unsatisfactory and indefinite." This witness is true; and Confucius is generally charged with being the author of Chinese ignorance or incredulity as to a future life. He did not deny the existence of such a life; but he definitely discouraged speculations on such topics. Yet surely the soul's immortality is implied in some few at least of this sage's utterances. "If you hear the doctrine in the morning, you can die (happily) at night." What beauty or what meaning has this saying, unless it implies that for the hearing and obedient soul there is a world of reward after and beyond this evening's death?

And ancestral worship, as it appears to me, of necessity involves the belief in the soul's separate and future life. Now Confucius commended and encouraged this worship, though his intensely unspeculative mind distinctly declined to endorse the doctrine involved necessarily.

Taoist phraseology next tinged the thoughts and expressions of the people. "For at least 2000 years," says Edkins, "it has been the custom to call to the departing soul to return just after death." The common expression for the act of death, "the breaking of the three-inch breath," is probably of Taoist origin; the soul being supposed by them to be a small quantity of vapour, three inches long, which for most people "dies in air," like Lucretius' soul,† separates into parts and is dissolved, "there an end;" or for the virtuous the soul remains undivided and "returns to heaven," is wafted upwards to the stars, the abodes of the gods and genii. And here the Taoists agree with the Dorian myths of old, and prefer the region of Boreas for their heaven—the stars near the North Pole being generally referred to when the abode of bliss is named. Sometimes, again, the Kwen-lun mountains of Thibet (the Koultun range of Ko-ko-nor lying between the desert of Gobi and Thibet) are described as the place of felicity. And to secure the repose and happiness of spirits after death, Taoism invented the gigantic system of jugglery, Fung-shuy, necromancy and geomancy systematized.

It was reserved for Buddhism to clear the horizon of hope for the Chinese mind so far as hope is a mere aspiration. Buddhism could not bring life and immortality to light; but surely Buddhism has introduced into Chinese thought and Chinese hopes far clearer views as to rewards and punishments, as to a heaven and a hell, and as to the soul's immaterial and immoral nature, than had existed before. But having excited this hope, Buddhism found that her orthodox doctrine of Nirvâna, "the passionless bride, divine tranquillity" of Lucretius, yet tranquillity without the consciousness of such—annihilation in everything but the name—was infinitely too sublime and immaterial a fancy for the hopes of the practical Chinese to seize upon; and therefore, following in the wake of the Gentiles in Greece and Rome, they turned westward and *invented* the hope of a peaceful paradise in the west, the abode of Amidabha—a home reserved for devout Buddhists, and where they shall for millions of years gaze on the face of Amidabha, and hear the singing of beautiful birds, and enjoy the magnificence of the gardens and lakes which adorn his abode.

And for those who cannot thus pass into the passionless rest of Nirvâna, or reach the western paradise after death, the doctrine of the transmigration of souls forms an object for hope; future lives of joy or bliss, none eternal; to pass under the power of

* "Religious Condition of the Chinese."

† Tennyson's "Lucretius."

Yin-lo-wang (the Hindu god of the dead); to live thus and die, and live and die; possibly rising step by step from woman to man, from man to genii, from genii to Lohan, from Lohan still upwards; or downwards from human to brute, and ever lower in the scale of brutes.

Now with this threefold teaching, the exalting of the present life above the future, the making future bliss dependent on the wizard's craft, and the new fangled dogmas of Buddhism, have the Chinese, as a fact, *hope*? In passing, let me observe of Buddhism, as a counterfoil to the partial praise which I have bestowed on it, that the true adherents of that giant superstition do literally answer to St. Paul's description; they have *no God*, they are literal Atheists, they adore *men*, and their hope is Nirvâna—an eternal *nothing*.*

As far as my observation has gone, there is a marvellous mixture in the hopes of the Chinese formed from these three creeds, and this mixture may well be called "*no hope*." Some believe that there is no future existence. On no other supposition can we satisfactorily account for the strange composure with which so many Chinese meet death. Others know that they cannot reach heaven, but they hope that they need not sink to hell. "To hang between heaven and earth, this is *my* hope," said an old man to me one day. "You must prepare for the next life," is a common remark—vegetarianism and other Buddhist practices being the means employed. And yet for those who do thus prepare, the hope is vague in the extreme. A few weeks ago, a respectable woman, a member of a vegetarian sect, spent a few days on a visit to the wife of one of our catechists. They described to me the devoutness of her manner, and the rigid character of her religious observances. She spends between 5*l.* and 6*l.* annually on her religion; but when asked what she hoped for as the result, she was staggered, and at last said, "To live again as a man!" A few days ago I was conversing with two elderly females in the country. They listened eagerly to the account of Jesus and the resurrection. Then one exclaimed, "The doctrine is true. I told a witch the other day that what she taught is nonsense. When we die our bones turn into tigers, our flesh turns to dust, and our souls evaporate, and 'there an end.'" Such was her doctrine; and yet her eager attention showed that hope had not died out in her, though she felt that she was without hope.

There is a curious custom in some country districts, the providing a shoe for Ka-ts'a, the messenger of Yin-lo-wang. This messenger is supposed to be swift of foot, and to hurry souls to Hades with relentless speed; so at death, two straw shoes are bought; one is burnt, and one is tied to the table or chair. The *hope* is that Ka-ts'a, having but one shoe on, will limp and perforce walk slowly. There is a remarkable proverb current amongst the Chinese,—“At the end of the world surely there will be a lifting up of the head for me;” or thus: “The tile will have its day to be turned.” The first of these seems to speak unmistakably the language of belief in another world, and the hope of happiness in a future life. But, taking the two proverbs (which are in use interchangeable) together, and by a different translation of one of the phrases, the first may after all mean only “when the cup of misfortune is full,” not necessarily “when this passing world is done.” It may, in fact, simply mean, “Turn, Fortune, turn thy wheel,” “Revolution is great Nature's law.” There are two sets of scrolls to be seen in most temples erected to the “City Protector,” which express this well.

And this suggests another hope of this hopeless people, namely, that though they will not live eternally themselves, their merits and renown will survive in the memory

* See “The Christian's Hope and the Despair of the Heathen,” a Church Missionary Society sermon by the Rev. G. E. Moule.

of future generations, or live in the prosperity of their sons and grandsons—a belief which seems to imply that the doctrine of the effect of original sin derived from Adam is not altogether antagonistic to human conscience.

Some Chinese fear a god of terror and vengeance; some hope in Kwan-yin, the goddess of mercy. But all these vague fancies and many-coloured views fail to form any definite prospect before them; they hope, but they have no hope; they hope against hope, yea, without hope. Their hope is the shadow of a dream, or rather a “dream of a shadow.”

Now it is just the reconciliation of these two principles to which I have referred, Justice and Mercy, in the Person, the life, and death of the Lord Jesus Christ, which constitutes the Christian hope. The Lord Jesus Christ *Himself* is our hope. A lively hope we have through His resurrection—a hope full of immortality. God is now not a God far off, or capricious, or thundering far withdrawn, or a fickle man exalted to a pedestal. He is the God of Hope; and He who cannot lie has given to us the hope of eternal life.

And now with this sure anchor for our souls we ride out the storms of life; whilst past us drift helplessly to destruction the immortal souls of this great Chinese people—this Godless, hopeless people. Shall not these words ring in our ears, and stimulate us to fresh self-denial, “Having no hope, and without God in the world”?

JOURNAL OF THE REV. W. W. KIRKBY,

YORK FACTORY, HUDSON'S BAY, FOR THE YEAR 1873.

(Continued from page 96.)

CHURCHILL, *Tuesday, May 6*—Anithne and his party arrived to-day—16 adults, besides children—and they have brought heavy tidings. Poor old Hassal, who helped me so much during my last visit, has passed away. He died last fall, poor old man, from consumption, that great enemy of the Chipewyan tribes. The reason seems to be this:—In these high latitudes which they inhabit, the ground beneath is eternally frozen; and although for the depth of a foot or two it is covered with a dense, luxurious growth of moss, caused by the short summer of almost tropical heat, yet there is always more or less of icily-cold water on its surface. Except on elevated places, this never dries, and walking over it is something like walking over an enormous sponge, which may be dry on the surface but saturated beneath. The consequence is, during the whole summer their feet are cold and wet. Often, too, after being very much heated by chasing a deer, they will throw themselves down on this cold, wet moss to sleep. No wonder, therefore, that they are so subject to pulmonary diseases. They were all in at service to-night, when I addressed them on the first chapter of St.

Mark, which I had read and corrected with the Indians that were in during the day. They can now sing eight hymns very nicely, and all the men know the Creed, Lord's Prayer, and Decalogue perfectly.

Wednesday, May 7—To my great regret, the Indians who came first had to leave for the goose-hunt to-day, so that I shall not see them again for a month or so. They have to go to Seal River, a distance too great for me to visit them; and if I were to accompany them the gain would be doubtful, as they scatter about to hunt, and I should miss seeing others who may come here. Only Anithne's little band is now here, and that will go in a day or two. Read as much of the little book with them to-day as I could in the same way that I did with the others. Anithne is a very intelligent man, and is a sort of chief among his people.

Thursday, May 8—The Indians were with me all the morning, but shortly after dinner Kilkuchina, Jonathan, and two others, with their families, arrived, and they also had bad news to tell their friends here, which occupied the remainder of the day. It seems they have been together all the winter, and one of their

party, a young man, left the camp one day, and said he should hunt for deer, and should be away three days. That time passed, and three more, and as he did not return his wife's friends became anxious about him, and the more so as a snow-storm lasting a day and a night had intervened. His wife and sister, with her husband, then set out to look for him. After some time they saw his gun standing up in the snow, with his cap on the top of it. They hastened to this, and near it saw one of his mittens lying; the other was hidden beneath the snow. They searched all over for the body, and in a little sort of valley close by they found it buried beneath the snow, covered up in his blanket. They think that he had walked far and was tired, and, being unable to escape the storm which had overtaken him, he had made a hole in the snow for some sort of shelter; but, being insufficient, he was frozen to death. The fact of his having put up his gun with his cap fastened on the top of it shows that his presence of mind had not left him; but it also shows that he apprehended great danger. He had ammunition with him, but not a particle of food of any kind, so that he may have been starving also. He has left a widow and two young children. She was at service to-night, poor woman, and I tried to speak a few words of comfort to her.

Friday, May 9—I forgot to mention yesterday that one of the Indians who arrived was a complete stranger to me—a deaf and dumb brother of Jonathan. He did not come in the spring I was here before. He is a young man, about twenty-five years old, I should think, intelligent in many ways, and quite able to earn his living. Poor fellow! he came in to-day with the others, and looked in silent wonder as they read and sang and prayed. Most of them are to go off to-night, as it is better walking in the night now than in the day. These are to hunt about Cape Churchill, fifty miles from here, so that I shall not see them again until their return from the hunt.

Saturday, May 10—There are only six or seven Indians here now. These will be employed in bringing home the geese from the hunters, so that I shall see them more or less. The poor deaf mute touched me very much. There was no one in my house when he came in. He came up to the little table at which I was busy translating. He looked at me for a minute, and then began by sign language to tell me his wants. He tapped my Bible with his finger, then his heart, and then pointed up to God. I knew what he wanted, and

handed him an Indian book. He took it with childish joy, opened it, and knelt down and began to move his lips, as if by it he was telling out the wishes of his poor heart in prayer to God. How much I wished that I could tell him the desires of my heart for him! but this could only be done by imperfect signs. Would that he was under the care of good Mr. and Mrs. Slight, of the Deaf and Dumb Institution, Brighton! From what I saw there I was convinced that no method equals the "sign language" for the ease and readiness of the poor invalids, and the natives here know no other for this poor youth, and yet they appear to understand each other very well. It is God's good gift to all.

Sunday, May 11—A very small congregation of Indians to-day. Those present were at service both morning and afternoon, and I had two happy little services with them. Preached to the English in the morning from St. Luke xi. 1—the disciples' desire for prayer—and to-night on the Beatitudes (St. Matt. v. 1—12).

Monday, May 12—As there are but few Indians here now, and they constantly on the move, all the spare time that I have shall be devoted to the language, more especially to the translation of the Gospels. St. Mark and St. John will be comparatively easy, as I have them in the Slavi dialect already. I shall also try to obtain a good translation of the Morning Prayer, Litany, and special offices of the Prayer-book, for the infant Church here, after it has, by God's grace, grown stronger.

Saturday, May 17—I have steadily adhered to the above rule all the week, and have accomplished fully as much as I expected to do. Had the children in for an hour every morning, then about half that time for singing, prayers, &c., in the evening, and all the other time was given unreservedly to the translations. I shall revise them when the Indians return. If possible, I will keep an intelligent one with me for a month or so for this purpose.

Sunday, May 18—Only four Indians here to-day at early prayers. Read and explained to them the healing of the withered hand (St. Mark iii. 1—5). To the English, in the morning, preached on the trial of Abraham's faith (Gen. xxii. 1); and this evening expounded the remainder of the fifth chapter of St. Matthew, and trust God's blessing may rest upon His Word spoken.

Saturday, May 24—Beyond having a ser-

vice on Thursday night, on account of its being Ascension Day, the past week has just been the ditto of the former one. Every morning and evening the children came in, and the rest of the day was devoted to the translations. From early morn to late at night I have written until both head and hand were thoroughly tired; but this is the best time for doing it, and I am anxious to make the most of it.

Sunday, May 25—Two of the Indians are away, so that there were only Duncan and Walule for service to-day; but I had a short one for them both in the morning and afternoon. Preached to the English in the morning on life in Christ, from Gal. ii. 20, and pressed the blessedness and importance of it very earnestly upon their attention, for I feel that, in proportion as the inner life is real, the outer life will be effective. This evening continued the exposition of the Sermon on the Mount (St. Matt. vi. 1—18).

Monday, May 26—The first wet day this year. It is almost as great a pleasure as a novelty to see the rain come pattering down as it has done all day. This will cause the ice on the river to break up very soon now, and will also cause the goose-hunters to come back again, for they must return here over the ice.

Friday, May 30—The Indians from the Cape arrived to-day. The men are all suffering very much from snow-blindness, and no wonder, for the glare of the sun upon the ice and snow is most trying. Even here, with the little that I have gone out, my eyes are often very painful, and of an evening ache very much. The Indians were all in at prayers to-night, and I felt glad to have them back again. The others will be here soon.

Whit-Sunday, June 1—I was very glad to have a larger number of Indians at church on this important day. Of course the Person, work, and grace of the Blessed Spirit formed the topics of instruction. Preached to the Indians and the English in the morning from Acts ii. 37, St. Peter's sermon to the *Jews*, and its results; and in the afternoon and evening his address to the *Gentiles*, and its results, from Acts x. 44—48. Would that such gracious seasons would again return to bless the Church of God, for then the heart of many a weary labourer would be made glad, and they would rejoice in the work of the Lord! It has been well said that it is not the Missionary's work, hard though that may be, but the apparent hopelessness of it, that so wearies and discourages. If we could

only see our words telling upon the souls of men, as the Apostles of old did, when "signs following" cheered their daily toils, we should be happy indeed; but for this we must pray for Pentecost to return. And it is a comfort to know that God has graciously promised this. Every promise regarding the Holy Spirit shows the fulness of it that shall be given. "I will *pour* out," not *drop*, is His own blessed assurance.

Monday, June 2—My translations were sadly interfered with to-day by the Indians being in and out of my house; but as they will not remain here very long, I thought it best to leave the writing and teach them as much as I could. Those from the north are expected in daily, and then they will hunt for themselves until the schooner comes. All were at prayers to-night.

Tuesday, June 3—Another day of rain. The Indians were with me more or less the whole day. The men can read their Bibles with comparative ease now, but the women and children yet find them a little difficult. But I imagine they have not the same opportunities for reading them that the men have; hence their backwardness.

Wednesday, June 4—The Indians from the north arrived in time for evening service to-night. There are about twenty-five men, with their families, so that my house was packed full. Indeed, some of the others could not come in. Poor people! they have walked the whole day through water, ice, and slush, so that I thought they would be tired out; but the last of them did not leave my room until after ten o'clock to-night, and even then four of them asked me to allow them to sleep by the stove all night; but I could not allow that, more especially as they were females.

Thursday, June 5—The whole day has been occupied in teaching the Indians as they came in, so that nothing has been done at the Gospels. To-morrow the first part go off in search of food until near the time for the schooner to come, when they will return again. I have spoken to both Chanthar and Thuchizzi about remaining with me, and one of them will do so. The former is a very quiet, gentle sort of man; but Thuchizzi is more pushing and active, so that I suppose it will be he who will remain. Pressed the claims of the Gospel very earnestly upon them at prayers to-night, and besought them to live up to its privileges and duties.

Friday, June 6—The Indians left to-day to hunt deer. There are no means of living here just now for all of them, so that the greater

part of them have gone out to make some dried meat to live upon whilst here during the schooner time. Duncan, Kilkuchine, Chanthar, and Thuchizzi, with their families, are to remain. The latter is to be with me, so that I shall provide for him. The others will hunt and fish about here.

Sunday, June 8—The Indians were at service both morning and afternoon, and I feel glad that both Chanthar and Thuchizzi have remained. Had only one remained, I should have wished for the qualities of the other; but both together they will do well, and will learn much during the next month, which I hope they will tell out among their countrymen next winter. The Europeans here give me great comfort. From Mr. and Mrs. Griffin downwards they all attend service with the greatest regularity, and I trust that God's Word is not spoken to them in vain. Preached to them this morning from Acts xxvi. 28, 29, on St. Paul and Agrippa, and this evening continued the exposition of the Sermon on the Mount.

Saturday, June 14—Each day of this week has been so like the others that there was no need of making a separate entry for it. I have written each morning until breakfast-time, after that school for an hour, and then Thuchizzi and Chanthar have been with me revising what had been prepared until two o'clock, when Mr. Griffin has dinner. After that I walk a little and write again until six o'clock, the time for evening service.

Saturday, June 21—Midsummer-day, and yet we are hardly well out of winter! There are vast masses of ice flowing in and out of the river with the tides, and in the valleys between the rocks there are still lingering patches of snow. The days are delightfully long; indeed, we have no real night. The sun does not set until ten o'clock, so that we have no darkness. One could see to read or write the whole night perfectly. Both Chanthar and Thuchizzi have done well during the week, and manifested much diligence and interest in the work I have given them to do. Besides the time required of them to come, they have often been in to read, &c. I have taken a few photographs to-day, and during the week the children and people of the Fort have brought me a few specimens of natural history, a collection of which I am making for the Smithsonian Institution. The flowers are beginning to spring up nicely on the rocks, and I shall hope to press a nice collection of them for Professor Balfour, of Edinburgh, or for friends in England. Some of the little creepers are

sweetly pretty, and grow with almost tropical luxuriance.

Saturday, June 28—The week has passed rapidly away. It surprises me to think how fast the days and weeks appear to go past. My two disciples have had another week's tuition, and I have been benefited by their instructions. We have now a good translation of the Morning Service, the Litany, the Offices for Baptism, &c., the Holy Communion, Marriages, and Burials. The offices are all more or less abridged, as this appeared necessary. The Indians have attended service every night during the week, and have now an intelligent acquaintance with the services used. They manifest great interest in the chapter read, and I trust that God's good Spirit may take the truths heard home to their hearts, for only thus will they be benefited by them. The children and people have made great additions to my natural history and botanical collections during the week, for which I am glad.

Sunday, July 6—The translations so occupied my every minute during last week that I had scarcely a thought for anything else. I do not know the language well enough to make them by myself with certainty and accuracy, so that it is only during my stay here that anything can be done. About the 20th instant the schooner will be here, and, if God spares me next year, I must go to the other stations, so that *two years* must elapse before I can revisit this place; and then the thought is ever present that I may never come again. The services of the day have been a refreshment to me, and, I trust, to the others also. At service this evening I baptized the infant son of one of the men, and to-night have written a new hymn, a reflection of the Te Deum. It runs smoothly, and will sing nicely to the tune "Eventide."

Wednesday, July 9—Absalom, Chiliqui-na, and Thuyaze, with their families, returned this evening to await the arrival of the schooner. They have been absent little over a month, and have been rather successful in their hunts. The men of this Fort commenced whaling yesterday, and brought home their first one this afternoon. The Indians were all at prayers to-night, and Absalom requested baptism for his little child, which was born a fortnight ago. Thuyaze's wife has also had a little son, so that I have promised to baptize both children together on Sunday afternoon. More Indians will probably be in by that time.

Saturday, July 12—Another good week at

the translations, for which I feel glad; but as more Indians came yesterday, and as the schooner may be here any time now, not much more will be done at them, I fear; but I shall work on until the last minute. The Indians express much pleasure at hearing a chapter of the Gospels read to them, and have many times expressed a desire to have a portion at least of the Bible in their own tongue; and this, I trust, they may some day possess. Two of the Gospels are nearly ready, and I hope that they may be quite so before I leave.

Sunday, July 13—As this may be my last Sunday here, we had a collection after the services for the new church, when from the handful of people here we realized about 8*l.* 7*s.* in cash, and the promise of work to half as much again. The Esquimaux who promised blubber are not in now, but I feel sure that if there is a deficiency in the funds for it at home, that here and at York together we can muster up 20*l.* in one shape or another. Indeed, at my collection for the Bishop's Fund in the spring, the people of York gave more than that amount. Mr. Griffin offers to give too, but I am unwilling to accept anything from him, as it has been chiefly at his expense that I have lived here for now nearly four months. Preached in the morning from Rev. x. 2, on the Saviour and this Book, as the means by which the world is to be instructed and saved; in the afternoon to the Indians, on the Ethiopian eunuch (Acts viii. 37), and during the service had four baptisms; read and expounded St. Matt. x. at service this evening, dwelling chiefly on the mission of the Apostles, being in harmony with the services of the day. Completed another hymn to-night—a prayer for help—the best, I think, that I have yet written in the language.

Tuesday, July 15—The heat being moderate, and the mosquitos held in check by a nice breeze in from the sea, Mr. Griffin thought it would be a good opportunity for us to go and take a photograph of the old Fort. It was the first establishment made in this country, and the only one of the kind in it now. It is like the ruins of an old castle, and probably the only stone building of its size in ruins on the whole continent. We set off about ten o'clock in one of the whaling boats, but, before we had reached half way there, the wind increased so much that it was impossible to go on with any degree of comfort, or even safety; we had, therefore, reluctantly to return, and the remainder part of the day has been given to the language.

Thursday, July 17—Anithne and Banda, with their families, came to-day. These are all that are to come now, the others having passed on to their winter hunting-grounds, so as to be in time for the migration of the deer. There are now twenty-three adults here, and more than twice that number of young people and children, so that I must devote a good portion of each day to their instruction. With the exception of a few children who had to keep the tents, all were at service to-night, and the new comers were most anxious to tell me that during their absence they had daily kept up the worship of God among themselves. This is just as I desired, and I trust that the truths which they will thus learn from God's Word may be very helpful to their souls, and that, in drawing near to Him, He may continually meet them with His favour and blessing, so that they may ever find it good to wait upon the Lord.

Sunday, July 20—The schooner has not yet arrived, so that I have had another Sunday with the people here. The Indians were all at service, both morning and afternoon. My room was completely filled. The heat has been very great, and the mosquitos most troublesome all the day. The morning's address was chiefly catechetical, and in the afternoon preached to them on the Saviour's solemn parable of Dives and Lazarus. They listened with the greatest possible attention, and seemed to feel it much. To the English in the morning I preached from Rev. iv. 1, "The door open," and this evening from St. Matt. xxv. 10, "The door shut," and besought them, whilst time is given, to press into the kingdom. Completed another hymn to-night. It is not so good as the one written last week, but will, I trust, be a useful one. The subject is abiding in Christ.

Monday, July 21—As the tide came in to-day, the men went across the river to catch salmon, which are ascending now in great numbers; and as the men have not yet returned, there were only the women and children in for prayers to-night, save the deaf and dumb youth, and of him I was much interested to observe that, seeing one of the children fidgeting about, he became quite uneasy until by signs he had made her sit still and attend to the service. Poor fellow! I wish that I could teach him more.

Tuesday, July 22—The whole of yesterday was very sultry and close, and in the evening a fearful storm of thunder and lightning broke out. It was the heaviest storm I have seen since we left Red River. The thunder

has been less to-day than it was last night, but it has rained incessantly the whole time. The Indians have not been able to return, so that the day has been chiefly spent in translating those two precious hymns by the late Miss Elliott, "Just as I am," and "My God and Father;" but, from the unaccommodating character of the words required, I am afraid my hymns are more reflections than translations of the originals. The revision of them must be left until the men return.

Thursday, July 24—The Indians returned by the early tide yesterday, and we were busy with the translations the remainder of the day. Very early this morning one of the men came into my room to announce the arrival of the schooner. From his manner I thought it was at the anchorage, and at once got up and went out to see, when, to my astonishment, it was yet far out in the bay, trying to make the mouth of the river, and did not come in until the afternoon tide. Mr. Griffin sent off a small boat, and towards evening the men returned with my letters—the first line I have had since my arrival here. But I have a rich feast of good news now, for which I bless God. Our people at York are doing well, under my dear wife's superintendence. Upwards of fifty children are at school. The Sunday services are well kept up, and the daily evening prayers have been well attended, not only by our own people, but by the strangers from inland whilst waiting there.

Friday, July 25—Revised the two hymns which I translated on Tuesday, and two others I have written since—one on "Faith in Jesus," and the other on "Prayer." Both are good, and the four will be a gain to my collection. I have written ten since I came here this time, making thirty in all. The Indians can sing all the old ones, and two of the new ones very nicely. The men were employed the greater part of the day unloading the schooner, but Thuchizzi was with me all day, and all were in at service to-night. I am sorry that Mr. and Mrs. Griffin are to leave the Fort, as they are good friends to the Mission, and most kind to myself during my visits.

Sunday, July 27—If all be favourable we are to leave to-morrow, so that my work here has now closed. I have had four happy services to-day, upon which I do trust God's own rich blessing may rest. Addressed the Indians in the morning from the parable of the Prodigal Son, and in the afternoon besought them to continue steadfast in the faith and obedience to Christ in which they had

been taught. After service they begged for an extra book each, so as to have one to give to any distant Indians they may see, or to keep for their own use, in case the one they have should be worn out before they can procure another. Preached to the English in the morning from Philippians i. 21, "For me to live is Christ," &c.; and this evening from 1 Cor. xv. 58, "Therefore my beloved brethren," &c. In addition to our usual number we had Mr. and Mrs. Spencer, the captain and part of the crew of the schooner present, so that my room was crowded out. Next year I hope the little church will be ready, and thankful shall I be if God permits me to see it erected and dedicated to His service at this the last patch of civilization on this side of the continent. There is not another house between this and the Polar Sea. In the afternoon baptized a little son and daughter of Ooligbuck, the Esquimaux interpreter, giving them the names of Julius and Effie Elliott, in remembrance of a dear brother and sister who have done much for the Church in this land. Julius is about six years old, and, as it were, is baptized for the dead. Four years ago to-day the lamented death of Mr. Julius Elliott occurred from a slip in ascending the Schreckhorn in the Alps; and the little girl is named after his good sister, to whom, with Mr. and Mrs. Stride, of Wimbledon, we are mainly indebted for the church that is coming here. Singularly enough, just after evening service the children came in with great excitement to tell me that some Esquimaux were coming over the rocks, and about nine o'clock twelve men arrived. I was so glad to see them, and their coming so unexpectedly increased the pleasure. Most of them had seen me before, and expressed much joy at seeing me again. It was too late, and they were too tired to have any kind of service with them; but I called Ooligbuck in and spoke to them in an easy manner as they sat upon the floor in my house. They feel the death of so many of their friends here two years ago very much, and it is on that account they could not come to the seal-hunt this season.

Monday, July 28—The wind has been blowing strongly in from sea to-day, so that the schooner could not get out. For this I have been glad, as it has given me another day with the Indians and Esquimaux. One feels so sorry that they were not here this season, as Ooligbuck is such a good interpreter, and therefore their chance of learning would have been so much better than it was

when they were here before. They expressed much pleasure at what they heard to-day, and said that a large party of them will be in next season. The Indians are all in at service to-night, but are to set off in the morning.

At Sea (Hudson's Bay), July 30—Yesterday was perfectly calm, so the schooner was again detained; but, there being a favourable breeze this morning, we came out with the morning's tide, and are now in the bay. The wind has calmed down, and we are perfectly still; and it is well for me that it is so, or I should not be able to write this. I am a wretched sailor, and shall be punished a good deal before reaching York, I dare say. Mr. and Mrs. Griffin are with us.

YORK, Saturday, Aug. 2—By God's help we arrived at home all safe and well about five o'clock this afternoon, and found all well. We had nice gentle winds, so that I did not suffer much. Both officers and Indians met me at the launch, and gave me a very hearty greeting. At six o'clock the church bell rang for prayers, and I was rejoiced to go to join with them in thanking God, as well I might, for all His loving-kindness given. Feeling still the motion of the schooner I did not like to take the service myself, and so asked John Keche-kesik to do so, which he did very nicely indeed.

Sunday, Aug. 3—For another happy Sabbath with my own people I desire to thank God. Addressed both the Indians and the Europeans in the morning from Philip. i. 26, "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again;" and in the afternoon and evening from 1 Tim. i. 15, "This is a faithful saying," &c. There had been but little time for preparation, so that I was glad to take that grand Gospel text, from which I have often preached before; and two baptisms in the afternoon. And now I can only commend myself and my work again to God, and to beg that His assisting grace may be abundantly given, so that the renewal of my ministry here may be blessed to souls.

Monday, Aug. 4—Visited all the tents this morning. God has called away one aged woman, the wife of the blind patriarch, since I left; and he, too, is now very feeble, so that I think his end is not far distant; otherwise, all are well, and the general health of the people is better than it has been for some time past. In the afternoon

two boats from Norway House arrived, and the crews were all in at prayers to-night, and some of them came to speak to me afterwards. To those who could read English we gave a supply of tracts, &c.

Wednesday, Aug. 6—Spent the most of the forenoon in the school, helping the master and in re-organizing his classes. He is a most diligent, painstaking man, but from his want of method he gives himself a great deal of unnecessary toil and labour. My dear wife has helped him much during the summer, as she has taught the senior ones for an hour and a half every day. Some five or six are learning English, the others are all taught through the vernacular, and by means of the syllabic characters. This limits our range of subjects taught, but it is the only method that we can adopt here with any hope of success. At prayers to-night Mamenokochin gave a spirited address on the parable of the Pharisee and the Publican, with which I was much pleased.

Friday, Aug. 8—The doctor and one of the officers were hunting down at the point of Marsh yesterday, and in walking along the beach found the body of one of the poor lads who were drowned last Fall. It had been washed ashore by the morning tide. It is quite whole, but so decomposed that they could not move it, or even tell which of the two lads it is. To-day some men were sent down to bury it there, as it could not be brought up to the churchyard. When they returned they said from the clothes they knew it to be H. Missan. The poor man was found a month ago on the other side of the river. I therefore hope now that the son of John Keche-kesik may be found also. Taught most of the morning, and visited the poor old man in the afternoon, and had a singing-class this evening.

Sunday, Aug. 10—My services have been sadly interrupted to-day, at least the English ones, for during the early Indian service the ship's guns were heard, and at once preparation was made for the packet-boat to go in search of it. But the tide would not suit until twelve o'clock, so that instead of coming to church at eleven, more than half, both of officers and men, were engaged with the boat and in looking out for the ship. Towards evening the schooner, which is in the outer roads, hoisted its flag, so that we know it is near. We are glad enough to welcome it, but I mourn over the desecration of the day.

THE "TIMES" AND THE "FRIEND OF INDIA" ON THE "CHURCH MISSIONARY ATLAS."

It is not often that Missionary publications attract notice beyond a certain circle. We can feel thankful that that circle is not a limited one, and that information relative to the progress of the kingdom of our Lord Jesus Christ is extensively disseminated throughout the land. It would be, perhaps, hardly possible to overrate the reflex benefit which is thus conferred upon the homes and families of those who interest themselves actively in Missionary effort. There is the same truth taught with which so many are already familiar; but it is presented with new and attractive surroundings, and the conviction is brought home that God verily "hath made of one blood all nations of men for to dwell on all the face of the earth." Sympathy is felt for all, and that sympathy is called out actively. But beyond the circle we have indicated there are multitudes whom such details never interest, indeed never reach. It is no easy matter to persuade them that triumphs have been achieved, and that there really is success vouchsafed to the persevering and laborious efforts of Christ's servants. Profound ignorance answers all the purpose of a convincing demonstration. Latterly, however, there have been some indications of a more hopeful kind. Through the surface so long and so hard bound with an upper crust of indifference more chilling than ice, one or two flowerets, if we may be permitted such a metaphor, have emerged and lifted up their heads, heralding, we trust, a coming spring. Even in so unpromising a quarter as the *Westminster Review*, the organ of the utilitarian philosophy of Bentham and of Mill, there is a species of acknowledgment that benefit has resulted from Missions, and the "Church Missionary Atlas" has been spoken of as "useful." We suppose higher praise could not be accorded by those with whom the *utile* is the *summum bonum*. And now even the *Times*, taking the "Church Missionary Atlas" for its text, has borne its witness to the value of the operations of the Society. We have pleasure in extracting a portion of this eulogium. We do not extract it all, for it contains what all our readers, but not all readers of the *Times*, are thoroughly familiar with:—

The history of this Society is a record of what energy and perseverance can accomplish in the teeth of the severest difficulties, which must command the admiration of all sects and classes of the Christian world, and by the general success of its great endeavours will serve to obliterate any individual shortcomings or indiscretions that can be laid to its charge. It were idle to deny that there have been, during the seventy-four years of its existence, things done by members of this Society which it would have been as well to have left undone, but the merest glance at the brief narrative that accompanies the yearly publication of its statistics will cause

us rather to note how few and slight under the circumstances have such occasions been, and to marvel how men placed, as these men have mostly been, in such exceptional positions, always of difficulty, and not seldom of danger, have been enabled to do the work they have done with so little interference with or hindrance to the work of others. We are led to these observations by the consideration of the "Church Missionary Atlas" for 1874, a most interesting work, compiled with great care, and affording, so far as the limited compass of its design enables it to afford, every information as to the past work and future prospects of the Missions.

With so much favourable testimony, borne by leaders of public opinion at home, not usually sympathizing with Missionary effort, it will not be matter of surprise that the *Friend of India*, which, with only a very brief interval of somewhat disastrous eclipse, has strenuously upheld throughout a most honourable career the best interests of India, warmly commends the "Church Missionary Atlas." Its witness is of value, as it proceeds from the scene of Missionary operations, and we therefore subjoin it:—

Whatever the Church Missionary Society does it does well. As an Atlas, showing the religions of the world and the languages and Missionary stations of India, this clear, accurate, and really beautiful volume is invaluable. The Society which has produced it stands, *facile princeps*, at the head of all Missionary agencies. When it was established in 1799, with an annual income of 911*l.*, which has since reached 185,918*l.*, the whole amount of English contributions for Foreign Missions did not exceed 10,000*l.*, so great was the general apathy on the subject at that time. Now the annual receipts in the United Kingdom for the same object do not fall short of 900,000*l.* The arrangement of the maps shows, chronologically, the countries gradually evangelized by the Society. The four maps of West Africa, apart from their Missionary interest, give details which show the theatre of war in Ashantee land better than any map with which we have met. The narrative of the Society's operations in East Africa is really a history of exploration there, and the recent discoveries from Speke to Livingstone are given very clearly. Mauritius, where a good work is being done among the coolies, is really an Indian colony. Not less full and new are the geographical details of Madagascar. But it is in India, the maps of the various provinces and the plans of the great cities, that this Atlas excels. We have searched the letter-press for such mistakes as are the rule in English works on India, and have found only one, a fact which is due to the supervision of so competent an editor as General Lake. The following table, taken from the latest general and Missionary enumerations of 1871-72, gives the result of the labours of the several Protestant societies which have established Missions in the different provinces of India. The Native Christians have increased from 91,092 in 1850, to 286,987 in 1871, and during the same period the Native Ordained Agents have increased from 21 to 302. This does not include 6,500,000 in Mysore and Behar administered by the British Government, or the 48,000,000 who are subjects of feudatory chiefs.

There are about 517 European and 302 Native Ordained Missionaries labouring amongst this great assemblage of nations. Of these, 119 Europeans and 66 Native Ordained Missionaries are connected with the Church Missionary Society. In addition to many who have departed in the faith and fear of Christ, some 287,000 idolaters and others have abandoned heathenism and other

Girls at School. Ditto.	5,633	8,708	534	1,868	671	13,968	1,119	1,016	28,227
Boys at School under Christian Instruction.	22,297	11,597	1,436	8,679	5,456	39,968	6,066	5,329	100,750
Communicants.	13,602	2,833	308	707	665	33,330	1,691	20,514	73,890
Native Christians, including Candidates for Baptism.	46,968	7,151	638	1,870	2,508	100,955	4,177	63,729	286,987
Ordained Natives.	35	17	3	14	6	131	20	77	302
Foreign Missionaries.	106	63	13	36	17	196	57	29	517
Population according to Census of 1872.	66,750,000	31,800,000	12,000,000	19,000,000	9,250,000	31,250,000	14,000,000	2,600,000	186,250,000
PROVINCES.	Bengal ... ..	...	...	...	...	...	...	...	...
	N.-W. Provinces.	...	...	...	...	...	...	...	...
	Oudh ... ..	...	...	...	...	...	...	...	...
	Punjab ... ..	...	...	...	...	...	...	...	...
	Central India ...	...	...	...	...	...	...	...	...
	Madras ... ..	...	...	...	...	...	...	...	...
	Bombay ... ..	...	...	...	...	...	...	...	...
PROVINCES.	B. Burma ... ..	...	...	...	...	...	...	...	...
	Total ... ..	...	...	...	...	...	...	...	...

false creeds, and are affiliated to various Christian Churches. Nearly one-fourth of these, or 69,114, are in connexion with the Church Missionary Society, and of these again some 13,106 are communicants. The list of the twenty-eight languages of India and Ceylon, with their geographical extension, the populations who speak them, and the Christian literature which has appeared in each, is unique. The most commonly accepted subdivisions of the human family, classify them in the following races:—The Aryan, stretching from Iceland to Calcutta, embracing nearly all the nations of Europe, and the inhabitants of the Caucasus, Georgia, Persia, and Northern Hindostan, and including, as one of its leading offshoots (though the linguistic affinities have not yet been clearly made out) the Semitic nations, i.e. Jews, Arabians, and some minor tribes. They number about 369 millions. The Turanian, the most populous subdivision, containing about 552,000,000 of souls, and spreading over almost all parts of the continent of Asia not hitherto mentioned, and in Europe including the Turks, Cossacks, Finns, and Laplanders. The Negro of Africa and New Guinea, comparatively very little known; population formerly estimated at 80,000,000, but probably not less than 196,000,000. The Malay, about 200,000,000 more, peopling the Eastern Archipelago, Australia, Madagascar, New Zealand, and the Islands of the Pacific.

The dwindling Aborigines of the American continent, now calculated at 1,000,000, are probably to be affiliated either to the Turanian or the Malay races.

It is difficult to say how many languages there are in the world. Three hundred is probably a low estimate. Professor Max Müller estimates them at 900; but he includes in this enumeration many of the rank of dialects. The Bible, or a portion of it, exists in about 230 different tongues. The following tables exhibit the most generally received calculations as to the distribution of man according to his religious belief:—

	Population of the World.	Heathen.	Mohammedans.	Jews.	Christians.
	Millions	Millions	Millions	Millions	Millions
Gossner ...	800	465	140	2 to 5	200
Keith Johnston ...	900	484	110	5	301
Sondermann ...	1000	631	180	9	200
Dieterici ...	1300	800	180	5	335

The Christian population is estimated as follows:—

	Roman Catholics.	Greek Church, Armenians, &c.	Protestants.
Gossner ...	80,000,000	50,000,000	70,000,000
Keith Johnston ...	140,000,000	85,000,000	79,000,000
Dieterici ...	170,000,000	98,000,000	76,000,000

The one error, to which we alluded above, is due to the persistent misrepresentation of the Calcutta Justices, who, having failed to take a census of the small part of Calcutta under their jurisdiction, represent the city as containing only 450,000 persons, instead of very nearly a million, as Sir George Campbell points out in his famous report, and as we have insisted on for years. From General Lake's account of the Punjab Mission we extract the following words of Sir Herbert Edwardes when he presided at a public meeting in Peshawur to promote the commencement of the Mission in 1853. We leave the italics as we find them:—

"The plans and purposes of the Almighty look through time into eternity. And we may rest assured that the East has been given to our country for a Mission, neither to the minds nor bodies, but to the souls of men. It is not the duty of the Govern-

ment, as a Government, to proselytize India. The duty of evangelizing India lies at the door of private Christians; the appeal is to private conscience, private effort, private zeal, and private example. Every Englishman and Englishwoman in India, every one now in this room, is answerable to do what he can towards fulfilling it. It is of course incumbent on us to be prudent; to lay stress upon the selection of discreet men for Missionaries; to begin quietly with schools, and wait the proper time for preaching. But having done that I should fear nothing. In this crowded city we may hear the Brahmin in his temple sound his shankh and gong—the Muezzin on his lofty minaret fill the air with the azan; and the Civil Government, which protects them both, will take upon itself the duty of protecting the Christian Missionary, who goes forth to preach the Gospel. *Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.*"

Four years subsequently, in the midst of the mutinies, he was able to write as follows:—

"It is of no use to talk of wise or vigorous measures, though in General Cotton we have had the best of commanders. But Providence, God's mercy, has alone kept this frontier in the wonderful state of peace that it has enjoyed since this mutiny invited the very worms to come out of the earth. I assure you I never thought we could have got through this summer without a bloody conflict. Often and often we have been on the verge of it; but is it not a perfect miracle, that while all the Bengal Presidency is convulsed, Peshawur has had less crime than ever was known? *I have no sort of doubt that we have been honoured, because we honoured God in establishing the Mission.*"

We are tempted to condense the information regarding the extensive Christian communities in Travancore and Tinnevely, but space forbids. Ceylon, China, Japan, New Zealand, and British North America follow. Whether we consider this Atlas, with its sixty well-packed pages of letter-press, as a statistical and geographical work, or in the higher light of illustrating the modern Acts of the Apostles, we congratulate General Lake on its accuracy, its beauty, and its general as well as special value.

PROGRESS OF THE GOSPEL IN JAPAN.

THE oldest of existing empires under the government of one continuous dynasty is Japan. More than two thousand years have elapsed since the first Mikado established his power; and, although it would not be easy to aver that during that lengthened period the institutions of the country have been unchanged, they have been, for the most part, of great antiquity, and have grown with the growth and strengthened with the strength of the people. In one important particular there has been novelty, and that is in religion. Buddhism has established itself firmly in the "Narrow Country," and, although this innovation dates back for many centuries, still it is an innovation. We have no intention of repeating the tale of the jealous precautions employed to preserve the *status quo* of the country. It is probably one of the facts most familiar to those who are generally ignorant of foreign, and especially of Eastern, nations; we know the nature of these precautions, and the success which so long attended them. But within the last few years these barriers and restrictions have fallen down, like the walls of Jericho, without any actual struggle or the exercise of violence on the part of those who were seeking admission into this isolated region. Change, therefore, sudden and serious, has affected the relations of Japan to the outside world.

But not only has there been change in the external policy of the country. The whole social and material condition of Japan has been pervaded by it. Forms and fashions, stereotyped for ages, have become rapidly obsolete; in search of new inventions and the latest discoveries of science, accredited representatives of the most promising youth of the country have been despatched to Europe and America. Each country in turn has been laid under contribution, and has furnished its quota to revolutionizing the habits, the homes, the furniture—nay, even the dress—of the people. It is quite impossible to suppose that, even with care and judgment in moderating these changes, so rapid a transition from a state of immobility to one of change and fluctuation should be without serious disturbing influences and some popular commotion. It tells well for the intelligence of the Japanese, and for their power of appreciating what is really for their benefit, that these violent transformations have been encountered with so little hostility, and have for the most part been peaceably and cheerfully accepted. Still there have been, from time to time, indications that it is possible to go too fast and too far, and that it would be politic to allow some pause for the mastering and consolidation of the improvements already introduced. Many interests must have been affected, and many cherished prejudices must have been shocked. Even in modern Japan it is hardly to be expected that all should march with the times, especially if the pace is what military men, we believe, term the "double quick." All fair allowance and consideration, therefore, should be accorded to the Japanese authorities, even when urging upon them measures which must be for the welfare of the people entrusted to their sway.

We cannot imagine any boon that could be conferred upon Japan equal to the free introduction of Christianity as a regenerating power into the hearts and souls of her quick-witted and intelligent people. A due reception of "the truth as it is in Jesus" would purify and elevate, and so correct, many unfortunate tendencies of a demoralizing and debasing character prevalent among them. For this end it is a power mightier than steam, and communicating superior intelligence to any that has ever flashed through the wires of the telegraph. In it resides the true virtue which has exalted nation above nation, and lifted up man above his fellow-man. We therefore long for and pray for the time when the Word of God, which is able to make men wise unto salvation, shall have free course and be glorified in that most interesting country. We rejoice at the efforts which are being made to enlighten the Japanese as to the true

nature of Scriptural Christianity in opposition to Romish superstition, which has been so long, and in so many respects reasonably, the object of their antipathy. We hope to see these efforts multiplied and intensified. Religious toleration, however, even in Christian countries, where it ought to be understood, is a plant of slow growth, and it is no marvel that it has not been amongst the earliest developments of reforming tendencies in Japan. We have a strong conviction that nothing has been hitherto done by the emissaries of any Protestant society to wound the susceptibilities of the Japanese, or calculated to give just grounds of offence to the authorities. It would be a matter of great regret to us to hear if there were to be any injudicious action, but we do not anticipate it.

On the other hand, we do hope and trust that there will be a fair and courteous hearing afforded to the message of the Gospel and to those who carry it. Of this there seem to be some hopes, if a statement made in the *Cologne Gazette* can be relied upon. It is asserted that a memorandum has been issued by the officials of the religious department to the effect that Japan is now halting between Buddhism and Christianity. It proposes that public disputations should be organized between Buddhist and Shinto priests on the one side, and Christian professors on the other. The disputations would be on specified subjects agreed on beforehand, the speeches being taken down in shorthand and published in various languages—an interval of ten days to elapse between one disputation and the next. So, it is added, the world would be able to decide which is the true religion, and to make its choice accordingly. We have not sufficient information to be able to state whether those who have put out this memorandum are acting officially, or are merely officials coming forward in a private capacity. Nor have we heard whether it is still merely a suggestion which may prove abortive, or whether it is a fixed purpose, certain of accomplishment. Even, however, if it is a mere speculation of individuals, to our apprehension it conveys the assurance that the efforts already put forth, feeble though they have been, from the paucity and inexperience of Missionary agents, have not been in vain; if the number of actual conversions has been very limited, still Christianity has been brought into view, and to a certain extent been recognized as a possible factor in the well-being of the nation. Now, as neither force of arms nor active diplomatic interference has been enlisted in the propagation of Christianity, and the Japanese themselves have hitherto evinced considerable mistrust of it, this news (if it is, as we deem it, authentic) testifies at least to the fact that these Athenians of the East are anxious to hear what the “babblers” have to say when they preach to them “Jesus and the resurrection.” If the disputations are held, it is highly probable that many will mock; but some may say, “We will hear you again of this matter.” Nay, if God has purposes of mercy, certain men may cleave to them and believe.

In the letters to which our remarks form a preface, it will be seen that there are still many difficulties and hindrances attendant upon the preaching of the Gospel in Japan, and that, although the door is partially opened, much care and judgment are required to prevent its being shut again. These, however, will avail little if He who hath the key of David hath not opened; if He has, no man can shut. We will fain hope and believe that this is the case, and that His servants have gone into the borders of that land under His especial guidance. Anyhow, for successful Missionary effort, whenever the appointed time comes, if it has not arrived already, much preliminary work has to be done; information as to the nature of prevalent superstitions has to be acquired, and modes and habits of thought have to be studied. The nature of the disease, as exemplified in the nation or individual, has to be investigated. It is not with sin as with cholera; we know whence the morbid influence proceeds, and we know also the sovereign specific which alone can heal. But the application of it requires judgment, and acquaintance with the idiosyn-

cacy of the patient. In apostolic times sin did not manifest itself precisely in the same form in the Jew and in the Gentile : to both alike, Jesus Christ was alone exhibited as the only remedy ; but the arguments enforcing the reception of Him differed ; and it is clear to the student of the sacred records that a wise physician like St. Paul, while he used no other restorative, yet applied it with skill and discrimination to each successive case as it presented itself before him. Moreover, languages have to be acquired, translations made ; confidence also has to be won, which can only be the result of intercourse and friendly communion. We would, therefore, entreat the patience, and plead for the prayers of God's people on the efforts of the Society's Missionaries in their arduous field of labour. While it is true that the Japanese now seem open to every kind of new impression, yet the very multiplicity of objects competing for their attention must inevitably cause distraction, and be adverse to calm thought and meditation. There is much, therefore, in this Babel of conflicting claims calculated to stifle and confound the "still small voice" which would plead with men and tell them of salvation.

Our first letter is from Mr. Burnside, and is dated from Nagasaki. For two centuries this spot has been the one point in which, until most recently, Japan has had relations with the European world. But although some information and some amount of familiarity must have resulted between those who were here brought into contact, nevertheless, when we remember the profound humiliation to which the Dutch were here reduced during this long period, it would be strange indeed if dislike for the foreigner, largely mingled with contempt, had not resulted. Nor was there any exhibition of Christianity on the part of the Dutch calculated to recommend their religion to the Japanese. In pursuance of the selfish and worldly policy which has ever characterized their relations with Eastern countries, they have, even more successfully than we have too often done, hid their light under a bushel ; but it is not evident that they have reaped much eventual profit from their adhesion to mammon rather than to Christ. The empire of the East is not in the hands of the Dutch, notwithstanding that, beyond all Christian people who ever made their way thither, they sedulously cultivated "religious neutrality." In some respects, therefore, Nagasaki is an unfavourable sphere for Missionary operations, and presents peculiar difficulties, which are not, we believe, so formidable elsewhere ; still it is an important post, and one not to be neglected, presenting, as it does, some peculiar facilities in the incipient stages of Missionary effort. In his letter Mr. Burnside tells us,—

I feel that the time has come when I ought to address another letter to you with reference to my work in this far-off and deeply interesting land,—a work which grows in interest every day, and a work which, with all its depressing elements, is nevertheless replete with much and deep spiritual joy.

These people are, without any doubt, interesting in the extreme. There is such an indescribable thirst and eagerness evinced by all classes, for information on almost every subject upon which the human mind can possibly concentrate its thought—the questions asked at times are so deep, and so searching as to their degree, and so comprehensive as to their range—sciences of all kinds are now being so assiduously studied—anything and everything foreign is occupying so much the attention of the public mind—at the same time

such a feverish anxiety exists as to what form the next development of the well-nigh universal desire to place this country on a parity with the countries of the Western world, and to enter more fully the comity of nations, may assume, that a spectator, and more especially a spectator who looks upon transpiring and anticipated events from the stand-point of the Christian, cannot but feel deeply interested in such a nation as this, and his soul cannot but reach forth in eager longing for its welfare, and spend itself in earnest fervent prayer to Him who wields the rod of universal empire, and in whose all-wise and all-loving hands are the hearts of all men, that He will so direct and prosper all the consultations of the rulers of Japan, that the advancement of His glory, the good of His, at present, infant Church, and the safety, honour, and welfare

of the people at large, may be promoted and furthered thereby.

Changes are still the order of the day. So multitudinous are they that it is well-nigh impossible to give any account of them. Within the past few months the Embassy have returned from their visit to foreign lands. Since their return, on account of a disagreement in the Cabinet with regard to the Korean question—whether or no Japan should declare war against Korea—an act which in the present unsettled state of affairs in this Empire would be most suicidal—many of the ministers have resigned, and their places have been filled up and occupied by some of the most prominent members of the returned Embassy. The anticipated result of this is that more changes will speedily take place—more as well in degree as in number. This alteration in the constitution of the Cabinet may also most materially affect the character and scope of the new Treaties. All the foreigners, both Missionary and merchant, are now most anxiously looking forward to the time when these new Treaties shall be compiled to come into force. As to what facilities or restrictions they may contain, either in a Missionary or a mercantile point of view—whether or no the toleration of Christianity will be touched upon in them—all this and much more can only, at present, be subjects for conjecture. There are positively no data of any kind from which to form any satisfactory conclusion as to what may or may not be the upshot of the impending Treaty revision. As to the time also when they may be revised, this also is very uncertain. There appears to be no very great anxiety evinced, either among the members of the Government or among the foreign ministerial body, to be in any hurry about the matter. I should think, however, that in the course of a few months the whole question will have been debated and settled. That which the native Government wish above all things to obtain, and which they are displaying their utmost diplomatic skill to accomplish, is the abolition of the ex-territorial jurisdiction clauses of the present Treaty—those clauses which place all jurisdiction over foreigners in the hands of their respective consuls and ministers, entirely removing the same from the Japanese authorities. We can fully sympathize with the Government in this wish. But, at the same time, such a thing as the abolition of those clauses is at present impossible. The toleration of Christianity—a subject which is regarded, both among natives and foreigners

as the great central question now to be solved, must first of all be granted—and then there must be a wholesale purging and remodelling of the native laws. At present, none of the foreign ministers will even so much as listen to any proposal of this nature, much less will they consent to discuss it.

The constant changes which are taking place in the country, as a matter of course, materially affect the people socially. There is a considerable amount of discontent abroad. This cannot be denied. Upon more than one occasion, this discontent has manifested itself in a very unmistakable and distressing manner. More than one incipient rising has taken place within the last few months, in which I regret to have to record that blood has been shed, life lost, and property destroyed. In the spring of the present year there was rather an alarming disturbance at a place called Fukaoka, situated about two days' march from here. The number of the rioters swelled incessantly, so that, in the short space of five or six days, over 200,000 men were in a rebellious and tumultuous state. They burnt the Government archives and buildings, and put several of the officials to death. They also ransacked many of the rice and wine shops, destroying, by their depredations, much valuable food and property. Their day of tumult, however, was of but short duration; for, a few rainy days coming on, their ardour was damped, and they were dispersed. The principal cause of chronic disturbances is the new mode of imposing and collecting the taxes adopted by the Government some few months ago. If I mistake not, hitherto, the farmers, &c., have been taxed according to the product of their labour, and their taxes have been paid in kind. This method, besides giving great advantage to the lazily inclined among them, who cared to raise only just sufficient crops to satisfy their individual need, was in its results highly prejudicial to the interests of the authorities. The plan now adopted is analogous to that of our own, namely, that the taxes, which must be paid in specie, are levied upon the land, according to its market value. Of course the farmers, and especially the lazy ones, are inclined to kick at this. Yet the change of method is a most judicious change—one which, in the end, cannot fail to be beneficial alike to the Government and to the people; and which, while it will enrich the coffers of the one, will develop the energies of the other, besides improving both the quality of the ground itself, and of the

several articles produced therefrom. Nearly all radical changes must of necessity benefit those who live at a remote period from the time of their being effected, more than they possibly can do those who live at a period approximate thereto. Another reason of discontent, and fruitful source of disturbance, is the amount of the taxes levied by the Government. But they must needs be heavy, if we may judge from the vast expenses to which the Government must be put.

But to proceed to information of a more directly Missionary character.

I have a Bible-class, consisting of three baptized men, every morning, for the space of an hour. We are reading, on alternate mornings, the Book of Genesis and the Gospel of St. John. Great and most pleasing interest is evinced by them when thus perusing together the life-giving Word of God.

I am now very and increasingly anxious to procure the loan of a house in the native town, in which to conduct a public service. I feel sure that the Government would offer no opposition to my so doing; but I cannot prevail upon any one to rent me a house for the above purpose. The reason alleged by them all is identical—viz. not that they are afraid of those in authority, but that they fear the people. They are fearful lest the populace should attack and destroy their dwellings and property. On account of the many persecutions which have taken place at this port, large numbers of the people here are bitterly opposed to Christianity, attributing, as they do, in their ignorance, those persecutions to the religion itself, and not, as they should do, to "the unruly wills and affections of sinful men." Consequently, those who may not be thus biassed against the Gospel are nevertheless backward in lending their residences for the preaching of the same, for fear of a disturbance, which they, certainly not I, think might probably arise, and by means of which they might suffer loss. Through my teacher and two other Native Christians, I have made inquiries to the above effect, all over the town, but hitherto with the same result. I must confess that I feel very much depressed at this, but yet God reigneth, and so, in the end, all, I am sure, will be well. I feel confident, myself, that there would not be any opposition or disturbance whatever, either from the Government or from the people; but I cannot get any landlord to see this. I have good reasons for firmly believing—reasons which it would be injudicious

for me, in the present state of affairs, to place on record—that no governmental impediments would be placed in my way, whilst as regards the people, and any opposition which they might offer, I believe that the fear of the landlords and owners of property would end in nothing.

Baffled in my attempts to procure the loan of a house in the native city, my thoughts naturally turned to the English Church in the settlement, in which I conduct a service every Sunday morning. I saw our Consul on the subject, who very kindly told me that, personally, he had not the slightest objection to my opening the church for a native service, neither did he think that any of the residents would oppose my so doing. The day following, however, he called to tell me that he had been thinking the matter over again, and he thought that as the church was the property of the British Government, he had better first write to our minister, Sir Harry Parkes, with reference to my request. As Christianity is not, as yet, professedly tolerated by Government, though it is practically, he feared the Native Government would take offence should the British Government allow any infringement of the law in any building wholly or in part owned by them. He said he was aware that the Government are themselves conniving at the violation of the law in question, but yet he thought that it would be better policy upon our part to act judiciously, and not give them, if possible, any ground for misunderstanding or cause for offence. The Consul has accordingly written to Sir Harry Parkes, whose reply we hope to receive in a few days. I feel that the Consul is quite right in thus referring the matter to our Minister. These people are naturally very suspicious and very jealous of foreign governmental interference. I am aware that some—although that is now a thing of the past—have looked with a certain amount of suspicion upon me, having discovered, from some source or another, that I was a clergyman of an Established Church. Extreme caution, therefore, is necessary in everything that we do.

Such being the present state of affairs, until such time as I hear from Sir Harry Parkes, I have decided to commence a public service at our bungalow. For some long time I have held a Bible-class on Sunday afternoon, but just three weeks ago I decided to convert it into a regular public service. Hitherto I have met with much encouragement—so far, that is, as numbers are con-

cerned. On the first Sunday eight attended, on the second eleven, and on the third (last Sunday) there were twenty-two present. The order of service I at present adopt is as follows:—We first sing a hymn, then I read a chapter from Genesis—the only portion of the Old Testament at present in the vernacular. Then follows the Litany, after which another hymn, then a chapter out of the New Testament, from one of the translated Gospels, and finally a sermon and the benediction. I have also a public service, conducted in exactly the same way, on Wednesday evening. All this, of course, takes place at the Mission premises in the foreign settlement.

At about the beginning of last month I commenced work among the natives, a little more aggressive in character than that which hitherto I have thought it judicious to carry on. At present the work of the Missionary in Japan is confined almost exclusively to the instruction of those who from time to time may visit him; but I have lately thought that the time has at length come when one might, with safety and with much profit, cautiously visit a little among the people, in order that those of them who, from one cause or another cannot, or perhaps will not, visit us, may become acquainted with the good news of salvation through Jesus Christ. In the course of one of these visits, about three weeks ago, a very interesting incident occurred. I went into one of the large Buddhist temples in the town, and whilst there expressed a wish to a bystander that I might be allowed to enter into the place where the idol is located, and which, except upon special occasions, is kept closely shut up and railed off from the people. My bystander friend referred me to the priests, remarking, as he did so, that he thought it would be difficult. I accordingly called upon the priests. They, as is always the case, were very gracious and polite. They informed me, however, that nobody but priests were allowed within the sacred enclosure. "Be it so," I replied, "but I am myself a priest, the English priest of Oura,"—such is the name by which I am known throughout this whole island. Oura is the name of the foreign settlement. Upon this, judging, I presume, from my dress of the truth of my words, they instantly gave way, and told me that I might enter. This, after thanking them, and after having taken off my boots as well as my hat, I at once proceeded to do, accompanied by about twenty priests. Inside I beheld, as I expected, the idol, altar, incense, flowers, and all the other

paraphernalia of heathen and idolatrous worship. My heart grew hot within me. I felt that I must speak, and so for the space of three quarters of an hour, and in the very presence of their idol, I was enabled, by God's grace, to preach to the poor fellows of the Lord Jesus and of His great and only salvation, as also of the hollowness and fearfulness of idolatry. They were very attentive indeed to my words. They confessed that very much of what I said was true, told me that I was a learned man, and some of them expressed a wish to be allowed to come and see me, in order that they might hear more about Christ. Of course I said that I should be most delighted to welcome and to talk to them, if they would come. That same afternoon two of their number called and stayed conversing about the Bible for some considerable time. Two or three days afterwards, another one, not a Nagasaki man, who was about to return to his own district in the country, called upon me. He wished, he said, to purchase a Bible to take home with him. May our great and good God, in whose loving hands are the hearts of all men, open the eyes of this poor heathen's understanding, to behold, in its sacred pages, the truth as it is in Jesus; and may we, by the leading grace of His Holy Spirit, guide his feet into the way of truth and peace!

Considerable numbers of the natives are continually visiting me to hear of Christ. Almost every day some come. But, alas! they are not all sincere inquirers. Would to God they were! Some come simply for curiosity's sake, while there are others whose only object in view is to while away an idle hour. There are others, again, who at first, one is tempted to believe, are really seeking the truth; but who, it is soon discovered, are actuated by purely selfish motives; either they want you to teach them English, or else to enter your service as a servant. There are a good number of young men, sons of gentlemen, who are actuated by this latter motive. There are men who have come in from the country round about to learn English in Nagasaki. Finding, as is often the case, their little store of money running short, if not already exhausted, and their supplies from home either altogether stopped, or else insufficient for their need, they are but only too eager to enter the service of a foreigner in the capacity of a servant,—and that, too, most frequently, without any wages—in order that they may be kept from starving, whilst still having some little leisure time in

which to devote themselves to study. There is, therefore, on account of these mixed characteristics and motives of our visitors, very much to try and to depress the Missionary to Japan. He is often tempted to feel that much of his labour is thrown away, and that he is spending his strength for nought. He has much, very much, need of strong faith, both in the promises and in the faithfulness of the dear Master he is endeavouring to serve.

The number of natives whom I have baptized during the year is but small—only two. Of one of these, who, I am sorry to say, has been obliged to leave Nagasaki for Yeddo, I have very great hopes. He is, I believe, an earnest inquirer and a sincere Christian. The other, alas! has grossly deceived me. He sought baptism, I have since discovered, feigning repentance of sin and faith in Jesus, solely and wholly in order that he might obtain money from the Kio-busho, or Department of Religion, by betraying those whom from time to time he might meet at our house. The growing spirit of toleration, which at present characterizes the doings of those in authority, has, however; I am rejoiced to say, rendered the success of his duplicity impossible. Persecution for conscience sake is undoubtedly a thing of the past. But still I feel very deeply his having so completely deceived me. For nine months prior to his baptism he had, on several occasions, asked most earnestly to be baptized; and I had on each such occasion told him that I thought he had better wait until such time as he should be further instructed in the faith. At length his profession of faith in the Lord Jesus, his confession of sin, and his contrition of heart appeared so sincere, and his grasp of the truth so intelligent, that I felt it would not be right of me any longer to delay, and therefore I decided to baptize him. This I did in June last. From that day to this he has not been near me. Where he is I know not. My teacher has reason to believe, from what he has heard, that he is one of a band of money forgers, and that he is now in prison, having been apprehended on account thereof. I have grieved much, very much, over this. But my trust is in God; and I know that He, out of the greatest evil, can bring forth good. The poor fellow is well versed in Scripture. Who can tell but that some of its searching truths may not, even yet, by God's grace, stir up his sin-laden heart to

seek Him, and His pardoning mercy and love, in Jesus Christ our Lord?

But, thank God, there is much to cheer as well as to depress us. You will, I am sure, deeply sympathize with us in that which has of late so filled our hearts with gladness and our tongues with praise. A dear native, named Futagava Itto, who was baptized by Mr. Ensor, and who some two and a half years ago was arrested in one of the streets of this city and thrown into prison, avowedly on the charge of having transgressed the laws with reference to the wearing of two swords, but really on account of his bold profession of Christianity, has just been set unconditionally at liberty. At the time of his capture, Mr. Ensor being then at Hakodado, I vainly endeavoured, through the instrumentality of our Consul, who acted most kindly and with vigour, to procure his release; but the subtilty of the officials, and the impossibility on my part of disproving the truth of the charge preferred against him, entirely baffled all our efforts. For two and a half years he has been called upon to bear Christ's cross. His prison life must have been trying in the extreme—such as would have proved very disastrous, I fear, to the profession of many an English Christian of less strong faith. For the first few months after his apprehension he was placed in a cell having a roof so very low, and so thickly studded over with iron spikes, that it was impossible for him to stand upright—a cell, moreover, deficient in every sanitary arrangement whatever. Its condition, therefore, must indeed have been experienced to be realized. Thrust at times into the common gaol, into the society of a desperate horde of thieves and murderers, who jeered at and sneered him; at other times led out to examination with his feet, hands, and neck fast bound with iron chains; threatened on more than one occasion with death; sometimes almost starved, at others fed with such extremely dirty and bad food as to be perfectly unfit to be eaten; such is a specimen of what the following of Jesus has cost His Japanese disciples within the last two or three years. Thank God, however, that even in his incarceration he had the opportunity, and that his courage was equal to the occasion, of preaching Christ; and such was the interest evinced concerning him, that when, on the occasion of his being removed to a prison in Kioto, the entire population of one of the small towns through which he passed turned out to see him, in order, if possible, to catch a glimpse of one who simply

and solely for conscience sake was willing to endure hardness, to undergo privations and indignities, and even, if necessary, to face death itself. He is now one of the three who come to read the Bible with me every morning. His earnestness and fervency of spirit are peculiarly cheering and refreshing to one's soul. I trust that one day both this man and my teacher may become catechists. I am training them with this in view.

Our hearts have just been greatly rejoiced, and we feel that our hands have been strengthened by the arrival of Mr. Warren. He arrived on the 29th of November. Being very anxious, accompanied as he was by his family, to proceed at once to Kobe—his appointed station—we could not prevail upon him to stay a few days with us. He left the same evening for his destination, at which, by this time, he has arrived. We do, indeed, thank God for His goodness in thus sending this additional labourer from our beloved land. Mr. Warren's information that several more men may probably come out within the course of the next few months is extremely encouraging. I very much want an associate here. Japan is opening rapidly. I cannot and do not think that an edict of toleration will be withheld much longer. The present edicts are being openly violated—a violation of which the Government are perfectly cognizant—and yet no notice is taken thereof. There is now a public service held in every port in Japan where Missionaries are located, no opposition whatsoever being offered, either to the Missionary who conducts it, or to the natives who attend. It was my great privilege to be present at the public service held at Kobe by the American Missionaries on three several occasions during September last, and I could not but most thankfully observe, not only the great attention paid by those present, but also that their numbers were steadily on the increase. What are now wanted are men to come out to study the language. They are wanted at once. For some long time after their first arrival they are of course perfectly incapable of entering into direct work; all their energies must be concentrated upon the study of the vernacular. They are therefore urgently wanted at once.

I am rejoiced to be able to acquaint you that I am expecting in a short time the arrival of the ladies from the Society for Promoting Female Education in the East. The lady secretary has been in communication

with me upon the subject for some months past. I rejoice to find, from her last kind letter, that the Committee have decided to act upon the suggestions I ventured to propose for their consideration, and that very soon we may have the pleasure of welcoming to this port two of that valuable Society's agents, to take up in this place that especial and important branch of Mission work, which it is that Society's main object to carry on. Through the instrumentality of a ladies' school, the women here could, I feel confident, be easily reached. We shall therefore hail with much joy the inauguration of such a school, and the consequent commencement of work among the native women.

With regard to the foreign residents, I regularly every Sunday conduct morning service in our pretty little church. The average attendance is about forty, which is not so very bad when we take into consideration that the total foreign population is only just 200, out of which not more than eighty or eighty-five, including children, are British. On Sunday evenings I have a prayer-meeting at my house for foreigners. The number who attend is but small—some four to six. But when there is a British, and occasionally an American, man-of-war in port, I am enabled to gather together some of our dear sailor friends, so that at times there are some twenty or twenty-five assembled together in this far-off land to worship the same Lord, and to sing the praises of the same gracious Saviour, as our dear friends do in our old homes. During Advent, instead of this prayer-meeting, I am going to have evening service in the church. Last Sunday was the First Sunday in Advent, and I was exceedingly pleased with and encouraged by the attendance at the evening service.

The Lord is just now working very graciously among the blue jackets. There is hardly a ship in her Majesty's China and Japan squadron in which there are not some one or more Christian men. I can only think of one such ship, whilst in one there are no less than twenty God-fearing, earnest-minded men. Besides this, there is in all of them a small but goodly band of total abstainers. God has raised up for the sailor a friend or more at every port on this station; so that, wherever his ship may drop her anchor, he is sure to find one if not more doors open to receive and to welcome him. The change which has taken place, by God's grace, in the characters and bearings of many of the men is so prominent that, not only do the officers

remark it, but also, as is sure to be the case, its influence is noticed and felt on shore. When there is an English man-of-war in port in which there is no chaplain, I generally seek for and obtain permission from the captain to conduct a Bible-class on the lower deck among the men. I invariably find the officers most ready to allow me so to do, as also to render me any assistance I may need. The Lord has graciously, on more than one occasion, blessed my feeble endeavours to the salvation of souls. To Him be all the praise and glory! "Not unto us, O Lord, not unto us, but unto Thy name give glory!" It is most unspeakably cheering to hear some of these dear fellows talk, and to feel their warm and thankful shake of the hand. A Christian blue jacket is a fine man. It is delightfully cheering to see some of them; they show so very plainly the depth and manliness of their feeling. If we could only obtain the services of an earnest-minded, hard-working Christian man, who would be both able and willing to give his whole time and attention to the navy and merchant shipping here, I feel sure that, with God's blessing, much good might be effected. I am now in communication with one such a man—a man-of-war's-man, of all other men the best adapted for work among sailors. His time of service will expire in the course of a few months, and therefore, if I can only succeed in getting the residents here to subscribe towards his support, which I think they will be willing to do, I shall endeavour to

procure his services. The Mission to Seamen Society would be glad to help in this matter, I should think. I hope in the course of a few days to write to them with reference thereto.

Do not fail to pray for us. We need your prayers—Japan needs your prayers. May God, of His gracious love and mercy towards our fallen world, most abundantly bless the supplications and prayers which shall be offered to Him throughout the earth to-morrow [the Day of Intercession, Dec. 3rd, 1873]! I shall not, I am sorry to say, be enabled to have a service among the foreigners. Spiritual life is so exceedingly low out here in the East that no one, I think, would attend church for the special purpose for which they would be asked to attend; but I hope, however, to have a service among my native friends. These feel, if the foreigners do not, the spiritual need of this lonely land. Poor Japan!—lovely in everything but in grace—when shall the glorious time arrive when the Lord Jesus Christ and His free and full salvation shall be preached throughout her length and breadth? May the Lord hasten it in His own good time!

As regards ourselves, thank God, my dear wife and children are exceedingly well. I myself do not feel well—far from it. I feel most exceedingly weak and trembling at times—why I know not. May God, if it be His will, yet strengthen me to labour in His service!

In the letter next given, from the Rev. C. F. Warren, who arrived at the scene of his future labours, Osaka, on the last day of 1873, further confirmation will be found of the remarks with which we have prefaced this article. Mr. Warren makes allusion in it to the attempted murder of Iwakaura, who was the Chief of the Embassy sent by the Mikado to Europe, and has been the controlling genius in the various reforms and innovations which are so transforming the condition of society in Japan. The part which even he took, until very recently, in the question of sparing Christian converts from persecution, notwithstanding his reforming tendencies, shows the difficulties which yet impede the free progress of the Gospel.

From an interesting communication which Mr. Warren also forwards from an eminent American official it is clear that the edicts against Christianity, although removed from public observation, are not repealed. The Japanese were warned, at the time of their removal, that they still remained in force, and must be obeyed as law. Still the removal of them is a step in the right direction, and, coupling it with the restoration of the persons exiled for the profession of Christianity, should be accepted as a proof that there is a real desire on the part of the more liberal among the Japanese to be in this matter of religious toleration, as in other points also, abreast of European enlightenment. When we reflect upon the past history of Japan, a distinct advance is apparent when there is reason for believing that Japanese subjects will no longer be persecuted for professing Christianity. In one case, where a convert had

been arrested and thrown into prison, upon proper representations being made, he was set at liberty—a proof that, notwithstanding the old illiberal spirit still has sway, there are counter influences at work. We believe that, although the Japanese authorities are unwilling, in the face of much antagonism, to inaugurate distinctly a liberal policy, they are still impressed with the importance of the question, and are fully alive to the intensity of religious feeling on this point, both in Europe and America. The opposition springs mainly from a notion that if the people were disabused of the idea of the Mikado's divine origin—a notion instilled into them from their infancy, and which is widely entertained—there would be a reorganization of the Government. Riots of farmers and peasants in the interior, instigated by Buddhist priests, who have been declaiming against the removal of the edicts, are an evidence of this feeling, and make it incumbent upon the authorities to be careful in the policy which they pursue. In Japan the Liberal party may be considered still in its infancy, but it is the infancy of a Hercules. It has already strangled much evil, and, as it increases in power, yet more energetic effort may be anticipated. Much assistance may be afforded in these generous efforts to emancipate the Japanese from spiritual thralldom by the action of Christians in Europe and America. Wherever Japanese Embassies come, or wherever individuals amongst them are to be met with, no opportunity should be lost of inculcating upon them the need of religious toleration if they really would wish to expect that their country should be admitted into the comity of nations. If the more enlightened Japanese resident in foreign countries were fully convinced that they might look in vain for friendly concessions while they were still entangled in a barbarous and retrograde domestic policy, we feel assured that the freedom sought for would not be long withheld. Even though the representations made by Christians might be combated at the time, they would not altogether fail of influencing those who listened to them; indeed, we have reason for believing that these appeals have not been in vain, in determining to a more favourable line of policy. Most assuredly such efforts should not be relaxed; they are well calculated to help forward, in a subsidiary way, the progress of the Gospel. For proper exertion in this department we must look to our Home Committees and to the friends of Missions in England and elsewhere.

We must now let Mr. Warren speak for himself:—

In my last letter I told you of our safe arrival at Kobe, and of our intention to proceed to Osaka in a few days. I have now to inform you that we left Kobe and arrived here on the 31st ult., so that we fairly commenced the new year in our new house. The bungalow we occupy is situated on the Foreign Concession, next to the British Consulate, on the north bank of the river Adzi (Adzi Kawa), a branch of the Yodo, which flows from Lake Biwa beyond Kioto to Osaka. A little below us is the Custom-house, in front of which is the wharf where passengers by the numerous steamers plying between Kobe and Osaka land and embark. In a line with the street, on the eastern side of our house, is one of the many bridges which everywhere span the rivers and streams that intersect the city, and on account of which Osaka has been styled the Venice of Japan. But here, as in

every day, we see the influence of foreign intercourse. It is a swing bridge, constructed after a foreign model—a decided improvement on some of the bridges in the city, on which the gradient is frightfully steep and dangerous.

Our house contains six good rooms and convenient out-offices for kitchen and servants. Although we have been considerably inconvenienced by the non-arrival of the bulk of our things which were shipped on board the "Flying Spur," we are tolerably comfortable, and are beginning to feel quite at home. We all suffered from bad colds on our arrival, but I am thankful to say that at present we are all quite well. The weather is, on the whole, a great improvement on English winter weather. It is quite cold, the thermometer generally falling to between 35° and 40° during the night, and sometimes below freezing point. In the daytime it is always warm

in the sunshine, but cold in the shade, and sometimes the air is frosty.

I feel more and more persuaded that we have taken the right step in coming on to Osaka at once. Here, at the place pointed out by the Committee as my ultimate destination, we have few hindrances from the presence of a foreign community like that at Kobe, where there are about 400 Europeans and Americans, and we have at the same time greater facilities for studying the pure dialect of the people among whom we hope to labour, and opportunities of making their acquaintance.

But, in spite of all that has been said about the opening of Japan to Western civilization and Christianity, Osaka is not yet fully open to Missionary enterprise. It is indeed quite possible to pass from one end of the city to the other, and to visit every village within a defined district outside, but it is not allowed to foreigners to rent or purchase ground or buildings, either for residence or any other purpose, except on the Foreign Concession and a defined district adjoining it. From this you will see that there can be no freedom of action in carrying on Missionary work, and you will be prepared to learn that very little has been done in the way of direct effort by those Missionaries who have been some time in the country. There are four Missionaries of the American Board stationed here, and there are three clergymen and a medical Missionary connected with the Protestant Episcopal Church of America. There is a school for Japanese youths in connexion with each Mission, in which the principal subject taught is the English language, which many of the Japanese are anxious to learn. There is also in connexion with each Mission a Sunday service in Japanese for inquirers and any who are disposed to attend, but beyond this very little of anything can be done at present. Considering how little can be done, it is an encouraging fact that Bishop Williams, a few weeks ago, just before he left for Yeddo, baptized six persons, who will, I trust, prove but the firstfruits of a rich harvest of precious souls in this place. We sincerely hope that the revision of the Treaty will be in the direction of progress, and that greater facilities will be afforded to those engaged in Missionary work by the removal of those restrictions which prevent foreigners from residing in the city and in the adjacent country,

so that ere long we may enter an open door, holding forth the Word of Life, none hindering us or making us afraid.

In regard, however, to the propagation of Christianity, there is still decided official opposition in some quarters. In some places, as in the Hiogo Ken, where there is a liberal governor, Missionaries can hold service without any interference on the part of officials; whilst here, where the governor is said to have a dislike to foreigners in general and to Missionaries in particular, it would be impossible to rent a building; or, if this could be done, openly to commence Missionary operations, without the immediate interference of the Government. What is before us none can tell. The recent attempt to assassinate Iwakura, the person mentioned in Mr. De Long's letter, whatever may have been the motive for it, clearly indicates that things are not in a very settled state, and that at any moment there may be important changes affecting the status and security of foreigners. But there is good reason to hope that, even if there should be a temporary check given to the work of the Missionary, there must come a reaction in the direction of civil and religious liberty. And when, too, we remember that the Lord reigneth, and hath all power in heaven and earth to open the door for His Gospel, and to make what the enemy designs to hinder, to fall out to the furtherance of the Gospel, we may well trust and wait. Should things remain as they are, and we continue to occupy this house, we shall be as well situated as possible, under the circumstances, for commencing our Missionary work. There is a good deal of traffic on the road at the eastern side of our house, it being one of the principal thoroughfares between the city and the northern, as well as the main, road to Kobe; and our back premises include a small Japanese house, which would make a very good reception-room for meeting inquirers, or temporary chapel for public preaching. It would cost but very little to have it made ready for Mission purposes. But we must wait, and look for intimations of our Master's will as to when and where to commence work.

Pray for Japan and for us, that utterance may be given to us, that we may speedily speak to this people in their own tongue the wonderful works of God.

BRIEF REVIEW OF THE MADRAS MISSION.

A MORE unpromising spot for a settlement and for a seat of Government than Madras presents, it would not be easy to imagine. Situated, it is true, upon the shore of the Bay of Bengal, but with nothing before it but an open roadstead, often dangerous, and always inconvenient, it presents no natural attraction for commercial enterprise. The thunder of its rolling surf, as it precipitates itself upon the barren sands of the beach, seems to warn against approach. Nor is there much more to recommend the locality when the land has been gained. In every direction wildernesses of sand extend, into which, thirty years ago, the traveller plunged almost as soon as he had passed the limits of the settlement. One road alone, issuing from it, and that of most imperfect construction, hardly practicable for any carriage beyond the rude vehicle of the country, almost barred rather than facilitated approach from the land side. And yet it was in this unpromising desolation that England first became a formidable power in India! To the student of our heroic achievements there are few more interesting countries than this barren territory; wisdom, valour, tenacity of purpose, were all displayed on this strange theatre against overwhelming odds, and the most desolate and forlorn spots are illustrious for the deeds which have been wrought in them. Few in England are now familiar with this weird story, but the details of it survive in the picturesque pages of Orme; many, however, of the transactions to which we allude have been so indissolubly bound up with some of the mightiest names in our annals, that most persons have a dim consciousness that mighty prowess was exhibited there by valiant men, and the foundations of a great empire were laid amid much toil and suffering. But it was a slow process and a long struggle, extending over many years, by which Madraspatnam, from a Hindu fishing village, became an English fort, with a vast and populous town stretching around it for miles. Many reverses were experienced, much humiliation was at times endured; men were almost tempted to despair when the wild hosts of Hyder Ali and the organized valour of the French threatened the infant settlement with destruction; when victory, nay, even safety, seemed an improbability. For whatever might be the self-devotion and energy of individuals, the forces were feeble, numerically, to which the anxious charge of asserting English supremacy was entrusted. They were not always the flower of her forces, they were not the mightiest or the most skilful of her sons. Still they struggled on: they enlisted in the service of their country the Gentoo and the Moor, and led them on to the subjugation of their countrymen. Very touching are the instances recorded of the fidelity of the native Sepoy to the foreigner whose salt he had eaten.

We trust we may be pardoned for such an introduction to the question of our South India Missions, but there really does seem a striking analogy between the progress of our material conquests in that region and the advance of the kingdom of Christ, which, as His soldiers and servants, we are striving to accomplish. If the outward aspect of Southern India on the Coromandel Coast is unpromising and uninviting, so too is it as a sphere of Missionary labour. Madras itself was not peopled with the dominant races of India; it was rather like what—not early but later—Rome became, *colluvies gentium*, whither men of all sorts flocked—many of them needy adventurers—questionable characters flocking for shelter and protection under the banner of England. It is not from such a miscellaneous population that exalted sentiments can be anticipated, nor do they in fact proceed. Again, however conspicuous may have been the valour of the English, the exhibition of it was far more evident than that of their Christianity. European society in Madras, even now, if tried by a Christian standard, might still be found considerably wanting; but for a long period of years in India Christianity was

rather a name than a reality amongst our countrymen, and it would have been amidst much bewilderment that a native strove, if he ever concerned himself about the point, to ascertain the nature of his master's belief.

The description given of the moral condition of Madras in the earlier times, by the Lutheran Missionaries employed by the Society for Promoting Christian Knowledge, is most appalling. Sartorius, writing to Professor Francke, of Halle, complains bitterly of the "irreligion and contempt of religion in Madras, of public whoredom with Papist harlots, yea, with the public dancing harlots or pagoda-dancers—of adultery—of execrable avarice and unlawful gain, and other impieties of most of the Europeans, who prostitute themselves before Armenian and Portuguese Christians, and even in the sight of decent heathens as ungodly despisers of God and all religion. And this has so got the upper hand that one can perceive in almost no one even an appearance of religion." He declares the state of European society to be much more abominable than can be imagined in Europe. "Such," he adds, "are the circumstances in which we stand; having on the one side to contend against the devil, and on the other against the Papists." The opposition of the latter at this time was formidable, extending to personal violence and imprisonment of the adherents of Protestant Missions.

The natural desolation all around was not then more remarkable than the spiritual desolation in which the foul obscenities of Hinduism and the puerile superstitions of Portuguese Romanism alone testified, after a fashion, to the existence of the notion that man was a religious animal. At length, however, notwithstanding all these fearful discouragements, Christianity is becoming a power in South India; faithful and devoted men, valiant for the faith, have not spent themselves in vain, with heroic devotion in the effort to establish the kingdom of Christ in this unpromising region; there has been substantial success. There still are many adversaries; there is still an arduous struggle; there are still many contests to be waged; there is yet a long time to be looked forward to ere the standard of the Cross shall float triumphantly over every other hostile power. But there have been signal victories; there have been many souls rescued from the dominion of Satan; there is abundant reason for hope; and although in particular places there are symptoms of unfruitfulness, yet, if we merely measured by time, the advance of Christ's kingdom in Southern India has been to the full as rapid, despite innumerable obstacles, as that of our English dominion. And yet an earthly kingdom might certainly be expected to be established with more facility than a spiritual one over the hard hearts and sinful lusts and affections of men for centuries past mad upon their idols. In the successes achieved, as we further follow out our illustration, may be noticed the remarkable part borne in this arduous warfare by the natives, who have taken upon them the yoke of Christ, and have enlisted in His armies; they have striven gallantly in the service of their Divine Master, and have had no small share in reducing many of their fellow-countrymen to His obedience. The English Missionaries cannot but be a little company, as our soldiers are, few in comparison with the teeming populations of Hindustan; but, reinforced with native help, they become indefinitely multiplied, and are gradually becoming more and more adequate, numerically, as well as in other most important respects, for the task which is still lying before them, commenced, but not completed.

In confining our review of Missionary effort in South India to Madras itself and its immediate neighbourhood, and contrasting the present condition of things with what existed fifty years ago, we see distinct evidences of advance in what has been, and we fear will for a long time be, an unpromising sphere of labour. In Madras the horrible ungodliness of Europeans, to which we have referred as the characteristic of former times, has been exchanged for at least decorum, while during the last half-century there

have been conspicuous examples of most holy and consistent lives on the part of many English laymen which have commended the Gospel to the heathen. It would be idle to suppose that all English people there are Christians in reality as well as in name, but now the heathen can make a distinction and have shrewdness enough to discover that there is such a thing as Christianity, which has disciples remarkable for virtues which the natural conscience, even though perverted and warped by sin and false teaching, still acknowledges, although it may not practise. It is possible now for a Hindu or Mohammedan to discriminate between the believer in Christianity and the professor of Christianity; between "the trees planted by the water side," and "the chaff which the wind scattereth." At present the religion of Jesus Christ can be made intelligible to the heathen in Madras as an influential belief, swaying hearts and determining practice. Formerly this was almost hopeless; so far there is now clear gain.

This most formidable obstacle to Missionary success has therefore, in the good Providence of God, been considerably reduced. Again, the use which the modern English have made of the power which they have acquired has, upon the whole, been beneficent, and calculated to promote the welfare of the people. Popery, too, is very far from being what it was, when, at the will of priests, a Protestant native could be cast into irons, and, unless it had been for the interference of the Mohammedan governor of St. Thomé, would have been sent off to Goa to expiate his conversion in the dungeons of the Inquisition. The scandalous squabbles between the Irish and Portuguese Romanists have also materially diminished the hold formerly possessed by them over their adherents; the more revolting exhibitions, too, of idolatrous worship, in which they previously indulged, have been restrained, and less scandal is thus brought upon Christianity, especially in the sight of the Mohammedan population.

While these counter-influences to Christianity have thus been mitigated, in no spot has the Word of God had more free course. For the last fifty years Christians of various denominations have emulously, but with hearty mutual good will, striven to preach and to teach Jesus Christ. Many of them have been men of mark and power, as well as of holy life and blameless conversation. Originally, hardly any but natives of the lowest walks of life were accessible, but to them the love of their Saviour for them was freely communicated. Boatmen, scavengers, horse-keepers, cart-men, coolies, private servants, were freely addressed in all places of public resort, in sheep markets, in jails, in hospitals, in private dwellings, in the bazaars, north and south, east and west. All heard of Jesus Christ and Him crucified, and some received Him as their Saviour. For a season this no doubt was in itself a hindrance to the general acceptance of Christianity upon men in the higher walks of life. But means were employed calculated to win them also. Schools of a high order were opened, in which, as in that "of one Tyrannus," faithful and devoted men, especially of the Free Church of Scotland, disputed daily, so that multitudes of the most promising of the rising generation were instructed about the Lord Jesus. And now there are visible fruits, though not so abundant as could be wished, yet still an evidence that the tree has taken root, and is healthy with good promise for the future. In our judgment the soul of the humblest and the lowliest Pariah is as precious in the sight of God as that of the highest Brahmin or the most haughty Mohammedan, inasmuch as for him Christ died. But with regard to the extension of the Native Church in India it is pleasant to be informed that there are intelligent native gentlemen in Madras, University graduates, medical men, barristers, and others in easy circumstances and honourable positions, who are exerting themselves to make their Church not only self-supporting but also self-extending. In Madras there is now an association composed of intelligent and well-informed natives, whose object is to teach and leaven their native brethren of the more educated class with the truths of the

Gospel by means of monthly English lectures. Some of these lectures have been already delivered ; the hall in which they were uttered was crowded, and much apparent interest was manifested while Christian natives were thus proclaiming to their heathen fellow-countrymen the unsearchable riches of Christ. It is, we hear, in contemplation to build a lecture-hall and a reading-room for the more effectual carrying on of this evangelistic effort of the Native Church. When with this we combine increase in congregations, in scholars, and in funds, there is in the Church of England Missions in Madras, and we trust also in those of other Churches, much that is hopeful and encouraging, notwithstanding many difficulties and drawbacks.

We must also notice the present prosperity of the Harris School for the instruction of Mohammedans. It is a very solemn thought that, in Madras, out of the 50,000 followers of Islam, there is not one convert to Christianity. Not only have they been overlooked in Missionary operations, but their own bigotry is of a peculiarly intense character. While Hindus can be found to read the Vedas with Europeans, only recently a Moonshee refused to read the Hindustani version of the New Testament with his pupil. Still, as a people, they are not wholly impracticable, as the remarkable success of a Christian lady among them, up the country, proves. It is, therefore, satisfactory to know that in the Harris School there is a larger number of pupils now than at any previous period. A decrease of ill-feeling and opposition to the school is apparent ; and this, although the Mohammedans of Madras are much behind, not only the Hindus, but also the members of their own creed elsewhere, in general progress and enlightenment. More than at any previous time, there is much to encourage, both in the school and in the general aspect of the community. We hope that, before long, yet more direct and aggressive work may be attempted, which shall set yet more fully before the Mohammedan population Jesus Christ and Him crucified. Even the shadowy vestige of state, if not of power, is fast disappearing from the followers of Islam ; and, before long, they will merge into the ordinary population, without the prestige of royalty amongst them, which has, no doubt, contributed to their self-importance and haughty reserve.

While the Mohammedan is thus sought to be enlightened, other means are employed for other classes of disputants against the truth of Christianity. In Madras there has of late years been established a branch of the Brahmo Somaj, which counts some followers. An interesting account is furnished of a dispute with one of these men in a letter from Mr. W. Cruickshanks, for so many years the blind but spiritually enlightened teacher of the Palamcottah Institution. After twenty-seven years of arduous labour in Tinnevely, he is now living in comparative retirement in Madras, but still intent on his Master's work. We quote the extract, not only for its own sake, but on account of the concluding matter, which is a remarkable instance of how the good seed of the Word of God may be sown in the heart, through the instrumentality of one agent, and germinate under the observation of another. It may prove a word of encouragement to many, not only abroad, but also at home.

Besides the opportunities which the morning class alluded to above gave me of presenting the Gospel scheme of salvation to the Hindu, there have been others in the visits paid me by old acquaintances and their companions. Of these the most remarkable was the visit of a learned Brahmin, a member of the Brahmo Somaj, introduced to me by a Sudra, a friend of his. This Sudra, named Veerasawmy, a former pupil of mine, had

previously paid me a visit, late one Saturday evening, accompanied by a young Brahmin, aged twenty-two years (not the learned Brahmin mentioned above). The Sudra was a Brahmo like the Munshi, and the conversation was very interesting, in the course of which he professed great respect for the Bible, declaring he would never say a word against it. His companion, the young Brahmin, seemed to listen with great interest,

and on taking leave declared in English he considered himself fortunate in having enjoyed this opportunity. On Veerasawmy's repeating his visit, which he did some days subsequently, he came according to promise, accompanied by the learned Brahmin first mentioned in this narrative, who, he said, was better able than himself to defend their peculiar tenets. As soon as the ceremony of being introduced to one another was over, I opened the business on which we had met by asking the Brahmin why he had become a Brahmo.

B.—"There is truth in the system, and therefore I prefer it to Hinduism."

C.—"Is there not truth in Christianity? Why did not you become a Christian instead of a Brahmo?"

B.—"The system of the Brahmo Somaj is simple. It tells us that there is one God, and we should worship Him and love all mankind."

C.—"By what authority does it tell you these things?"

B.—"The works of nature tell us the same things, and we need no further instruction."

C.—"The works of nature only tell us that there is a God; but they cannot teach us how to please Him," &c.

B.—"Who is to tell us our duty?"

C.—"Persons commissioned by God."

B.—"We can learn from observation and experience what we should do and what we should not do. For instance, thorns prick us and fire burns us, and so warn us to avoid such dangers."

C.—"Poisons do not warn except by killing their victims; and so, you see, nature cannot tell us even all those things necessary to self-preservation. In fact, without a Divine revelation, we can know nothing about God or our souls, or good or evil actions."

B.—"There are some things in the Bible I do not approve of. For instance, the way David was punished by four men being sent to defile his wives."

C.—"You mean his ten concubines, and his son Absalom entering their private tent?" (I here repeated the story correctly, and made him understand that what happened was in consequence of the Divine permission, and not command.)

B.—"Why did He permit such a thing? The record of it makes me doubt the Bible's authenticity."

C.—"Do you doubt the world's creation by God because there are things permitted to be done in it which you do not like, such as

murders, robberies, and many other similar things that take place before your eyes?"

And so the dialogue went on for an hour or more. I should tire you by relating the whole, especially as the Brahmin wandered a great deal from the main subject, and dragged me along with him; but I always brought him back with the help of Veerasawmy, who, though interested in the success of the Brahmin, several times in an undertone rebuked him when he became too erratic or unreasonable. He objected to Christ's mediatorial and vicarious functions, and when these difficulties were removed he wanted to know, while there were several religions in the world, how a man could discover which was the true one. "Suppose you are a stranger," said I, "in a country where there are three main roads, and you wish to know which is the King's highway. One tells you that A is the King's highway, and a second that B is the King's highway, and a third that C is the King's highway. If you examined these roads and found that one of them only was fit for the King to come and go by, would you not conclude in favour of that one as being the real King's highway? So, if you examine Hinduism, Mohammedanism, and Christianity, you will soon be able to tell which of the three (viz., Christianity) is most consistent with the wisdom and goodness and glory of the Almighty Father." He then attempted to account for the holy character of Christ by throwing suspicion on the veracity of the Evangelists. Here, before I could speak myself, Veerasawmy interfered, interrupting him disapprovingly. He was at length beginning to take refuge in atheism, when, as I believe, at a signal from Veerasawmy, he rose to depart.

Here are interviews related and conversations repeated which may end in nothing, or produce results after the lapse of years. The seed sown may fall on ground ill-prepared for its reception, and the light poured into the dark places of the Hindu mind may be all but extinguished; but the seed may sprout up here and there when least expected, and the glimmering ray of light, ever so feeble, after smouldering for years in this and that out-of-the-way nook and corner of the conscience, serving apparently no other purpose than that of rendering the surrounding moral darkness more or less visible, may blaze up at last into the actual daylight of genuine conversion. Is this a fond anticipation more likely to be disappointed in the long run than realized by the experience of the past, pre-

sent, and future? I am free to say no, and my answer is dictated, not by the simple wish that it may be so, but by the knowledge of a fact recorded in the Rev. G. Pettitt's "Life of the Rev. J. T. Tucker." The passage I am here referring to is as follows:—

"From among the cases of genuine conversion recorded by him I select two. One was that of a youth who had been educated in the English school at Palamcottah, under the charge of Mr. Cruickshanks, who for many years had nearly 200 youths of the higher castes, mostly heathen and Moham-medan, under his daily instruction. To

his instrumentality Mr. Tucker attributes this young man's conversion. He was baptized, on his own request, in a low-caste village near to the town of Streevigoondum, because he preferred to identify himself with these despised people."

The name of this person is not in my list of the conversions which took place in my school at Palamcottah; and if he ever came under my notice while he was a pupil in my school, all remembrance of him has passed away from my mind; so that, but for this casual mention of his case by Mr. Tucker's biographer, I should probably never have known anything about him.

It is, however, in instances of the conversion of souls, from the errors of heathenism to the Lord Jesus Christ, that the true interest of all Missionary effort centres. To this all other endeavours are subsidiary, and are but means to an end. If none such could be adduced, our operations would be a failure, even though much other advantage might result to those amongst whom Missionaries are sent. It can be recorded, with thankfulness, that such instances are not wanting, but are being multiplied in Madras. But one which tells its own most interesting tale we record from a letter by the Rev. W. T. Sathianadhan, our well-known and most highly esteemed Native Missionary, now labouring in Madras:—

I beg now to state a few particulars in accordance with the pledge given above regarding one of the adults who have been baptized during the year. She is the wife of Jesudasen, the "Mudalia convert" from Sadras. Three years ago he and his two children were baptized; but his wife persistently refused to join him, and stayed with her heathen relatives for about twenty months. Many were the efforts and prayers made on her behalf, but everything seemed ineffectual. At a time, however, when we least expected it, she joined her family, and after a few months of instruction and trial was admitted into the Christian Church by baptism. Her name is Ruth Paraogothé, and, like Ruth of old, she has been undergoing a series of severe trials. Her only daughter, named Gnana-thebam, a sweet little girl of about twelve years old, was cut off by typhoid fever in May last. I beg to introduce here a few reminiscences of her case. She was a pupil in our Hindu girls' school in Chintedrepettah, and though she hardly knew her letters at the time of her baptism, yet she made such rapid progress, by dint of diligent application to her books, that she rose to the highest class in the above-mentioned school, taught by my daughter Catherine. She was the best in Scripture in the whole school, and obtained a Scripture prize at the last examination. There is a Juvenile Association in connexion

with this pastorate, comprising about thirty children. They meet together every Lord's-day for reading, exhortation, and prayer. At the close of the meeting they have a collection in a Missionary-box. The amount thus collected during the year is Rs. 24. My daughter Annie is the secretary. Of this Association dear Gnana-thebam was a leading member, and often edified them by her simple and earnest addresses and prayers. There was hardly a prayer in which she did not remember her poor heathen mother. She used to pray as follows:—"O Lord, bring my mother into Thy fold!" She used to make small bags and sell them to her schoolmates, and the proceeds she would put into the Missionary-box. When, in answer to her prayer, her mother was brought into the fold of Christ, she paid a shilling as a thankoffering to the Lord. In the school she was like a little Missionary. She often conversed with her heathen schoolmates about religion, and influenced them for good. Her last words to her weeping mother were "Jesus, Jesus." After a short illness she sweetly fell asleep in Jesus. The whole school wept for her. This is one of the trials which Ruth Paraogothé was called upon to endure. But this is not all. Her poor husband, Jesudasen, a true, earnest, and devoted convert, who was an inspector and Bible teacher in the three Hindu girls' schools under my wife's charge, was

attacked with paralysis, and lost not only the use of his right extremities, but his powers of speech also. Dr. Smith, under whose treatment he was placed in the General Hospital, spoke very doubtfully of his recovery, and we were all prepared for the worst. But our greatest anxiety was about his wife Ruth. We thought that the trial would be too much for this young disciple, and that it would have such a depressing effect on her mind as to tempt her to go back to her heathen relatives. I may, however, mention, to the praise of God's grace, that these trials have been so sanctified for her spiritual good, that she is now a better, stronger, and more devoted Christian than before. In her frequent conversations with my wife and daughters she relates her feelings and experiences most beautifully. "I loved my daughter," says she, "more than my God, and actually made an idol of her; but the Lord, by removing her by an early death, and laying His hand upon my husband and prostrating him, speaks to

me in language which cannot be mistaken. He tells me, "Do not depend upon earthly props and comforts, but look up to Me, and Me alone." Her heathen relatives often taunt her with the remark, "What have you gained by becoming a Christian? Your daughter has been cut off by death, your husband has become a cripple for life. This is what you have reaped as the result of your embracing the Christian faith." But she is not disheartened by such remarks. She answers them thus:—"My daughter is gone to heaven, and is now in the presence of the Saviour whom she loved and served here below. My husband is indeed weak in body, but happy in mind and right in spirit. Affliction and death are no loss to a true Christian." I am thankful to add that her husband is better, though his speech has hardly been restored; but it is beautiful to witness the sweet spirit of resignation with which he bears his affliction and submits to the Divine Will.

It is but comparatively recently that efforts have been made by the Church Missionary Society in the vicinity of Madras. It is only within the last five years that any serious attempt was made to carry on evangelistic operations in the surrounding country, as hopeless to all appearance spiritually as it was desolate physically. At that time Messrs. Gordon, Harcourt, and D. Fenn carried on a work of itinerancy, choosing for their field of labour from the fifth to the fifteenth mile round Fort St. George. For the space of about three years they went about in tents, making it a point to visit and preach in every farm, village, and hamlet, so that there has not been a place ever so small in which the Gospel has not been preached once at least. Subsequently the work has been transferred to other hands; stations have been occupied, schools have been opened, and strenuous efforts of various kinds have been made to follow up and to deepen the impressions made by the direct evangelistic work of the itinerating Missionaries. It would be obviously premature at present to look for results of any magnitude in this barren land. No doubt much of the good seed sown has fallen by the wayside, and fowls of the air have devoured it; much also upon a rock, and has withered almost as soon as it sprang up, because it lacked moisture; but even that which has fallen upon ground will take time ere it will bring forth fruit unto life everlasting. Meanwhile, at St. Thomas's Mount, at Palaveram, at Poonamallee, in which latter place new spiritual life has been manifested, and at many subordinate places, souls are watched and cared for. At Valaveram there are about thirty Christians, among whom a healthy movement is reported, and several heathen have expressed their desire to join Christianity. By means, too, of the education imparted in the schools the good will of the parents is conciliated, and they are much more accessible to the visits of the Missionary and Catechists than they otherwise would be. In these villages the parents will themselves come from time to time and listen with interest to the Bible instruction given to their children. It is the great aim and object that, if possible, every individual in the congregation shall be able to read the Bible in Tamil or Telugu, and with this instruction, and with the gift of the Word of God enforced by oral teaching, and much prayer that the Spirit of God may be poured out upon this dry and thirsty land, the labours of the Society are carried on. The agency in these outlying districts is still feeble and

imperfect, and heathenism has yet full sway; giant temples, like those at Conjeveram, testify to the mighty hold that the strong man has upon this dark region—a hold which he has retained for centuries; but “the entrance of God’s Word giveth light; it giveth understanding unto the simple.” As yet, however, as Mr. Schaffter writes, “the odds against us are great. It is interesting to hear little children, whose foreheads have some mark or other of heathenism about them, answer questions about Christ, His birth, His life, His death, resurrection and ascension, and the object of His coming into the world; but yet at the same time it is painful to know and feel that, although they have all this knowledge of the Gospel, since the School has been opened (about a year and a half), not one as yet has in the least been drawn towards it. We have the children only for a few hours during the day under our instruction; then they go home to heathen influences, so that, whatever impressions have been made on the minds of these little ones, it becomes soon effaced. All our encouragement rests on God’s promises that His word will not return unto Him void, but will accomplish that unto which it was sent.” In these last remarks there will be nothing new or astonishing to those who are familiar with Mission work; but probably the whole subject, as thus brought into notice, will fall into the hands of some who have been familiar with the scenes we have been depicting, and whose souls have yearned over the deplorable condition of the people as they have passed in and out among them. Perhaps the consciousness that fresh effort is being made on their behalf may stir some of them up to more urgent and more earnest prayer that a blessing may be bestowed upon the means used.

METLAHKATLAH.—ANNUAL LETTER OF MR. W. DUNCAN.

Metlahkatlah, 29th Jan., 1874.

If this my annual letter prove brief or uninteresting, the cause, I am thankful to say, will not be the lack of interesting matter to communicate, but rather my lack of ability duly to recollect and write what deserves to be recorded; for in no year during the existence of the Mission have God’s mercies been more abundantly showered upon us than during the year that is past.

One of the foremost of these blessings, though one of the latest given, is the safe arrival of Mr. and Mrs. Collison to Metlahkatlah, who, in the spirit of true fellow-labourers, at once buckled on their harness, and, in addition to the no mean labour of acquiring a new tongue, have cheerfully undertaken such duties as are within their reach. My prayer is that God will long spare them to labour successfully for Him among these poor but interesting tribes, to the praise and glory of His own name.

I have still thankfully to record God’s blessing on the secular affairs of our little settlement, though, through being alone (until very recently), I have not been able to cultivate the openings for our secular advancement as quickly as I had hoped to do.

The building of our new church, making preparations for building a new village, and making experiments and inquiries in and about the productions of the country (in order to find fresh modes of industry for the people), have fully occupied all the time of the past year that I could afford to secular matters. I dare say our steps seem tardy to our friends at home, whose minds are so liable to be unduly influenced by railways and telegraphs in calculating the speed at which things ought to go, and who need to be reminded occasionally that *their nineteenth century is our first*. We are in a land and amid a people resembling in many respects that land and those people the Romans saw in days of yore on becoming masters of Britain; and, as then so now, changes for the better among a rude people and in a rough land are apparently slow. But just as we find the motion of a driving or fly wheel, though requiring great exercise of power to produce, is very slow at first, but yet assuring; so here, if our movements be in the right direction and really progressive, we should not be impatient as to speed. Our steps will quicken in due time.

Those kind friends who have contributed to our Secular Fund are no doubt anxious to

learn how we are off for money. Though I do not now intend giving a *detailed* account of our financial affairs (reserving that till our work is complete), I may briefly mention the total amount of subscriptions from England and friends in the colony which have reached me to this date is 582*l.* 9*s.* 8*d.*, and the contributions of the Indians of the village and surrounding tribes for church-building amount to 176*l.*, making a total of 758*l.* 9*s.* 8*d.* Against this we have expended the sum of 842*l.* 10*s.* as follows, viz. :—

Building large workshops . . .	£172	0	0
Utensils and machinery for industrial pursuits	75	0	0
New church building (yet in progress)	595	10	0

I anticipate that it will take not less than 500*l.* more to complete our new church, and, in addition, we have the prospect of building a large number of Indian dwellings according to a new model, and I have pledged my word to help to the extent of providing all windows, nails, door-fixings, &c., besides assisting them with lumber from the saw-mill; thus I may have to provide not less a sum than 1000*l.* to meet all our wants for the coming year. As in years past, we will look to God to supply all our need, for to His praise we can say that hitherto our plans have never been arrested for want of money, and we have never been in debt.

I find, since our dear friend Mr. Doolan left England to labour in Spain, some of our kind contributors are at a loss how to transmit us money, and on this account sums that have long since been paid have not yet reached us. I allude to monies paid to the agents of the British Columbian Mission for us. It would save much trouble, and we should reap the benefit at once, if our kind friends would remit their contributions to the Financial Secretary of our own Society, and when advised of the sums from time to time thus paid we could draw a draft on the Society in the usual way.

Our new church building, you will be glad to learn, has made good progress during the past year. The massive timbers for framing, which Governor Trutch and Captain Cator, of H.M.S. "Scout," saw on the ground last year, and doubted of our ability to raise, are, I am happy to say, now fixed, and fixed well, in their places, and all by Indian labour. Especially am I thankful to report that though the work is attended with no little danger, particularly to inexperienced hands,

as we all are, yet have we hitherto been graciously preserved from all accidents.

The Indians are delighted with the appearance the building has already assumed, and you may gather from the amount of their contributions (176*l.*) how much they appreciate the work. They propose again subscribing during the coming spring, and I only wish our Christian friends in England could witness the exciting scene of a contributing day, with how much joy the poor people come forward and cast down their blanket or blankets, gun, shirt, or elk skin, upon the general pile "to help in building the House of God." I feel almost ashamed to take any fresh contributions from them this year, as I know how anxious they are to build themselves new and improved dwellings, and withal, how poor they are.

Admiral Cochrane, in H.M.S. "Boxer," paid us a very hasty visit last summer. He took us by surprise while at our carpentry work for the church. On walking into our work-sheds, and seeing a number of Indians at their work-benches, he vociferated, "I say, these men are not Indians, they are white men. I say, my good man," addressing the Indian nearest him, "what is your name?" Of course, no response met the astonished admiral, but only wondering looks; but when I interpreted the admiral's words, we heard roars of laughter at the admiral's expense. He had come on shore during pouring rain, accompanied only by his secretary, but had not been many minutes with us before he desired a note to be sent to the ship, inviting other officers on shore, assuring them that they would be greatly interested. Next morning he paid us another visit to take photographs of the church and village. Before he left us he expressed to me how pleased he was to have seen us, and promised another and a longer visit during the coming summer.

Since my last annual letter, though we have not done much in the way of building our new village, we have taken some very advanced strides in maturing our plan of operations.

In consequence of constant additions being made to our numbers from surrounding tribes, we have at last decided in laying out a *town site*, with roads running at right angles to the coast line, and capable of accommodating 200 houses, each with a garden in front. I have already staked out the roads, which are in progress of being made. We have also cut a deep drain, about 2000 feet long, to carry off the water from the high land behind

the village. I hope at some future time to send you a copy of the plan of the town.

Next as to the kind of dwellings we are about to adopt. Our aim is to combine the accommodation necessary for the Indian as a Christian, without offering impediment to his love of hospitality or conflicting with his habits of life. After designing several models, all of which were faulty in some respects, I am happy to tell you we have at last hit upon one in all respects adapted to our wants and means.

Next as to law.—It is with deep thankfulness to God that I am able to report that the peace and order both at Metlahkatlah and in the surrounding country during the past year have been unprecedented. The law has become so respected that my summons or even a verbal message to an offender is in no case disobeyed. We may account for this partly by the fact that drunkenness, *except in the vicinity of the whites*, is now unheard of in the district. What a glorious change from the days of fiendish revel which I have witnessed! What a terrible scourge is drunkenness! I cannot help saying, When will the wise legislators of civilized countries cease to bother themselves with the various *petty* obstacles in the way of human progress, and deal decisively with the huge monster which breeds riot and brings ruin everywhere? Let them do as we do here, punish every man who gives or sells his neighbour liquor, for purposes other than medicinal, and the monster must soon die.

It may interest you to mention a matter that occurred here last summer, as another proof of the wholesome fear of the law which has spread in the land. A party of Queen Charlotte Islanders from a tribe whose home is over 100 miles away, and who have not dared to come near the Tsimsheans for upwards of thirty years, arrived here last May, bringing a young man, the son of a Tsimshean woman, to restore him to his tribe now at Metlahkatlah. His mother, when a young woman, had been captured, along with her brother, and enslaved by this people. After enduring several years of slavery, during which time she gave birth to this son, she was bought by a Queen Charlotte Island chief, friendly to the Tsimsheans, and restored, or rather resold, to her relatives at Fort Simpson. The son, however, was left behind, not of course from the mother's choice, and it was to restore him (now a young man of about twenty-five) that a party of the offending tribe now ventured to Metlahkatlah. We had

a solemn peace-making in the Mission-house. Several excellent speeches were made, and a document drawn up and signed by the relatives of the young man, expressive of their reconciliation with their old foes.

In my letter a year ago I mentioned that the Governor-General of Canada had ordered four prisoners to be sent from Victoria gaol to Metlahkatlah, and to be kept under surveillance for five years. I am happy to tell you that these four men are behaving very well, and bid fair to become worthy members of our little home. I will here copy you part of a letter I lately wrote to the Lord Chief Justice at Victoria concerning them, dated 9th Oct., 1873:—"The chief Sebassah, of whose future I at first entertained some anxious fears on account of his past proud and vicious career, and worse still, from his having been so long supported by his tribe in absolute idleness, has very agreeably surprised me, for without any *extra* admonition or help, he is now taking his place among the most industrious of our village, and seems determined to *earn* himself and family an honest livelihood. The relations and connexions of the prisoners are gradually collecting around them, and thus men, who lately seemed lost to themselves, the world, and God, are now becoming centres of good, and both learning, practising, and teaching those principles of faith and life which first quicken, then bless, save, and glorify throughout eternity. Thus we see an instance of how God in His all-wise providence can overrule evil for good."

The corps of volunteer constables, now twenty-two in number, and the council, increased this year to thirty, are becoming more and more efficient. It may interest you to learn that we are now writing to Edwin Hall, Esq., of Lisnalea, Blackrock, Cork, a friend of Mr. Collison's, asking him kindly to purchase a uniform for each.

Next as to the health of the settlement.—I desire very gratefully to acknowledge God's mercy to us under this head. Never do I remember a year during the whole of my sojourn in this land, in which we have had so little sickness as during the year that is just past. Out of twelve deaths on the register, only two adults were from our settlement; the remainder were infants and persons from Fort Simpson, who came here to die.

We have no adult baptisms to report this year, but 110 catechumens are receiving special instruction preparatory to receiving that rite. Twenty infants have been baptized

during the year, and an additional number are awaiting Mr. Tomlinson's next visit. Sixteen marriages have been celebrated at Metlahkatlah during the year; and we have had the pleasure of registering over fifty new settlers, principally from Fort Simpson. On our school register we have 300 scholars—viz. 85 children between the ages of five and twelve years, who receive instruction in the morning; 104 girls and women who attend school in the afternoon; and 111 men and boys attending night-school. Mr. Collison takes the teaching in English, whilst I follow to give religious instruction and geography and singing lessons in Tsimshéan.

Our Sunday-schools are well attended, and we have now a good staff of teachers.

Next with reference to more direct spiritual work and teaching.—You will rejoice to learn that God's Word continues to triumph, and numbers are becoming obedient to the faith. The Sunday services, both here and at Fort Simpson, are well attended, and the far-off tribes are lending a more willing ear to the preaching of the truth. We have had a visit of a very large number of Hydahs from Queen Charlotte Island; and I held some special services for their benefit, and was assisted by an interpreter (a native of Metlahkatlah) in the Hydah language—I speaking in the Tsimshéan, which many of the Hydahs understood. I was particularly impressed with the solemnity of the occasion; and the bread thus cast upon the waters, we may rest assured, will be found, though after many days.

We received due notice of the day of prayer for Missions; and, accordingly, on the 3rd of December, we held a special prayer-meeting. Dear Brother Tomlinson happened to arrive at Metlahkatlah on the morning of that day—he not having received any notice of the appointment before he left home. He had come to see our newly-arrived brother and sister, Mr. and Mrs. Collison. The meeting was largely attended. Mr. Tomlinson and Mr. Collison offered up prayer in English, and *four of the natives prayed in Tsimshéan*. The prayers were interchanged by singing of hymns in Tsimshéan. It was a solemnly impressive meeting.

You will remember, in my letter of last May, I notified you of a very hopeful change among the Indians of Fort Simpson, through the preaching of the Gospel by the Christian Indians of Metlahkatlah. A few further par-

ticulars will interest you. We continued to follow up the work which has increased. We have also now a select body of teachers, who take the Sundays by turns; two proceeding every Saturday to Fort Simpson, staying over the Sunday, and returning to Metlahkatlah (weather permitting) on the Monday. They meet the Indians in a chief's house some four or five times during their stay. The chief, whose house is thus used, has lately joined our settlement, but without solicitation has left his empty house standing at Fort Simpson to serve the purposes of these meetings, and he and his family are now lodging with one of the teachers at Metlahkatlah.

On Friday nights I spend some time with the teachers about to proceed to Fort Simpson, assisting them with the subjects they have chosen to preach upon. The spirit of wisdom and devotedness to the work, which the teachers manifest, is indeed gratifying. They receive no remuneration, though they are often four or five days away, whilst the severity of the weather oftentimes severely tests their devotion and endurance.

This is the first season that the heathen customs at Fort Simpson have been generally disregarded, and hence we thought it well to encourage Christian customs in their place. To this end we decided to invite all the congregation at Fort Simpson to spend the festival of Christmas with us at Metlahkatlah, that they might receive the benefit of a series of special services, and be preserved from falling into those excesses which we had reason to fear would follow, should they spend the Christmas by themselves. About 250 availed themselves of our invitation, and they arrived at Metlahkatlah the day before Christmas, in twenty-one canoes, which indeed presented a pleasing picture, as they approached us with flags flying. According to a previous arrangement, they all clustered to the market-house, which we at present use for our church, and which had been previously very appropriately decorated by brother and Mrs. Collison. On our guests being seated I gave them a short address, and after prayer, in company with Mr. and Mrs. Collison, shook hands with them all. They then were quartered round the village, and a very exciting scene ensued, all the villagers literally scrambling for the guests. After the scramble, several came running to me to complain that they had not succeeded in securing a single guest, while others had got more than their share. To settle matters amicably, I had to

send two constables round the village to readjust the distribution of our new friends.

Our Christmas-eve was spent in practising, with a band of twenty young men, a new Christmas hymn in Tsimshian, which I managed to prepare for the occasion. About 1.30 on Christmas morning we reassembled, when Mr. Collison and myself accompanied the twenty waits to sing round the village, carrying the harmonium and concertina with us. We sang in seven different places, and three hymns in each place. The village was illuminated, and the singing was hearty and solemn. This was the first attempt of the Indians at part-singing in their own tongue.

Christmas-day was a great day, houses decorated with evergreens, flags flying, constables and council passing from house to house in their uniforms, and greeting the inmates. Now a string of young men, then another of young women, might be seen going into this house, then into that; friends meeting on the road, shaking hands everywhere; everybody greeting everybody; hours occupied with hand-shaking and interchanging good wishes; nobody thinking of anything else but scattering smiles and greetings, till the church bell rings, and all wend their way to meet and worship God. The crowd seemed so great that fears were entertained that our meeting-house could not accommodate them. I at once decided that the children should assemble in the school-house and have a separate service. Samuel Marsden kindly volunteered to conduct it. Even with this arrangement our meeting-house was crowded to excess. There could not have been less than 700 present. What a sight! Had anyone accompanied me to the Christmas-day services I held twelve or fourteen years ago at Fort Simpson, and again on this occasion, methinks, if an infidel, he would have been confused and puzzled to account for the change; but, if a Christian, his heart must have leaped for joy. The Tsimshians might well sing on this day, "Glory to God in the highest, on earth peace, good will toward men."

After service all the Indians collected near the Mission-house to greet us. In order to take advantage of the occasion I had them let in by about fifties at a time, the Fort Simpson Indians preceding. After giving each company a short address, we again shook hands with all. It was three p.m. before we had gone through with them all in this way. The following day, the young men engaged in the healthy game of football, and all the people

turned out to witness the sport. Mr. and Mrs. Collison and myself were present to encourage them. After football, a marriage took place. A young woman, formerly trained in the Mission-house, was married to a chief. A marriage feast was given, to which between four and five hundred people were invited. During the day a Fort Simpson young man came to see me and confess a crime of theft he committed about a year and a half ago; and for which, when the proper time arrives, he will have to go to gaol. In the evening, the church bell was rung, and all assembled for Divine Service. Some little time after service, the bugle was sounded, "Go to bed."

I held special services every night while the Fort Simpson people were here with us. The subjects upon which I addressed them were as follows, viz.:—"Thou shalt call His name Jesus;" "Thy Word is a lamp," &c.; "Understandest thou what thou readest?" "Ye must be born again;" "Can the Ethiopian change his skin?" "What shall a man give in exchange for his soul?" "One thing is needful;" "Give me thy hand;" "Quit you like men." In addition, we had a midnight service on New-year's eve. The people attended the services regularly, and seemed to drink in the Word. May God give the increase! On one of the evenings before the service I exhibited the magic-lantern to the Fort Simpson people, showing them some Scriptural views and the sufferings of martyrs.

On New-year's day, as heretofore, we held a general meeting for the business of the village, at which all the males are expected to attend. Only some three or four were absent. The male portion of our guests from Fort Simpson also attended to witness the proceedings. The ten companies, into which all males here are divided, were first examined, after which I gave an address bearing upon matters of the past year, and introduced the new settlers, who were already seated in the middle of the room. This finished, each of the latter came forward in the presence of the assembly, made his declaration to be a faithful member of our community, and was registered. Speeches were then made by some of the council, followed by about twenty speeches from the Fort Simpson Indians, which were very interesting, being expressive of the new feelings which animated them, and the line of conduct they meant to pursue in the future, God being their halper. I concluded the meeting with another address.

We then adjourned to the open ground in front of the Mission-house—stood in companies—two cannons were fired—then, with hats off (though it snowed very hard), we sang “God save the Queen,” and dismissed.

On Friday, the 2nd of January, our guests departed home. When ready to start, the church bell rang, and they paddled their canoes to our Meeting-house, which is built upon the beach. Leaving their canoes, they reassembled for a short address and a con-

cluding prayer. This over, again entering their canoes, they pushed a little from the beach, a cannon was fired, and amid the ringing cheers of hundreds of voices they dashed off, paddling with all their might. In a few seconds they simultaneously halted, and returned as hearty cheers as they were receiving. The air now rang with the double cheering; caps, handkerchiefs, and flags waving; the whole forming a very animated scene. Thus our guests departed.

THE NIGER MISSION.—BISHOP CROWTHER'S REPORT.

THERE is so much of interest contained in the Journals of Bishop Crowther, and they furnish so much valuable information relative to the advance of the Gospel into the heart of Africa, the success which it meets with, and the difficulties with which it has to contend, that it has been thought well to give them a permanent place in the pages of the “Intelligencer.” In such an arduous undertaking as that in which the Bishop is engaged there must be “many adversaries.” In that dark region, where Satan has hitherto held undisputed sway, and into which the first faint rays of Gospel light are now struggling, if it were not for the malarious climate which has proved itself so deadly to the Europeans, it would have seemed necessary to have multiplied Christian agency to an extent in some degree commensurate with the difficulties of the task. But all the difficulty and all the honour of the enterprise have devolved upon Africa's own sons. It has been for them to go forth into these pestiferous regions, holding forth the Word of Life as light-bearers, and it is in itself a conclusive answer to the impugnors of Missionary effort that Native Africans have been trained up and been found equal to the occasion. While we rejoice in those who have thus proved themselves “Euergetai,” we would earnestly commend their example to their brethren in the Church of Sierra Leone. From it many of these evangelists have sprung, and it is to the glory and honour of that Church that she has sent them forth. Upon that Church the eyes of many Christians are fixed with interest not unmixed with anxiety. There have been men ready to propagate evil, and what we deem in many instances slanderous, reports as to the vitality and reality of the Christianity in that Church. These accusations, even when false, are not easily dispelled, and are certainly not to be confuted by jangling and recrimination. The noblest answer is the forwardness of African Christians to jeopard themselves, if need be, for the souls of their brethren. It will not be by brooding over wrongs, real or imaginary, by scrambling after places in offices, or by coquetting with Mohammedanism, that African Christians will exalt themselves in the estimation of their fellow-men. All this is consistent with the weakness and the foibles imputed to them by adversaries, and lends an edge to their invectives. A noble task nobly performed would be an answer in full which would convince even gainsayers and extort approbation from the most hostile. Such a task lies before African Christians, stretching around them far and wide, extending over the whole surface of the continent. If, in the spirit which animated the Thessalonians of old, the Word of the Lord was to sound forth from them throughout the land, and in every place their faith to Godward were spread abroad, the tongue of calumny would be hushed, and philosophers who now speculate curiously and maliciously about the origin of the Negro would be compelled to confess that, whencesoever he

originated, he was their equal in all that constitutes intellectual man. Whatever, in times past, have been the injuries inflicted upon Africa by Europeans, amends have been made; a precious deposit has been communicated to her sons; the leaves of that tree which are for the healing of the nations have been placed within her reach. With this styptic for the wounds and bruises and putrefying sores afflicting the souls of Africans, mighty results can be accomplished. Europe has felt the influence of them. England, which has most freely used them, is amongst the foremost of the nations. What lets or hinders that similar results should not follow in Africa? There may be difference of intellectual calibre, of natural morality, as of physical qualifications among the many races inhabiting the vast area of her soil. As in Europe, so also there, all tribes may not attain the same exaltation, but all are capable of some elevation. If, instead of tarrying by the stuff, men, valiant for the faith, will go forth in the name of the Lord of Hosts to win their brethren to the allegiance of the Lord Jesus Christ, in emulous imitation of the work of the excellent Bishop whose Journals we produce—if, through them, light is communicated to those who are sitting in darkness, and hope stirred in the breasts of the desponding and apathetic—none will henceforward sneer at the Negro. Men are prone to judge by results; the test is a valuable one. African churches dotting the continent of Africa, founded by African Bishops, by African Evangelists, by African teachers, will witness for themselves in the face of the world. Neither help, nor sympathy, nor prayers will be wanting in England for the furtherance of those who are willing to come forward for this mighty work and say, "Here am I; send me."

REPORT OF BISHOP CROWTHER'S ANNUAL VISIT TO THE NIGER STATIONS IN 1873.

Akassa.

I commence at this station, as it stands at the entrance of the Nun, the highway to the Upper Niger. This place was occupied subsequent to Onitsha and Gbebe, at the confluence of the Kwara and Tshada rivers, from pressure of circumstances; it was never intended to be taken up as a station before. The ascent of the Niger being unsafe in 1861, unless the trading steamers were escorted by a gunboat, which then never made its appearance till the river had subsided and the time of ascent was lost, there was no alternative but to get up a place on shore to locate a large party of Mission agents who were sent from Sierra Leone that year for the Mission in the upper stations: hence originated the Akassa station, which has since become a halting-place for agents going to the upper stations, where they waited for the ascending steamer once a year; so it has become the rendezvous to other passengers who availed themselves of its use, as there was no trading factory at the Nun at that time. The merchants availed themselves of its advantages before they established themselves at the Nun. Another main object of keeping this station was as a model to the inhabitants of the Delta; this has not been fully realized. Children were sent to school

here from Brass River and the neighbouring villages in the creeks. The king and chiefs of Brass, who had sent their children to Akassa school, for some years, visited it, attended service, and closely watched its working, when they ultimately invited me to establish a Mission station in their own river in 1868; consequently all the children from Brass River were removed to their own station, and now not a single child from Akassa is sent to school, from the indifference of the people to book learning and religious education; hence this station appears deserted, like a solitary cottage in a garden of cucumbers. James Broom Apere Walker, the first Akassa boy whom we received into school as a boarder, now employed as an assistant teacher, is the only one of Akassa children who I can say is the fruit of many years' labour at this station to educate their children. The parents seem to have leagued together to keep their children from school, and placed the fault on the children's unwillingness to attend; and they could not compel them, though they have the example of Brass and Bonny clearly before them. The people themselves are wandering in their habits, shifting from one side of the river to the other regularly for several months every year in search of food. This will explain the reason of my diminishing the staff of this station to what at present it

is; and as the tide is continually gaining upon the sandy soil towards the Mission-house, in all probability, upon a brighter prospect elsewhere, the iron house will be taken down and Akassa abandoned altogether. But, for the sake of the few who do attend service, I must give them a little longer trial before any decided step be taken. There is another reason why we should bear a little longer with them. They have been visited by the plague of the small-pox this year, which carried off several of the inhabitants, two of their chiefs, and some of their notorious heathen priests. This affliction may have some good effects on them. The number of adult church-goers averages nineteen on the Lord's-day morning.

Osamare.

This station was partially occupied in 1871 by sending a Scripture-reader there for preliminary arrangements. In 1872 the Rev. J. During was removed here from Akassa, residing in a temporary wattled house, bedaubed with clay-plaster for present use. The Niger having risen to an unusual height last year, as usual, all the houses were overflowed to the very ground floor, from which the temporary Mission-house was not excepted; but constant filling it up with clay kept it above water till the river subsided. Thus Mr. During was confined within doors for two months, and could only communicate in canoes from house to house till the river fell. Notwithstanding this, Divine service was opened on the 8th of September, at the house of Chief Odogun, where Mr. During was lodged for a few weeks, when he wrote thus:—"This day is my first Sabbath here. I held service at half-past ten a.m.; attendants thirty-six." On October 29th he wrote:—"We have removed to the temporary Mission-house. We had Divine service every Sunday forenoon. On these days canoes were always around our door. The congregation numbered fifty." On these occasions you may count from eight to ten canoes made fast around the house.

Wishing to see the great disadvantages of this station, that I might be able to judge what plans to devise, and the amount of labour it would cost to create a higher embankment, and thus get up a nice dry and healthy station for the use of the Mission and church-goers at the flood, I halted for eight days at the top of the rise of the river. On the 14th October I inspected in a canoe

the site recently bought for a permanent Mission station, to see by how much water it was overflowed. The war chief Odogu, and Obi, the king's son, paddled us thither. Both waded with Mr. Thomas Samuel, the Scripture-reader, to sound the depths, which we found to be from one to three feet in different parts. On the 18th I inspected it again, when I found that the river had fallen, leaving only about four inches of water where there was a foot on the 14th, when I concluded to have as much as we want for immediate use for a church and a dwelling-house, filled up to the height of three feet from the present level. Thus we shall secure a dry soil to move about on when the Niger overflows its banks during the two months of the year, September and October. This is the character of the country a distance of 170 miles from the Nun to the highland of Onitsha. Osamare is about twenty miles below Onitsha. The work will be set about as soon as the river subsides. Okoko, one of the ruling chiefs, Odogu, the war chief, and other persons of influence who interest themselves in the Mission, will engage their services to do portions of the work as hired workmen. I was but too glad to see them offering their services as labourers, which will save me the expense of importing such persons from the coast. The buildings required here are of wood-work, boarded up, moveable at any time when necessity requires it. Mud walls can never stand the soaking of the overflowing rise as they would on a high land. The probable cost of getting up this station will be made when preparing the estimate for the Niger Mission for 1873-74. Chiefs and subordinates, male and female, attend service here without prejudices; they are a tribe of the Ibos, as those of Onitsha, and seem to be a promising people. There are three mercantile trading stations here, which are not much better off than ours, yet doing lucrative business under these disadvantages.

Onitsha.

This station has been afflicted this year by the plague of the small-pox, which carried off many of the inhabitants, among whom were some of our promising converts, one of whom was Adam Ayanbu. The people not knowing how to treat this infectious disease, it gave no small anxiety to the Mission agents, who themselves were not free from the same malady in the Mission compound. Mr. S. S. Perry, one of the Catechists, was

severely attacked, and very narrowly escaped its fatal effects. Mr. J. Buck lost his child by it; two young children of Mr. Edward Phillips died, either one or both of it. King Idiari, who lately succeeded his father on the throne of Onitsha, died of the same, and a great number of others, till the Mission agents had recourse to inoculation among those who were willing to undergo the operation, which did some good. It was reported that of the 200 persons who were inoculated by them only two died. To add to these painful afflictions, the Rev. F. Langley, who occupied the second station at Iyawo, died, but of a different sickness. Thus the members of the Mission had sorrow upon sorrow. The Rev. W. Romaine is suffering from bad eyesight, which prevented him for many months from reading Church service; others had to read for him, and he preached.

That the minds of the heathen population must have become very unsettled at this trying time can easily be imagined. Many of the Native doctors and priests, who pretended to tell the causes of the plague, were themselves attacked, and they died of it. They pretended to tell the cause and prescribed the remedy—anything but the right one.

When King Idiari died of this malady, his opponent, the pretender to the throne, rejoiced at it, when it was at once concluded that it was he who had brought the small-pox to the country to kill their king. The pretender was summoned to a meeting of chiefs, where he was despatched out of the way. At another time about twenty elderly women were accused as witches who had brought the small-pox among them. In order to prove their innocence, poisonous draughts—water of ordeal—was given to about twenty of them to drink, whereof half that number died and were supposed to have been guilty of the charge. After this the possession of sheep and pigs in the town was assigned as the cause, many of which animals were dispensed with. Notwithstanding this superstitious waste of lives and destruction of live stock, the malady was not removed. Among the last efforts made to discover the cause of the malady in order to remove it, one supposed to be a clever observant among them found it

out to have originated from the well which was dug in the Mission compound last year, fourteen fathoms deep, because such a deep pit was never dug in their country hitherto, and that the Rev. W. Romaine must be made responsible for all the calamities which had befallen them; and that, to remedy this great evil, a human sacrifice must be made, and the body thrown into the well before it be covered up. Besides which, a certain amount of goods must be charged to the Mission as a fine for this offence, which has caused the population of Onitsha such a loss of lives. To this many silly ignorant heathens gave their ready belief; but a young convert, who happened to be present at the conference, stood forth and said, "My friends, I have listened to all what you have been saying about the well at the Mission compound. I will join you in filling it up if you can promise me that, after that is done, there shall be no more death at Onitsha." To this no one could reply or give such a promise; thus the ignorant, mischievous league was broken.

In the midst of all these doubts and fears, it was reported that a heathen man, who had never attended any place of worship before, had a dream, when he said he believed that he saw the Rev. F. Langley, their late minister, in the vision, who seriously warned him that, if he continued to slight the offer of mercy now made to him and to all the people of Onitsha, they would all go to hell after death. On rising in the morning, the dream made such impression on his mind that he related it to many people; and, to set the example, he was the first to be seen at church at public service. As it were panic-struck, many followed his example, and for some time the church was filled to overflowing; but, as the small-pox has subsided, we may expect that, the present cause of fear being removed, many will relapse again to their former indifference. Let me remark, in passing, that, though we are always glad to see a large number of heathens attend the means of grace and lend a listening ear to the preaching of the Gospel, yet we do not rely upon visionary conversions, but on that which springs from deep inward conviction of sin, and of self-abasement before God for pardon and peace through the merits of our Lord and Saviour Jesus Christ.

As the account of the Rev. F. Langley, which follows here, appeared in our last number, we omit it, referring our readers to it for the completeness of the narrative.

Other circumstances against which we have to contend are the evil influences of trade upon the inhabitants of Onitsha, which they

have not moral principle enough to resist. According to their idea, all who come from the white man's country must, as a matter

of course, be good Christians; hence their immorality is considered by the natives as nothing wrong, which many are ready to quote as example. How painful, then, must it be to our own feelings, when, in vindication of the purity of the religion which we teach, we are obliged to tell the natives that such and such agents at the trading factories are not true Christians, because they do not live according to the requirements of the Gospel! This is more difficult to convince the natives of than their superstitious idolatry, inasmuch as the sinful lives of such agents are profitable to those who are associated with them. The more trade extends in the river, and unprincipled agents are employed, the more gigantic the evil will grow, and the greater our difficulty to keep even our native converts in check from being led astray.

There is another evil which we cannot shut our eyes upon; that is, the growing avarice of the people in money-making, as if that is all their happiness. Their indifference to the means of grace is to be attributed to this in a great measure. It appears this people cannot bear prosperity; from abject poverty they have been improved to what they now are; but the more trade is brought among them, the more unbearable they are becoming in their demands to lessen the measures by which produce is bought from them, and to increase goods for payment to nearly double the former quantity; and because this would not be consented to, trade has been stopped ever so many times for weeks, as if to compel the merchants to comply with their terms. But, strange to say, some of the merchants have tried to implicate our Mission agents by suspecting some of them, and even complaining to me of an individual as putting the natives up to all this dissatisfaction with the state of trade. How groundless such a charge! Here we are between two evils: the unjust suspicion of the merchants—as if the Mission agents were instigating the natives against them, which creates ill-feeling and distrust on their part—and the evil influences of the mercantile agents, which we of necessity are compelled to expose, to their disgrace and confusion. Thus we are situated in heathen lands, conflicting with civilized evil influences, as well as the barbarous heathen practices, all which militate against the holy religion of our Lord Jesus Christ.

At present there is no king at Onitsha; the old brother of the old late king is only acting

as nominal president till a new king is appointed.

Notwithstanding the superstition of the heathen population of Onitsha, yet this place has become important, both to Missionary and commercial operations. Here we have two stations, in which we preach the Gospel, not only to the inhabitants, but also to visitors from the interior tribes. From this place Missionary tours are now and then made to the adjacent towns and villages by the resident Mission agents, where religious conversation is held with the heathen population, and it has become a depôt from which adjacent stations are supplied. Having secured Osamare as a Mission station, it was time to take up Asaba also, an old important town on the right side of the river, about four miles higher up the river from Onitsha: it is situated on a rising ground, like Onitsha, and therefore possesses greater facilities for putting up a Mission station than Osamare. The people are a tribe of the Ibos.

I have instructed the Rev. W. Romaine to take the preliminary steps to put up a temporary house for present occupation, and at my next ascent (D.V.) the agent to be stationed there will be permanently appointed.

Lokoja.

This station was very much disturbed through the rebellion of the Bunus at the earlier part of the year. These inhabitants of the mountain countries attempted to free themselves from the oppressive yoke of the Mohammedan Government, under which they have been groaning these many years, but Lokoja proved a great hindrance: the occupation of it as a Missionary station, as well as a mercantile post, strengthens the Mohammedan Government, which maintains its footing there. Hither many of their restless war-men resort and make a camp, from which they go out on kidnapping expeditions. So the Bunus determined to wreak their vengeance on the settlement and destroy it, and thus weaken the Mohammedan power in that locality. Besides this, a desire to plunder the rich stores of three mercantile houses and the Mission property greatly stimulated this determination against the settlement. King Masaba conquered this place soon after the great expedition of 1841, and took it away from the Atta of Idda, when the inhabitants were either killed, caught, or scattered about the mountain countries. Twice they have made attempts to destroy Lokoja: last year,

when they expected that the late King Masaba would be deposed by the Sultan of Gondu, they attacked it, but failed; this year, also, on hearing of his death, supposing no more protection for the settlement, they attacked it on Sunday, the 2nd of March, when the converts were engaged at the early morning prayers. Taking them by surprise, unprepared, they would make it an easy conquest; but, through Divine interposition, the enemies were defeated, and driven back to the mountains with severe losses, though not without the loss of three lives to the people of Lokoja, and several wounded.

Umoru, the new King of Bida, on hearing of this assault on the settlement, immediately sent a detachment of his war-men to protect it, where they still remained when we left in October.

This is the way Lokoja has been preserved from destruction, and our Mission mercifully saved from being ruined. As the protectors of the settlement are not provided for, we have to pay our share of the expenses, in common with other settlers and merchants, whose establishments and properties were in danger of being destroyed and plundered. After this a restless chief, who always disturbed the river passage between the settlement and Egga, was caught and despatched off, and the river passage became free to all passengers and traders. These prompt measures taken by King Umoru to secure peace and order gave confidence to those who had fled out of Lokoja in time of danger for security elsewhere to return and rebuild their huts; their friends and relatives accompanied them to settle at Lokoja also. In this unsettled state of the minds of the inhabitants we cannot expect a steady increase at church, though new faces are seen at times during divine service. Since the return of the run-aways the number of the congregations has kept good in both small places of worship on the Lord's-day; at Trinity Church, attendants, 70; and at the Bunu Chapel, 65; the average on the Lord's-day making a total of 135 souls collected together to receive the means of grace in the midst of a heathen and Mohammedan population, who both adhere to their own ways as good. Both places of worship need enlargement, but I have kept back from doing so hitherto; but as there is a prospect of quietness in the settlement under the present Government, in which the people seem to have confidence, I have instructed the Rev. T. C. John to enlarge Trinity Church for the better accommodation

of a larger congregation. The chapel will be taken into consideration as we see the timid Bunus more settled.

The number of school-children is twenty-one, most of whom are boarders, supported by kind Christian friends in England, by which means their regular attendance is secured. The progress of the advanced scholars in reading, writing, and Scriptural knowledge is very satisfactory; they speak three African languages besides the English. This settlement is a confluence of languages as of rivers, hence its superior importance. Here one has an opportunity of communicating with people from different countries and of different languages. Some years ago I made efforts to show what great advantage it would have been to us, if, when we were at the Fourah Bay Institution, we had been taught the powers of the Arabic alphabet, so as to be able to make use of them in writing our own languages, as we can now do with the English alphabet modified. This must not be understood that I mean that we should be made Arabic scholars—no; but a mere knowledge of the powers of Arabic characters, so as to be able to use them in writing letters in our own language for the information of Native Mohammedans who have been taught to write scraps of the Koran in those characters. Important verses of Scripture, written in Arabic characters in a native language which such persons can read, will do them as much good as tracts which are printed in English characters in any foreign language. I was very thankful when I found that the Committee gave, in the Hausa Primer of the Rev. J. F. Schön, a place for a few words and sentences in Arabic characters. Last year, before leaving Lokoja, I instructed Mr. John to exercise the foremost boys of the first class in writing the Arabic alphabet: the inclosed papers will show their attempts in imitating those characters. If Mohammedan boys of their neighbours, their play-mates, who are taught, can learn them for the purpose of writing passages from the Koran as charms to sell to the people for their own profit, the characters would be better employed, if our school-children can use them, by writing in our own languages, texts from the truths of the Gospel, to whom such texts will ever remain sealed in characters unknown by them.

The Rev. C. Paul has returned from his short visit to Sierra Leone; his attention has been chiefly directed to the translation of portions of the New Testament into Nupe,

having an old experienced Nupe English-speaking immigrant as his assistant. He is a Mohammedan, but well acquainted with his mother tongue, which is important.

I have had an eye upon Egga for an advanced station some time back, as a basis of extension beyond Lokoja; but the fickleness of the late king gave me no favourable opportunity to press it. This would bring us eighty miles higher up the river from Lokoja, nearer to Bida, and of much easier access to the Yoruba country from the bank of the Niger. When the way is open, many people from Lagos travel overland to trade at Egga market; with this view I keep up friendship with the King of Ilorin by kind compliments.

At this visit I broached the subject to King Umoru at Bida, in the presence of the English merchants, how important it would be if he would permit an establishment to be made on the highland on the other side of the river opposite the town of Egga, where there is ample room and the locality healthier than Egga, which is a mere deposit of the river, very muddy and filthy at the fall of rains. The huts are so close to each other that in many places there is not passage enough between for two persons to cross each other. When a merchant wants a place on shore for his trading purposes, many huts have to be pulled down to make room; the inmates must seek shelter elsewhere. I told the king that, if he consented to form such a place as I had proposed, I would place my people there; he replied, "The proposal is very good. Here are my councillors sitting by me; I will consult them as to what conclusion we shall come about it. I will let you know." With this in view, I have instructed the Rev. C. Paul to hold himself in readiness, the moment the king should give his consent, to proceed to Egga and secure a place at this new ground.

Should I be successful in this, we must not expect more rapid progress here, as regards the conversion of the people to Christianity, than in other Mohammedan countries; but we have heathen elements to work upon, and in due time a native congregation will be collected as a seedling for the diffusion of Christianity among the surrounding tribes. I am taking advantage of the present favourable opportunity to secure a footing, which may probably not be so easy to accomplish at another change of Government as at this time. On all hands I am looked upon as their oldest confidential friend and

adviser with whom they were acquainted from the days of their fathers. As they confidently intrusted themselves to my advice, I think I should in return take advantage of it to advise a more suitable locality where a Mission station could be planted in this part of the country, before another king arise who may not know Joseph. Of one thing I am almost certain, that when once young Native Mission agents are located among this people, as long as they continue to behave themselves well, it is not likely they will ever be turned out.

The Arabic Bible which I gave the late King Masaba to be forwarded to the King of Ilorin has not been sent. Since the visit of the Sultan of Gondu last year, over which he could not easily get, together with his declining health, the late king was out of temper almost with all his rival friends, and the King of Ilorin among the rest. I asked Da-Isa, the messenger for Ilorin; he told me the late king had intended to do so, but did not. I asked King Umoru whether he had come across the two Arabic Bibles among the late king's property. He said, "No;" he proposed to send to Ilorin to ask the king whether he had got a copy, but I requested him not to send, as the messenger who would have been the bearer had told me it was not sent. In all probability the late king had sent them to the Sultan of Sokoto and Gondu, as King Umoru said he had not come across them among the late king's property after his death; so I promised to bring out two other copies at my next visit.

Brass.

I arrived here on Saturday, the 25th October, and have had an opportunity of spending three Sundays among this people. Though their minister, the Rev. Thomas Johnson, was absent in Sierra Leone for a few months, yet the congregation has kept up and did not fall back, nor neglected the means of grace. No molestation now from persecution, and the number of church-goers has been on the increase. The persecutors seem to be convinced of the injustice of their charges against the Christians, while the converts keep steadfast in attending the means of grace.

Mr. Johnson, observing that persecution had now subsided, proposed a special service of thanksgiving for such a deliverance on the morning of Wednesday, the 1st October, and a meeting to offer thankofferings in the after-

noon of the same day, both of which were responded to with readiness and cheerfulness. During the meeting in the afternoon the names of those who were willing to give something was taken down, because there is nothing in the shape of coin or any currency in this place to do it with on the spot. When the amount promised in trade goods was collected in cloths, tobacco, pipes, and a few pounds in English coin was brought together, no less than 51*l.* 8*s.* 10*d.* was contributed by the natives, which amount was increased to 61*l.* 8*s.* 10*d.* by two cheques of 5*l.* each from two European merchants in the river. In addition to this, King Ockiya has paid goods to the amount of 25*l.* on account of school-fees for 1871 and 1872, due before the persecution. These goods I will buy for the upper stations on account of the Niger Mission, and apply the money to buy galvanized iron roofing-sheets and planks to improve their church, in the place of perishable combustible bamboo mat covering, as a lasting memorial of their thankoffering, to which they have so very voluntarily contributed after the persecution. A Native Chief has already promised ten sheets of galvanized roofing-iron towards the improvement, in addition to his contribution to the thankoffering. The average attendance at Divine worship on the morning of the Lord's-day for about eight months running was 203, although the numbers were 310 and 315 the last two Sundays I spent here—several persons of position and influence being among the church-goers. The day-school numbers twenty-one, and the Sunday-school 127. A heathen priest, accused of neglect of duties to the gods, was consequently dismissed from his priestly office, and another appointed in his stead; but no sooner was the change made than the dismissed priest walked straightforward to church and added his name among the candidates for baptism. His two converted sisters rejoiced at the change, and thanked God for answering their prayers and releasing their brother from the service of Satan.

Bonny.

This station is just settling from the changes which it has undergone during the three years of civil war, which had very much distracted it, and retarded the improvement of the people and the progress of the Mission work. Half the population of this place have, through force of circumstances from

the war, been obliged to desert the town in 1869; and since the settlement of the matter this year by arbitration, a large number have been obliged to remove from Bonny villages to Opobo, being claimed by Jaja as his people. Their removal over to him was one of the conditions on which the settlement of the war and trade matters mainly depended. Several chiefs of influence, who used to attend our places of worship with their people, were among those who were obliged thus to remove to Opobo. This division of the population of Bonny into two separate States, on different rivers, has greatly told upon our congregations and the number of school-children. However, during the political struggles between the contending parties, we have not been idle; we did not wait till matters assumed a more favourable aspect, and the minds of the people better settled before we could push on the intended improvements in our Mission establishment—no. The school and chapel have since been rebuilt upon an improved and enlarged dimension, and a boarding-school put up at the request of the chiefs for the use of their children; three dwelling-houses have been built for the abode of the Mission agents as a centre of operations, to which improvements the king and chiefs have contributed a liberal share; and, to complete our religious provision for Bonny, a neat, moderate-sized church has been erected through the exertions of the Rev. D. C. Crowther, opposite the shipping, for the convenience of the English-speaking congregation in the river, entirely at their own expense, and very much to their credit. This place was opened for public service on the 22nd of June this year. The distance of this church from that on the Mission premises is about one mile. When going to preach at the English church at the morning service on the 7th of December, the marked improvement attracted my attention when I saw the two congregations crossing each other on the way to their respective places of worship. What hath God wrought! This is only a day of small things.

A further step was suggested by Mr. Dandeson, and put to practice by Mr. Carew, the catechist—namely, to attempt the collection of a new congregation at Juju town, about four miles' distance, or one hour's pull from the Mission station, which is promising success. The population of this town is about 500 souls, headed by Jack Brown, a very favourably-disposed chief. It was his son, William Brown, who opened a school of some

seventeen boys of his own accord, which I visited and examined last year. It does W. Brown much credit.

The average attendance of the congregation at this place on the Lord's-day morning at present is thirty-one, that at the English church forty-one, of whom twelve are Europeans. The native congregation averages 250 on the morning of the Lord's-day at St. Stephen's Church, in charge of the Rev. F. W. Smart; thus an aggregate congregation of 322 souls is regularly preached to at three different places of worship every Sabbath, notwithstanding the removal of about half the population to Opobo through the

civil war, many of whom were our regular church attendants. The school has been better attended by the children of late than formerly; there are seventy names on the list; and I sincerely hope this improved state of things will continue, and our work less impeded hereafter. I am glad to say the chiefs have now paid up the remaining four casks of palm-oil towards the Building Fund, the proceeds of which will enable me to give the church a substantial foundation by running solid brick walls, three feet high round, between the wooden piles on which it at present stands. Hitherto has the Lord helped us!

(To be continued.)

In Memoriam—David Livingstone.

WE cannot allow our present number to appear without a respectful mention of the removal from amongst us of the celebrated Missionary and traveller, Dr. Livingstone. His reputation was world-wide, but we trust that his record was on high, and that his name will be found written in the Lamb's Book of Life as one who was a faithful servant in his day and generation. He died at Ilala, on the 4th of May, 1873, not far distant from Lake Bemba (?), in Central Africa, suffering from the effects of severe dysentery, which had taken firm hold upon his constitution. It is a consolation to feel that, although there were of necessity many circumstances of severe privation attending his last moments, and much care was wanting that more skilful intelligence might have supplied, yet he was tended to the very utmost of their ability by his surrounding followers, and, so far as man can judge, his end was peaceful and undisturbed. The friends of the Church Missionary Society will feel grateful in knowing that amongst those who ministered to him were the African lads brought up in their Institution at Nasik, in the Bombay Presidency. The post they occupied was humble and subordinate, but their duties were discharged faithfully. They were among the few Christians who formed a portion of the caravan, and it devolved upon Jacob Wainwright, the most intelligent among them, to note in Dr. Livingstone's diary the date of his death, and also to read over such portion of his remains as was of necessity deposited in Africa, the Burial Service of the Church of England. In the transport of the body to the coast these youths were very helpful, and Jacob Wainwright escorted the remains home, till they found their resting-place among the illustrious dead in Westminster Abbey. Here, at home, all, with an insignificant exception, vied in doing honour to the large-hearted Missionary, who, in his lifetime, welcomed all who would help forward the Master's work and strive for the regeneration of Africa. We do not recall the ceremonial of the funeral, for the newspapers have teemed with accounts of it. The thanks of the Christian community are due to the Dean of Westminster for his ready recognition of the claims which Dr. Livingstone had for this honourable interment. It is a suggestive topic for thought, that in the case of Dr. Livingstone we have the first and only instance of a Missionary so honoured. This is partly due to the fact that the most noble among them have usually perished at their posts—as did Dr. Livingstone—but it is attributable also to the cold indifference which has hitherto prevailed on the great duty of evangelizing the heathen. We hope this is now a thing of the past.

SEVENTY-FIFTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

It has been an invariable custom to preserve, in the pages of the "Church Missionary Intelligencer," a record of the proceedings in connexion with the Anniversary of the Society; and in conformity with it we proceed to present to our readers some connected view of what may fairly be accounted one of the most successful gatherings which has ever, in the good providence of God, been vouchsafed probably to any society.

Of late years there has been a laudable practice of entering upon the engagements of the week with solemn and united prayer that the presence of God may be manifested, and His Spirit poured forth upon those who shall be assembled together. This Meeting is now held in the school-room attached to St. Dunstan's Church, on the Monday afternoon, and has been usually presided over by the Rector, the Rev. E. AURIOL. It was a matter of universal regret that he was this year unable to be present; his place was supplied by the Rev. J. H. MORAN, Vicar of St. Thomas's, Chancery Lane. The address was given by the Rev. E. H. BICKERSTETH.

In the evening of the same day the Anniversary Sermon was preached by the Rev. J. W. REEVE, Minister of Portman Chapel, from the text, St. John x. 16. There was an overflowing congregation. The sermon was an admirable exposition of sound doctrine, without any admixture of new-fangled conceits: it was in itself an evidence that the tenets which were so vigorously held by the first founders of the Society, and which stirred up their compassion for the lost sheep of the Saviour, are still the animating influence of the Society's counsels. The collection after the sermon amounted to 56*l.* 16*s.* 7*d.*

On the Tuesday morning there was the usual clerical breakfast at Exeter Hall, which was numerously attended by friends who had gathered from all quarters. It was presided over by the Honorary Clerical Secretary, and an excellent address was delivered to the brethren by the Rev. Canon HOARE, which will be published in our next number.

Precisely at eleven o'clock the Chair was taken by the Earl of CHICHESTER, the President of the Society, at the request of his Grace the Archbishop of Canterbury. On the platform, in addition to his Grace the Archbishop, there were Earl Darnley; the Bishops of Norwich, Ripon, Victoria (Hong Kong), Athabasca, the Saskatchewan; Bishops Anderson, Beckles, Ryan; and a large body of clergy and laity, old and well-tried friends of the Society. We insert, from the excellent report in the *Record* newspaper, the following account of the proceedings: portions of it, however, we are compelled to omit:—

The proceedings were opened with prayer by the Rev. C. C. Fenn, who also read the 103rd Psalm.

Mr. E. Hutchinson, Lay Secretary, read the Financial Statement of the Society; and the Rev. H. Wright read the general Report, many portions of which were warmly applauded. The following is a brief abstract:—

The year that has closed has been marked by signal instances of individual liberality among the friends of the Society. The Committee, while thankfully accepting these past tokens of the Lord's favour, would still continue to appeal to the Associations throughout the country for the increased support which is needed to enable them to sustain the

work which now lies before them. The income for the year is as follows:—

Associations (including results of Day of Intercession, printed separately last year)	£127,721
Benefactions	29,364
Legacies	33,509
Sundries	5,931
Making a total of	£196,525

The Committee would remind their friends that the items of Benefactions and Legacies are exceptional amounts—the one being 16,000*l.*, and the other 19,000*l.*, above the average, while the Association returns do not

show an increase upon those of last year. The Expenditure for the year past has been 169,717*l.*, of which about 4,000*l.* is due to the completion and erection of buildings in the West Africa Missions. So that the ordinary current expenditure may be stated at about 165,000*l.*

Ordinary Income as above . . £196,525 12 11
Expenditure . £169,717 10 1

Benefactions

specially

invested . . . 4,500 0 0

Deficiency in

(1872—73) 11,900 15 9

186,118 5 10

Balance in hand . . . £10,407 7 1

The coming year presents to the Committee three special directions for expansion—Japan, North-West America, and East Africa. Into each of these fields the Committee are sending forth fresh labourers. The means which God has been pleased to place in the hands of the Committee will enable them to occupy these fresh fields at once.

Contributions for the Venn Memorial Fund.

Remembering the object so dear to his heart, viz., the development of the Native Churches in the Society's Missions, the Committee have felt that no memorial could be devised more in unison with the wishes of their departed friend than the establishment of a fund—to be called the "Henry Venn Native Church Fund," for aiding in the internal development of the Native Churches. It will be administered under the direction of the Church Missionary Society. The contributions to this Fund have reached the sum of 8,544*l.*

Sums amounting in the whole to 5,296*l.* have also been contributed for special objects. Thus in the space of one year there have been committed to the administration of the Committee, funds amounting in the whole to the unprecedented total of 261,221*l.*

Islington Institution.

The number of candidates under training has not exceeded twenty-nine at any period of the past year; yet the Committee rejoice to be able to announce that out of forty-seven, whose offers have been considered by them since the last anniversary, eighteen have been accepted, and that of these six are University graduates.

Sierra Leone.

The Committee still thank God for the Sierra Leone Native Church. The year just concluded furnishes continued proof of the presence of the Holy Spirit, both with the pastors and with the people. Besides surplice fees and weekly class payments, which average 500*l.* per annum, the Native Christians connected with the Church of England in Sierra Leone, numbering about 14,500, have raised during the year 350*l.* for the Native Pastorate Auxiliary, and 500*l.* for the Church Missionary Auxiliary.

Yoruba.

At Lagos there have been several instances of the power of God's grace in conversions from heathenism. The Committee look for a time when the 2000 Native Christians of Lagos will exercise a still greater influence for good on their heathen and Mohammedan fellow-townsmen. Many invitations have been received for Missionary occupation; some of them from places lying as much as 250 miles east and north-east of Lagos, and where the Yoruba language is still spoken. The openings thus met with have much encouraged the Missionaries. In Abeokuta, the large and important congregation of Ake has been strengthened by the baptism of thirty adult converts gathered from heathenism by the efforts of the Native Minister, while nearly 100 candidates are seeking the same privilege. The Native Church at Ibadan numbers 370 adherents, of whom 140 are communicants.

Niger Mission.

To meet the fresh openings offered, Bishop Crowther has been able to procure seven fresh agents from the Fourah Bay College, Sierra Leone. There are now six stations—three on the sea-board, three on the banks of the Niger. At Brass, on the coast, the congregations are large; upwards of 300 persons attending every Lord's-day. At Bonny, the state of affairs is very similar, and the prospects decidedly favourable. At Osamare, a new station on the Niger, the chiefs have personally laboured in the erection of Mission buildings, and a large part of the population is now under regular Christian instruction. At Onitsha many people have begun to attend the church. Lokoja is at peace. Nearly 150 of its inhabitants are under Christian instruction. Bishop Crowther's resources having been strengthened, he hopes to open two new stations; one on the banks of the Niger, eighty miles higher up than Lokoja, opposite

the town of Egga; the other on the coast at New Calabar, where the chiefs have agreed to pay 200*l.* to defray the opening expenses. The happy termination of the Ashantee war will, it is confidently hoped, be favourable to the progress of the Gospel in the African continent, by increasing the respect for the British name, and the security of those taking up their abode in the country for Missionary or commercial purposes.

Mediterranean.

In the Mediterranean Mission a spirit of inquiry is observable in several places, with a growing demand for copies of Holy Scripture; and opposition, though active, does not come from the population generally. In Asia Minor, the Greek Bishops and priests are not only personally friendly to the Missionaries, but some of them strive to promote among their flocks the purchase and study of Bibles and Testaments. In Palestine, the new Church at Jerusalem is approaching completion. The Native Protestants of Galilee are becoming better acquainted with God's Word, more attentive to the means of grace, and more consistent in their lives.

Northern and Western India.

In this vast field the Committee have not been able materially to increase the numerical strength of its European agency. Neither has there been any increase of the Native Clergy connected with the Society; though the prospects in this respect are hopeful, and the value of Native Christian help generally is more and more making itself felt. As regards the various modes of Missionary operation, efforts have been made to train and to place in appropriate fields of labour Native Christian preachers of superior attainments and abilities. Much has been done in connexion with the Training Institution at Krishnagar; and careful theological instruction has been given at Benares to the Society's Native Christian agents in the N. W. Provinces. In the Lahore Divinity School twenty-one students are at present under instruction. Eight have been sent out. In speaking of results, the Committee thank God for symptoms of spiritual life and growth in the Native Christian Church. In Calcutta, Mirzapore Native Christians have a Church Fund for their own benefit, raised in part by their own subscriptions, the interest of which is sufficient to support a Native Pastor. They also contribute liberally for the Church expenses of poorer Christian bodies in the

neighbourhood. The fruit of past toil has also been seen in the gathering in of heathen to the visible Church, many of whom, it is hoped, have been really converted to the Lord. [The Committee on this point give some illustrative cases.] The past year has also given its proofs of the upheaving and preparatory movement which the preaching of the Gospel has in many places produced among the non-Christian population. Other providential causes have been auxiliary to this result. The attitude of the Native mind throughout India appears, on the whole, more inclined towards considering the claims of the Gospel than at any former period. As a rule, public preaching of Christian truth is listened to with respect and courtesy, and increasingly so year by year. This is especially observable in some of those places where such preaching has been carried on the longest. The brief summary of Missionary effort contained in the Official Report recently presented to Parliament by the Secretary of State for India, acknowledges the great obligation under which the Indian Government is laid by the benevolent exertions of "six hundred Missionaries (of every Protestant denomination), whose blameless example and self-denying labours are enforcing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell."

South India.

Grounds for thankfulness are not wanting in the Society's South Indian Missions. During the year the Native Christians, including catechumens, have increased from 56,700 to 59,300, and the communicants from 10,550 to 11,640. The adult baptisms have been 882. The evidences of extension vary in different places, being most striking among the Telugu and Malayalim populations; but there has been almost everywhere a marked growth in the self-support and independence of the Native Church. With much ground for thanksgiving, the Committee last year could not regard the Tinnevely Native Church without anxiety and apprehension. This state of things has not entirely passed away, but the Committee can thank God for signs of improvement. The number of communicants has increased by nearly one-tenth, numbering now not far short of 7000, or one-fourth of the whole number of baptized Christians. The adult baptisms have been

upwards of 300, and several of these are deeply interesting cases. In the Malayalam Mission, nearly 400 adults have been baptized during the year, and there has been a yet larger addition to the number of communicants; while among the slave population (now liberated) inquirers and catechumens are still coming forward in considerable numbers. The increase in the number of catechumens in the Telugu districts has been more marked than in any other field throughout the whole of India. About 4000 persons are now under instruction (either baptized or candidates for baptism), being double the number recorded last year.

Ceylon.

The Mission has suffered from the weakened condition of the European force. The efficiency of some of the schools has been impaired; and in one or two places aggressive evangelistic operations have been retarded. Yet the number of adult baptisms is larger than in the previous year, being nearly 140, and 290 candidates are under instruction.

Mauritius and Madagascar.

The Society's work in Mauritius is graciously prospered by the Lord of the harvest. Nearly 160 adults have again been gathered into the Church by baptism, and the warm-hearted zeal of the Native Christians, especially those belonging to the North Indian Coolies, is a source of joy to their pastors. The Madagascar Mission has, owing to providential circumstances, been without any resident European Missionary during the greater part of the year. The consecration of a bishop for Madagascar by the Scotch Episcopal Church, and the announcement of his intention to commence Missionary operations on a large scale at the capital, have, in the judgment of the Committee, rendered it impossible for the Society to continue its labours in the island without being implicated in difficulties which they consider it most important to avoid. Under these circumstances they have come to the conclusion that they will be acting most consistently with their Church of England character, with the truest loyalty to their invariable principle of non-interference with the work of other Protestant Societies, as well as most in accordance with the providential indications of their duty, by withdrawing from the island.

China.

Hong Kong has lost the very valuable services of Mr. Piper, who has been transferred to the Japan Mission; yet the Missionary left in charge has to thank God for a marked increase in the number of his little flock. It is a source of much satisfaction to the Committee that the appointment to the Bishopric of Victoria has fallen to one of the Society's Missionaries, Dr. Burdon, of Pekin. They anticipate much benefit to the Society's efforts in South China from his knowledge of the language and lengthened Missionary experience. In the Foh-Kien or Fuh-Chow province, adult baptisms have been numerous and the candidates are reckoned by hundreds. In the Che-Kiang province, which contains the cities of Ningpo, Shanghai, Shaou-Hying, and Hang-Chow, nine of the Society's European Missionaries, including Bishop Russell, are zealously engaged in the great work. Bishop Russell unreservedly asks for the largest possible reinforcements. The progress, though not so rapid as in the Foh-Kien province, is yet real and of a satisfactory nature. Fifty-three adults have been baptized during the year, and there are several candidates.

Japan.

The Committee have largely strengthened the Mission in Japan. Three Missionaries have been transferred to it from other stations, and two University graduates are proceeding thither from this country. Meanwhile the condition and prospects of the country in a Missionary aspect are deeply interesting.

New Zealand.

The political and social condition of the Maori population is still of a varied character. To the north of Auckland, peace, industry, and prosperity continue to prevail.

North-West America.

The Committee have taken measures for strengthening this Mission. The willingness of the people to receive the Gospel, and the success granted to past labours, are calls that cannot be denied. The complete evangelization of the tribes seems not far distant, and the time may be hoped for when such aid as the Indian Christians need will be supplied by the Church of the Colony. It is cause for thankfulness that the diocese of Rupert's Land has for its Bishop so energetic a worker and one so thoroughly accordant with the principles of the Society. The consecration

of Bishop Horden for Moosonee, mentioned last year, has been followed by that of another of the Society's Missionaries, Dr. Bompas, for the Athabasca and Mackenzie River districts, as also of Archdeacon M'Lean for Saskatchewan. The Indians of Stanley (all of them Christians by profession) are gradually exchanging the hunting for the agricultural life. In the Mackenzie River district the Committee hope for much advantage, under God's blessing, from the return of Dr. Bompas, clothed with new powers specially qualifying him both to organize the Native Church and to help forward the Society's work. The Indians of the Youcon and Peel River territory still hear the Gospel gladly.

North Pacific.

The Committee have been enabled to strengthen the Metlahkatlah Mission.

Conclusion.

While deeply thankful for abundant indications of increased Missionary spirit in this country, the Committee see still more signal proofs of God's blessing, during the year now concluded, in the Mission-field itself. Open doors present themselves on every side. But a few months have passed since the Committee were assured that in the then condition of China, that immense field scarcely called for additional labourers. Cities in the interior, at that time partially closed, are now accessible, and Bishop Russell asks for the largest possible reinforcements. Here alone there would be more than sufficient demand for all the means and men at the Society's disposal. Meanwhile, favourable opportunities for taking up new ground offer themselves in Japan, in the Pânjâb, in Central India, in Sindh, in Africa, and in North-West America. It has pleased God also to prosper existing operations. The statistical tables report advance in the numbers of catechumens, of baptized Christians, and of communicants, in almost every Mission. There is increased activity in the Native Churches. The efforts made to call forth among the Native Christians a spirit of activity and independence have been successful. Consciousness of strength has been acquired, rendering self-support and self-extension more easy and natural. There have been also increasing evidences of a sense of sin and a persuasion of pardon; of a sense of human weakness and reliance on Divine strength; of spiritual knowledge of God's Word; of the constraining power of

the Saviour's love, and zeal for His glory; of affectionate brotherly love among fellow-believers, and compassion for those still in darkness. Exemplifications of this may be found among the Indians of North-West America, the Chinese converts in the Fuh Chow Mission, and the Bengali converts in Mauritius; not to speak of striking individual instances in other Missions. Under this head the Committee would also refer to the spiritual revival in Travancore, for as a spiritual revival they unhesitatingly regard it, whatever admixture there may be of other elements. And life within the Church has been accompanied by light shining forth on the surrounding darkness.

The Committee cannot but connect this with the prayers that were so generally and solemnly offered last December for the special putting forth of the power of the Holy Ghost in connexion with Missionary effort. The progress that has been made renders more evident the vastness of the work yet remaining. But it shows also that success may be humbly expected, that the means used are such as God blesses, and that supplications for blessing are graciously accepted.

We append the following interesting statistics of the Missions:—

	1871.	1872.	1873.	1874.
Stations - - -	157	153	154	158
Clergymen:				
European - - -	202	197	204	207
Native and Country-born - - -	127	131	148	147*
Total Number of Clergymen - - -	329	328	352	354
European Laymen: Schoolmasters, Lay Agents, Printers, &c. - - -				18
European Female Teachers (exclusive of Missionaries' Wives) - - -				11
Native and Country-born Christian Catechists, and Teachers of all classes, not sent from home - - -				2,535*
Number of Communicants, 1864 - - -				18,124
" " 1865 - - -				14,155
" " 1866 - - -				14,688
" " 1867 - - -				15,155
" " 1868 - - -				16,145
" " 1869 - - -				17,349
" " 1870 - - -				17,943
" " 1871 - - -				20,125
" " 1872 - - -				21,043
" " 1873 - - -				22,471*

* Complete returns from several of the Missions have not as yet been received.

The Society has also withdrawn from 77 Stations, chiefly added to Parochial Establishments in the West Indies, or trans-

ferred to the Native Church in Sierra Leone, containing 10 Native Clergy, 4356 Communicants, and 12,866 Scholars.

Upon the conclusion of the Report, the noble President then briefly addressed the Meeting. After adverting to the troubles in which the Church is now labouring, which he did not consider particularly favourable to the development of Missionary zeal, he proceeded to observe,—

I for one quite agree with a generous benefactor at Manchester, who says that he is confident that the Society will continue to maintain those great Protestant Evangelical principles on which it is founded. I quite subscribe both to the hope and confidence which Mr. Hall has thus expressed, because by the term "Protestant Evangelical principles" I understand that we mean that simple Gospel which was preached by St. Paul and the apostles. We know what St. Paul says when he sums up the extent

and compass of his teaching, that he knew nothing but Jesus Christ and Him crucified. My friends, that is the Gospel which I trust is professed, which I trust is believed and loved by the directors of this Society, and I am sure that it is the Gospel which is preached among the heathen by every Missionary now in our employ. Therefore, my friends, I have great hope for the continuance of God's blessing on the Society and on the preaching of this pure and simple Gospel to the remotest parts of the earth.

The Meeting was then addressed by the Archbishop of CANTERBURY. The testimony which was borne by his Grace to the Missionaries of the Church Missionary Society, five of whom have recently been advanced to the Episcopate, was so valuable, and the importance is so great of his approval of the action of the Society in its policy of non-interference with the labours of other Christian bodies, that we reproduce his most weighty words *in extenso*, with full confidence that they will be heartily responded to by every Protestant and Evangelical Christian. We may notice here, as we propose noticing hereafter and more fully, the hearty applause with which the action of the Committee in the matter of Madagascar was greeted and accepted by what may be considered the Final Court of Appeal, the great Annual Meeting of the Society, when the Committee for the past year surrenders its trust into the hands of the Society, and when their conduct of its affairs is submitted to solemn scrutiny and ordeal. The Archbishop, who was received with loud applause, spoke as follows:—

My Lord, my Christian friends,—I have no right to intervene at any length before you proceed to the regular Resolutions of this Meeting, but I feel that I cannot be altogether silent when your Lordship has requested me to express my gratification at the Report which we have now heard. I agree with your Lordship that there is no cure for evils which we have at home, to be compared to that interest in the advancement of Christ's kingdom amongst those who are lying in darkness, to which the efforts of this Society are dedicated. I am certain that if men's hearts are stirred by the Holy Ghost to take a real interest in perishing souls, many of the disputes which at present rend our Church at home will disappear. My Lord, I think we have great reason to be thankful for the Report which we have to-day heard. I speak not of the increased funds, which are an omen to us of increased energy and newly opening fields of labour, but I speak more especially

of those allusions to a quickening of the spiritual life amongst our converts of which you have heard in the conclusion of the Report. My Lord, in my particular position, I have communications weekly from almost every part of the earth. The Churches throughout the world which are in communion with the Church of England are continually applying to the centre, and their applications generally come through myself; and I can testify that wherever the sun shines upon the miseries of the human race, there this Society is at work, and not only at work, but at work in the best way, spreading the Gospel to those who would otherwise be in darkness. It has been a great satisfaction to me, my Lord, that since I last had an opportunity of appearing in this hall—I think it is since I was last here—five Missionaries of this Society have, through my instrumentality, been appointed to the Episcopal office. In the Mauritius, in Northern China, now at Hong Kong, at

Athabasca, and that other place, which I never venture to pronounce in public, but the representative of which is sitting here, there are tried Missionaries of the Church Missionary Society presiding over Churches which are now attaining their full development. And, my Lord, I may be excused for saying that from personal acquaintance with every one of these five Missionaries which have been appointed to the Episcopal office, I believe no men adorn that office anywhere more convinced of the greatness of its responsibilities or more able to answer to those responsibilities from a thorough understanding of the business which in God's name they have undertaken. My Lord, allusion has been made to the Day of Intercession and the blessing which we not only have a right to expect, but have good reason for believing that we have received, in consequence of those prayers. Some question was raised when application was made to me and to the Archbishop of York this year as to whether we should renew again the Day of Intercession; but it seemed to us that, if God had blessed the Intercession of 1872, it was but right that we should return thanks in 1873, and renew our intercessions for a fresh measure of His Spirit. And I can testify that from every diocese throughout the world I received, when the intimation of the appointment of that day was made public, letters thanking the Church at home that the Missionary efforts of those distant Churches were remembered by us before the Throne of Grace, expressing the highest satisfaction that this day had been set apart, and the ardent desire that it might knit all the branches of the Church more entirely together, and bring down fresh blessings from the Source of all blessings above. There was one circumstance connected with the appointment of that day which had a peculiar interest for me. I was encouraged, when that day approached, to write to all the Missionary Societies of all bodies with which I was acquainted who were labouring in the same Evangelical cause as ourselves. From every one of them we received thanks for the effort which we were making, and the expression of an earnest desire to co-operate with us in this work, about which there could be no dispute, and to forget our mutual differences while we all approached the Throne of Grace and begged for the extension of Christ's kingdom. My Lord, I was thankful for that fact, and I hope it is an omen of a day when Christians may be all united together more entirely than they are

now; that as we own one Redeemer and preach one Gospel, so those very differences which now keep us asunder may disappear. My Lord, we must not rest because we have done a good deal. The paper which I hold in my hand, which is an abstract of the Report, points to the degree of success achieved, and the number of communicants who are at present gathered in through the instrumentality of this Society. If you look at that paper you will see that the success which God has given us as yet is as nothing compared with the work that lies before us. The millions of the human race who are still groaning in ignorance and misery call upon us not to abate our efforts; and there is no portion of the globe in which there is not abundant work for the efforts of this Society, and of every Christian Society, be it what it may, which labours to advance Christ's kingdom. I was glad to hear what was said as to different Missionaries not interfering with each other's work. God knows, with these millions throughout the world calling upon us to come over and teach them, there is abundant room for all, and we certainly shall show no wisdom if, when heathens are imploring our aid, we try in any way to occupy the ground which is already occupied by others, and to turn to our own views those who are already Christians, rather than to bring heathens to Christ. The Report made some allusion to one field of Missionary labour which must be much in the minds of all of us at this time—Eastern Africa. I was distressed the other day to hear from a source of information, the best that could be found in England—from the very man who has been engaged in the endeavour to put an end to the slave trade on that coast—that nothing really will be done unless our exertions are unintermitting from this day forth. Treaties are very good things if they are observed, but nothing is easier than for a man to put his name to a treaty, and as soon as those who have forced it upon him have gone, to forget its existence. And, therefore, I trust that what was indicated in the Report will certainly be persevered in, and that neither the Government at home, nor this great British nation, will have any rest until they have carried into actual execution that which looked so fair on paper. I believe that it is the duty of this Society to endeavour to extend its Missions into Central Africa from that East Coast. We thank God that the labours of our fathers have not been unblest, whereby the curse of the slave trade has been actually removed from the West Coast of

Africa; and that all along that coast, though there still exists domestic slavery on shore, the export of slaves has been stopped. The efforts made by our fathers have been blest, and there is an end of this slave trade on the West Coast. But on the East Coast there seems to be no doubt that it is still flourishing abundantly. Reference was made in the Report to its being carried on by land. It is believed by those who are best informed that by the Nile there is a perpetual descent of slaves almost every day of the year, to be carried into the various parts where Mohammedanism prevails; and till our Missionaries are able, by God's blessing, to civilize through the Gospel of Christ the nations in the interior, the demand for slaves on the part of the Mohammedan races being so great, we shall never be able to stop their accursed traffic. Therefore I rejoice that this Society has pledged itself in the Report to make great efforts for the evangelization of Central Africa, so as to spread its chains of Missions from

the East Coast to the West, and thus by God's blessing to lead to a great change among the nations there. We are sometimes told that Mohammedanism is not only the rival of Christianity, but that in its purity and excellence it is almost its equal. Is it or is it not true that, wherever Mohammedanism exists, there the importation of slaves goes on unrestrained?—that it is of the very essence of Mohammedan society to introduce a perpetual supply of slaves? And is this one fact not enough to prove that all these claims which are made for Mohammedanism are vain? We desire, by the blessing of God, to spread Christian civilization throughout the world. We appeal to all those who love the Gospel of Christ to help us in this effort, and we appeal also to men—even to men of the world—not to forget that the one bright civilizer of the human race is that Gospel of Jesus Christ to which this Society has dedicated its energies.

His Grace was followed by the Bishop of NORWICH, who in the course of his interesting speech observed,—

I well remember the first occasion upon which I had the privilege of attending a Meeting of this Society in this hall, and it is a matter of very deep interest to myself to compare this Meeting, and the Report which we have just heard, with that Report which I first heard forty years ago. The Society then had been at work some thirty-four years. I remember the leading features and the spirit that marked the Report which was then given. There was much in accordance with what we have heard to-day. In fact, there was very little difference in the tone of the Report or the leading topics, though, thank God, there is a great difference in the degree and amount of work that has to be reported. I remember well, in the beginning of the Report that year, we were all reminded of the loss we had sustained, and which the Church of God had sustained, in the removal from amongst us to a better world of many valued servants of God; and I recollect especially two that were then named who had been removed in the past year—one of the best men that ever lived, and one of the best women that had ever lived—William Wilberforce and Hannah More. They had been called away; but I thank God that, notwithstanding the removal from time to time of some of those upon whom we have leant, and to whom we have looked up, He has been pleased to fill up their places, and to raise up

amongst us men and women in our own day ready to carry on with like zeal, if not with all the same ability and talent, the work He has entrusted to His Church. Upon that occasion there was a tone of earnest rejoicing, as there is to-day, over the great increase in the funds of the Society, and there was also encouragement held out with regard to the increase of Missionary stations, and the accession of labourers. In all these matters the Report forty years ago resembled this; but in comparing the two, I do feel deeply thankful to God for the vast increase that is put before us. Our funds are now more than threefold what they were then, and I am thankful to say that those most important sources of our income, the Associations throughout the country, are more than threefold more now than they were then, keeping their proportion to the aggregate income. While this is very encouraging, I am much more thankful to mark that the increase of labourers and the increase of the number of stations has been much greater in proportion; for while our stations are more than threefold what they were then, our Missionaries are more than sevenfold what they were; and out of the increase how blessed it is to mark that, while of the fifty-four ardent Missionaries then employed by the Society, four were rejoiced over as being Native Clergymen, now we have to speak of about 150. In

all these matters I heartily thank God; but there is one point connected with the comparison of the two periods in which I rejoice still more. It has been already alluded to by his Grace and by my noble relative in the chair. I mean that, whether you listen to the Report of this year or take up the Report of forty years ago, which was the first one that I heard, or whether we go back to the first utterances of this Society in the first year of its existence, we find the expression of identically the same principles, the same doctrine, the same earnest desire to employ only men of God, carrying forth the one weapon, the tried Word of God, and looking only for success to the work of the Spirit of

God. We are thankful to find the Society holding fast to these principles. I am yet more thankful for the conviction of my heart that those principles are none other than those of the Church to which we belong. And I am again still more thankful, and feel it to be of yet greater importance, that those which are the principles of this Society and the principles of our Church, are none other than those of the inspired Word of God Himself. And if this be so, however much call for thankfulness there may be, there is no call for surprise that they should be prospered, and that they are bringing forth the results which have been reported to us to-day.

The Resolution moved by the Bishop of NORWICH, which was of a formal character—adopting the Report, thanking the preacher for his sermon before the Society and other friends, and nominating the Committee for the ensuing year—was seconded by the Bishop of VICTORIA. After vindicating the Chinese from sundry aspersions cast upon them, and noticing that the only public-houses in China were tea-shops, in which respect England might advantageously imitate China, and dwelling upon the antiquity of their literature, he proceeded to observe, in a speech full of interest,—

Their division of the human race into various classes shows how they regard civilization. They do not begin with the men of wealth, with those who have made their money, and so got to the top of society; with them the first class is the scholar—the man of reading, the man of books. The next is—not the merchant—but the farmer, the producer. The third—still not the merchant—is the artisan, the man of skill; and the last, the buying and selling man—the merchant. Another mark of this strange civilization is seen in what we have in England—competitive examination. But while our adoption of competitive examinations dates from yesterday, the Chinese have had them for centuries; and it is a remarkable thing that almost all classes are allowed to enter the examination-hall and to take part in the examinations. There are some exceptions, and these exceptions would show their civilization. They exclude coolies and they exclude barbers. I cannot imagine on what ground they exclude barbers, except that they imagine that the barbers have already sufficient power over the skulls of half the Chinese people. Chinese faces give very little trouble to the barbers, but half the population, 150 millions of Chinese, have to submit their heads to the manipulation of these barbers. Whether it is for this reason I know not, but that is one of the classes excluded from the liberty of entering into these examination-halls. I have been in one

of their examination-halls. The examinations are not such as to require great knowledge. They perhaps consist of requiring an essay on the practice of virtue or one of their old mythological heroes. Just fancy ourselves and the mayors of our cities, before admitted to office, being required to write an essay on virtue. They have civilization such as it is. It has prevented China from running into barbarism. It is a civilization superior to that of India, and it has opened some charitable institutions. We have heard it said that heathenism can show no charitable institutions. This is not strictly true; they have some in China; but I am sorry to say they refer only to the body when alive or dead, and to the instruction in the maxims of Confucius. Among the heathen there is no religious knowledge, and there is very little of any other knowledge. There is no knowledge of the great God who made heaven and earth, and there is nothing to lead them above themselves. Their Emperor is the highest being that they know. They are stationary. China has been the same for the last four thousand years as she is now, and there is no possibility of her advancing. There is no one who has had any connexion with China who will allow that there is any possibility of China rising out of her ashes from any power within herself. There is much said in these days about Christianity being accepted in India, and Africa, and New Zealand; but I say that

China is one of the best fields that the Christian Church can work in. If China is won to the Gospel, then Asia follows; if Asia follows, then the whole world will become Christian. We could not have a fairer and a better field. China has had a claim upon us, and I am sorry to say it is one of injury. You in all probability know that our chief connexion with China is that of trade. We take her tea and her silks, and I think we should be glad to take her coal too. Her coal-field is much wider than that of Great Britain and America combined, and is calculated to cover an area of between 300,000 and 400,000 miles. It has been said, sometimes, that King Commerce is the great civilizer. No doubt there is truth in the expression; but if you had seen China as I have seen it, you would say it is not all true, for King Commerce is a great de-civilizer too, and has done great injury in China. There are persons who follow in the wake of commerce who get on shore at Hong Kong and other ports, and get drunk and quarrel among themselves. They regard the Chinese as far beneath them, and they give the idea to the Chinese that they are the representatives of our civilization. We are bound, as a nation of traders, if we had no other ground, to send them something better. But the great mischief that is done is by the trade in opium. It has been said that it was found there by the East India Company. Let me say it was found there in a very small quantity indeed. We have cultivated the taste for opium; we have encouraged the growth, and we are responsible for the increased consumption that is going on year by year. Another defence is that the Chinese want it; but surely you will not say that that meets the morality of the question. I have been again and again stopped while preaching with the question, "Are you an Englishman? Is not that the country that opium comes from? Go back and stop it, and then we will talk about Christianity." The Chinese are ashamed of the practice of smoking opium, and want to get rid of it, but they have no power to get rid of it. The real reason for our continuing the trade has been given in the House of Lords itself. It is that the Indian revenue cannot do without it. This opium business has done nothing but a series of wrongs to China. It produced the first China war; it introduced a system of smuggling of which the merchants were ashamed; and now, to our shame be it said, it has culminated in the fact that it is not a few merchants, but the British Government

itself who cultivate and prepare this article in India, and transmit it to China to be consumed. Surely there is some one of influence in this vast assembly who will interfere to stop this tremendous evil. At a meeting in my own house at Pekin a few months ago, it was proposed that the Emperor of China should be urged to write a letter to the Queen of England, urging her to direct her Government to withdraw from a trade which was doing so great an injury to China, but it was stated that the traditions of the Empire would be against acknowledging anybody else as on an equality with the Emperor. But what the Emperor cannot do, will not the British public do? Will you not yourselves take up the matter and determine that if there are traders who will carry on this traffic, we as a nation will wash our hands clean of it, and will not have the reproach cast upon us that, with all our wealth and with all our Christianity, we carry on such a traffic? There is another claim which I should like to raise up, and it is the claim of the success of Missionary effort. "Oh," says some one, "success in China, impossible!" It is very strange that the correspondents of newspapers can see nothing of success in any Christian effort. I believe that if any of these gentlemen had followed St. Paul into Athens they would have written to the *Times* that it was a failure. There was only one woman and two or three score of the lowest of the people. And at Corinth they would have said the converts consisted only of those who were a disgrace to the name. But, after all, Christianity is not a failure. St. Paul's visit to the Athenians did away with idolatry there, and so it will be elsewhere. Let me say, when I speak of success in China, I do so only in a comparative way. It has been said that we have been in China for seventy years. We have hardly been there for twenty-five. At first the Missionaries were confined to but one place, then to four or five; and it is only within the last eleven or twelve years that the country has been opened to their efforts. Then what has been the liberty? Comparatively nothing. The Christian Church is not awake to her responsibility with reference to that country. There are hardly 150 Missionaries belonging to all branches of the Christian Church in that land of teeming millions. In what I am going to say I mean to speak of the Protestant Missions. I do not wish to give you the idea that I am only speaking of the Missions of the Church of England. But to take the whole work, there are three departments

in which we are able to say God has given us success, and has given us His blessing. When you find all over many provinces in China Mission stations, even if there were no converts at all, I think that is a proof of some success. I have mentioned what educated gentlemen in China know about foreign countries. There is still less known of us in the interior. The Chinese look upon us as barbarians. They divide the whole human race into two classes, as some of the Americans do—themselves and the rest. And the rest the Chinese describe by the name of devils. Sometimes they will even add an honourable epithet; they will say—"His excellency the devil." You can imagine among a people so ignorant, where there is no knowledge of geography, of history, no newspapers, nothing to improve and enlarge the mind, that the fact of a Missionary going through the country is a lesson. They learn that there are other nations besides themselves. Talk of China being shut! Yes, it is shut, if you will not send Missionaries. But, go where you will, the people receive the Protestant Missionaries favourably. There are hardly more than two or three provinces where our lives would not be safe. I have travelled in two or three provinces, and have hardly met with insult. I say that, looking at our stations among many hundreds of miles, if we had not a single convert, God's work is being carried on with success. And a mark of our success is the translation of books, especially the Bible and the Prayer-book, and of a good secular literature, which is rising in influence and becoming circulated through the country by means of the Missionaries. I have myself been engaged in this work for ten or twelve years, and have been instrumental in giving a translation of the Bible for the districts reaching from the Yangtze to the Amoor, and from the Yellow Sea to the borders of India, more than half of China, in which the Book will be intelligible to every Chinaman who is able to read. This in itself is something to be thankful for. It may be said, "Why spend your time in book study, in translation, when by the living tongue you could go and influence those who are perishing for lack of knowledge?" Yes, nowhere is it to be more wished that men could be multiplied who, with the living tongue, could go and speak of Christianity. But is there not something in giving the Word of God? A remark has been made on the Mission in Madagascar. The Word of God was there, and it was their help amid the persecution which raged in that country, and

when the persecution passed away the Church rose again with new life. And why? Because the Word of God was left there. When I read that I thought of Japan, an island somewhat analogous to Madagascar. Missionaries went there, not Missionaries of the Church Missionary Society, but Missionaries of Rome. They were there for some years. They forgot the Bible. They were turned out, and what was the result? A nation opposed to Christianity, whose edicts against it have been of the severest kind. If those Missionaries, instead of dabbling in politics as they are fond of doing there as elsewhere, had occupied some of their spare time in giving the Word of God to the people, we should, perhaps, not have the sight of Japan hating the very name of Christianity, causing the Cross to be trampled on and spat upon; so that now it is with the greatest misgivings that we look forward to the future of that country. And once more—there is a claim for success in the converts that God has given us in that land. I speak of all Protestant Missions. It is difficult to give anything like an approximate estimate of the number of converts that we have there. I believe that we have in connexion with us more than ten thousand of those who have come out from among their countrymen. Now, this hardly represents the work done by the Missionaries. We must recollect how large a number there are who will not come forward and take the name of Christians, but are under the influence of Christianity: and so the circle goes on, being not merely a unit, but a centre of influence among their countrymen. Many have shown their steadiness under persecution. I do not wish to give you the idea that they are all of them pious Christians. I think I can hear the *Times* correspondent say that many of them are great rascals, but I can turn round and say that in Christian England there are many great rascals too. But, finally, China has a claim upon us founded on our Master's commission. I am afraid that there is a great deal that is hollow in our support of Christian Missions. Many years ago, when a Missionary was travelling in China, he was stopped in a certain place by an official, who asked him what right he had there beyond the limits allowed by treaty. He opened the Chinese Bible at the 28th chapter of the Gospel according to St. Matthew, and he read to him these words: "Jesus came to them and said, Go ye into all the world, and preach the Gospel to every creature." "This," he said, "is my right to be here." This is the right that we have to

go to China, and this is China's claim. On that I would found it far more than on her civilization, far more even than on the claim of injury she has against us, far more than on the success that God has given us; the commission that Christ has given to you and me to go not merely to China, but to India and to all the world. And now suffer me, in conclusion, to leave with you two thoughts. A great deal will be forgotten as we part to-day, but in reference to my particular work let me leave with you two thoughts. One is the helplessness of China. I have already spoken of this China as having its Confucianism and its Buddhism. I wish I had time to say more about Buddhism. Some observations were made last year that we should be thankful for Buddhism. We should be ashamed that a man with a Christian name should speak in such a way of Buddhism. It is said that its first apostles were like the apostles of Christianity, full of the Spirit. See Buddhism at the present day, and you would not imagine that there was either life or vigour in it. The Buddhist priests know not even their own religion. Buddhism is nothing but simple Atheism, and in practice it is nothing but the vilest idolatry. What hope can there be for China from Buddhism and from idolatry? China also has its superstitions, and on this is founded the idea that the Chinese are so fallen. The ritualism of the thing is there; but the thing itself is not found there. It is not expressed there with so much force as in Christian countries. When Lord Elgin went there he gave the merchants some advice. He said, "Remember you have a faith that comes from heaven; the people you have to deal with have a faith that comes from the earth." And that is it—China cannot of herself rise from the faith that comes from the earth; and shall we not send her the faith that comes from heaven? Now, lastly, let me tell you the humiliating truth that the Church of England is behind most of the other religious bodies there. We are behind the American Missions, behind the Baptists and the Presbyterians. There are Roman Catholics, generally dressed in the native costume, found everywhere throughout the country. There are not, I am sorry to say, in any numbers worth mentioning, Missionaries of the Church of England. You have not to go round your fingers twice over before you come to the end of the number of Missionaries that we have in China. There are not sixteen men in connexion with us there. And, my friends, while we take

everything from her—while, as a nation, as a Government, we get eight millions for the Indian revenue from her in payment for the opium we send her, we do comparatively nothing for the enlightenment and the salvation of her people. Let me urge you to help us. When I go out there, in the course of a few months, I hope to take with me some fellow-labourers. I do not know whether God will give me the success that I long for; but let me ask you to remember this, that God is opening to us a wide field of labour, that He has given us a mission, and woe be unto us if we do not execute it.

The Resolution was then put, and agreed to.

The Missionary hymn, "From Greenland's icy mountains," was then sung by the whole assemblage.

The Bishop of RION moved the second Resolution:—"That the income of the year just concluded, unprecedented in the Society's past history, cancelling the debt of the years previous, and supplying the means, not only for maintaining present efforts, but for extending the work in Japan, and for strengthening the North-West American Mission, is a ground for devout thankfulness to Him whose are the silver and the gold: at the same time the Meeting recognizes the imperative call for a yet deeper and wider spirit of consecration, so that men and means may be supplied still more largely, whereby advantage may be taken of the enlarged openings in Africa, China, and elsewhere." He said,—It is a joyful and a pleasant thing to be thankful. The tidings that have been communicated to us this morning will spread joy and thankfulness wherever the friends of the Church Missionary Society are to be found. Success visibly crowning our efforts, enlarged openings, and the extension of our Missions, an income unprecedented for amount in the past history of the Society, equal to maintain existing operations, large enough to warrant the extension of our Missionary work,—surely these are matters for devout thankfulness to God. His is the silver and the gold; to Him it belongs to touch the spring of human action. We acknowledge our existence to be His gift; we recognize His hand in it, we rejoice in it, not only for the sake of our Missionary work abroad, but as a token of consolation and comfort amid the trials, and perplexities, and difficulties of the Church at home. Here we have a witness that the good old Protestant and Evangelical principles of which the Church Mis-

sionary Society has ever been the exponent, lie deep in the heart of our Church and our nation. It is the fashion in some quarters to speak of "the late Evangelicals." We want no other witness than that which has been afforded to us in the Report of this morning that the Evangelicals are not extinct yet. Now the Resolution which I have been requested to move refers to the very large field that is opened to us: so large a field that when I looked at it first I felt perfectly bewildered. It speaks of the extension of the Missionary work in Japan, in North-West America, in China, in Africa, and elsewhere. I will not attempt to go over the whole of the field. It would be utterly superfluous to say one single word about China. All I am afraid is that you are so deeply interested in what you have heard about China that you will hardly be able to give any attention to any other place. But I want to put in a word for Africa. I want to plead for Africa because I hold the honest belief that from no part of our Missionary field does the cry come at the present moment with greater impressiveness than the cry from Africa, "Come over and help us." Let us call to mind a few facts, some stated in the Report to-day. We have been told about Abeokuta. Abeokuta has been one of your most prosperous Missions. There the seed sown has borne great fruit. But for seven years Abeokuta has been closed against Christian Missions. I am not sure but that in one respect this has been for good, because it is evident that the Native Church established there years ago possesses so much vitality and energy that it has been able to hold on even though unassisted by European Missionaries. I remember that in your Report of last year the Committee complained that Abeokuta was closed against European Missions, and even from Abeokuta itself there came the cry of regret that Missionaries were not allowed to go there. But how stands the matter now? There is every reason to believe that, owing to political changes which have taken place, and which are in progress at the present moment, Abeokuta will once again be open to the enterprise of European Missionaries. I look upon this as a call on this Society to reinforce the Missionary staff in Abeokuta, and to press on to open the door which God has been pleased to set before us in that portion of Western Africa. The same may be said of Ibadan. But I will not dwell on that point. One can hardly speak of Abeokuta without some allusion to the war which has

just been concluded. This is neither the time nor the place to discuss the Ashantee war, but I think we shall all agree in this, that when the war had become a necessity it is a matter for extreme thankfulness that it was planned with consummate skill, that it was prosecuted with unflagging energy, and that it was brought so rapidly to a victorious issue. But why do I mention this Ashantee war at all? Partly for this reason, that if there is any one man who, next to Sir Garnet Wolseley, contributed to the success of the war, I believe that man to be Captain Glover. His appearance at the critical moment in the rear of Coomassie contributed as much as any other cause to humble the spirit of King Koffee. Well, now, bear in mind that Captain Glover has been for a long time past the European Administrator in Lagos. He has ever proved himself to be the friend of the Missionary, and not only the friend of the Missionary, but the champion of the liberated slave. His influence in the suppression of slavery is almost unbounded. Now I hold in my hand a despatch from Captain Glover, addressed to Sir Garnet Wolseley, and there is a clause at the end of that despatch which ought, I think, to bring very great encouragement to the friends of the Church Missionary Society. Bear in mind that Captain Glover has had the fullest opportunities for the observation of the Missionary work, and that testimony coming from him must be regarded as reliable. In that clause of the despatch he uses these words:—"The natives of the different tribes of the Eastern district of the Protectorate I must report as truculent, disobedient, and unreliable. That they can be got to fight on some occasions I have seen; but where there is neither pride nor shame you have no sense or feeling to work upon save one—their fear. There has been one bright exception to this distressing report of the eastern tribes of the Protectorate. Two companies of Christians, one of Akropong and the other of Christiansburgh, numbering about one hundred each, under their two captains, accompanied by Bible-readers of the Basle Mission, attended a morning and evening service of their own daily, a bell ringing them regularly to prayers. In action with the enemy at Adidume on Christmas-day, they were in the advance and behaved admirably, since which they have garrisoned the depôt at Blappah. Their conduct has been orderly and soldier-like, and they have proved themselves the only reliable men of the large native force lately assembled on the Volta."

Whether or not, in the providence of God, the termination of the Ashantee war may eventually enable this great Society to prosecute Missionary work more extensively in that part of Africa I do not now pretend to affirm; but I entirely agree in the conclusion at which the Committee appear to have arrived, that, inasmuch as the Basle Missionary Society has been labouring in that kingdom for many years past, this is not a moment for us to interfere with their operations, or attempt to occupy the ground which they have already taken up. I now come to another point. If there is one point which ought to be more constantly kept in mind by Englishmen at the present moment in connexion with Africa than another, it is the existence of slavery, with all its unmitigated horrors and cruelties, on the Eastern Coast of Africa. His Grace the Archbishop in his address reminded you that the slave trade is practically abolished on the West Coast of Africa. Through the labours of such great men as Wilberforce, Clarkson, Granville Sharpe, and others, that great victory was achieved after years of patient and persevering labour, in spite of difficulties, discouragements, delay, and opposition. I am afraid there are too many persons in this country who are too apt to think that, the slave trade having been abolished on the Western Coast of Africa, it has been generally abolished throughout Africa; in other words, they are ignorant of the fact—a fact which has been prominently brought to our knowledge within the last few years—that the slave trade, with all its attendant horrors and cruelties, exists now on the Eastern Coast of Africa as it once existed on the Western Coast. I need not enter into proof of this. You are all aware of it; you know what is the testimony of that great and honoured man around whose grave in Westminster Abbey the sympathies of the whole nation have been recently centered with regard to the slave trade on the Eastern Coast of Africa. Will you bear with me while I read a brief testimony on this point from a witness of the name of Reuten, who was one of the party of eight Sepoys sent from Bombay with Dr. Livingstone? He says:—"We left Mataha with the slave caravan of one Suleiman, an Arab. His band numbered three hundred slaves, besides porters and servants, but there were many other smaller bands varying in number; altogether there started about nine hundred. It seemed one great regiment. The slaves were yoked together in line, with forked

sticks, their hands bound; women and children were simply bound. We set out at daylight, and pitched camp at about three o'clock in the afternoon. The slaves were compelled to sleep either in rows, head to head, under a central bar, to which the ends of their forked sticks were lashed, or they were arranged in groups of from five to ten, in such a manner that their sticks could all be brought together in the middle of the group and lashed. They had to sleep upon their backs, their wrists bound before them, helpless and unable to move. They were fed once a day with boiled jowaree and water. They were cheap. An adult cost two yards of common cotton cloth, a child one yard. They were urged forward on the march like cattle, beaten about the face and head. We witnessed many murders—many deaths; and the path was strewn with the bodies of those who had been killed." Then if you wish for testimony as to the extent to which the slave trade is carried on, listen to the words of Mons. Berlivux. He says, "This great man-hunt, of which we once knew nothing, carries off annually 70,000 prisoners; the number of the dead that it leaves behind is incalculable; the total certainly cannot be less than 350,000, but it probably amounts to 550,000." Such is the extent of the abominable and accursed traffic in human flesh and blood which is still going on on the Eastern Coast of Africa. "But," you may say, "what have we to do with this as a Society?" We have everything to do with it. In the first place, I hold that it is the bounden duty of the friends of the Church Missionary Society to bring all the influence they possibly can to bear upon the Government of this country in order to induce them to persevere in their efforts to put down this abominable traffic. In the next place, you have to ask yourselves this: When the slave trade on the Western Coast of Africa was put down after years of toil, what resulted? Freetown was then established on the West Coast at Sierra Leone, the population being mainly composed of liberated slaves, and by means of these liberated slaves you carried forward Evangelistic efforts, which have resulted in one of the noblest Missions that this Society has ever had. The same thing may occur on the Eastern Coast. There you have a band of liberated slaves. Why should you not have another Freetown on the East Coast of Africa; and why should you not have a Mission there which would rival that in Sierra Leone, with its schools, and pastors, and institution for the training of Missionaries; so

that there would be radiating from the east and the west Missionary rays which would reach the centre of Africa until those words should be fulfilled, "So they shall fear the Lord from the East to the West, from the rising to the setting of the sun"? There is one more thought which I wish to press upon this Meeting in connexion with the claims of Africa, and it is this: Africa has for ages been a comparatively unknown country. The veil which had rested over the centre of Africa has been lifted through the efforts of such men as Grant and Speke, and Sir Samuel Baker, and the great Livingstone himself. You have now all obtained a knowledge of Africa, which a few years ago none of you possessed. Is there not a responsibility resting on England to make the Missionary follow the track of the geographer? If, in the providence of God, nations and tribes have become known to us, with whose existence we were previously unacquainted, and if those tribes are lying in the misery of ignorance of Christ and His Gospel, is it not our duty, as a great Missionary Society, to spare no risk and no effort that we may aim at their evangelization? All, however, do not say this. I hold in my hand a statement, which I read with considerable pain, as coming from the lips of a great traveller, and who for his labours in the discovery of new lands, and for his noble efforts to check the slave trade, deserves to be spoken of with the highest possible respect—I mean Sir Samuel Baker. To all he has to say with respect to the discovery of new tribes, or with respect to measures for putting down the slave trade, I would listen with the greatest confidence; but when he speaks on the subject of Missions, I can only wonder and pity. Hear what he said at a meeting at which he spoke in London only a fortnight ago. He is reported in the *Times* to have there used these words:—"If they, either as men of business or philanthropists, were determined to humanize the negro, they must drop the romance of the Missionary, who departed from England with the apparent determination of Christianizing all Africa. . . . He would advise the Missionaries to wait for a while, for it was impossible to attempt to introduce theological teaching in the present state of Central Africa." What, then, drop the romance of the Missionary? I was tempted to ask myself, when I read those words, whether Missionary effort was the result of a human impulse or of a Divine command. If it is the result of a human impulse, I grant that it is

one of the greatest romances that was ever formed or imagined by the human mind. To fight against the fortress of idolatry and superstition, against the millions of the heathen, and attempt, by the simple preaching of mere men, to pull down that fortress, and turn these peoples from their long-cherished and deep-rooted superstitions—if it be only a human impulse it is a romance. But if it be a Divine command, then we will go forward, fearless as to the result, because we are under the banner of a Captain who never led His armies but to victory, and who has promised success to the efforts of His followers. But there is another question which occurred to my mind when I found that Sir Samuel Baker had spoken of Missionary work in that way. Are the recorded effects of Missionary work, I ask, a fiction, or are they a reality? A fiction! Is Sierra Leone a fiction? Are the thousands of converts there a fiction? Are the thousands of communicants a fiction? Is the Missionary College there a fiction? Is Samuel Crowther a fiction? Is Tinnevely a fiction? No; the noble fields of Missionary labour on which the blessing of God has rested, like showers from heaven on the seed which has been sown, making the fruits vigorous and extensive, bear witness to the fact that Missionary success is not a fiction. The question still arises whether Christianity is to go before or to follow after civilization. I say it is to go before. And the reason is this: all that we deplore in the want of civilization—ignorance and debasement, and the cruelties of nations that are sunk in barbarism—of what are these the result? I maintain that they are the result of the fall, of the departure of man from the image of God in which he was originally created. And if this is the disease, the one remedy for the disease is the Gospel of the Lord and Saviour Jesus Christ. We know no other remedy. Proclaim this Gospel in all its love, in all its simplicity, in all its freedom, and in all its fullness. Now, as of old, the Gospel is "the power of God unto salvation to every one that believeth." But says Sir Samuel Baker, "Wait." So did not say David Livingstone. Listen to his words:—"We believe Christianity to be Divine and equal to all it has to perform; then let the good seed be widely sown, and, no matter to what sect the converts may belong, the harvest will be glorious . . . My earnest desire is that those who really have the best interests of the heathen at heart should go to them, and assuredly in Africa, at least, self-denying

labours among real heathen will not fail to be appreciated. Christians have never yet dealt fairly by the heathen and been disappointed." I plead, then, for enlarged efforts on behalf of Africa. Surely the appeal will not be made in vain to friends and supporters of a Society which bears on its very name the impress of the sentiment that Africa ought to have a prominent place in the evangelistic efforts which are made. Else why do we call this Society "The Church Missionary Society for Africa and the East"? The knowledge which has been brought to us by the researches of Dr. Livingstone has impressed upon us a great responsibility—a responsibility to spare no effort to emancipate the enslaved tribes of Africa from the fetters which bind their bodies, and still more to aim at their emancipation from those worse fetters which enslave the soul. Of Livingstone I believe it may be said, "He being dead yet speaketh." You might dedicate to his memory a costly monument of sculptured marble, but I verily believe that the noblest monument which you could raise is a special fund for the evangelization of those tribes for whose bodily welfare, through long years of loneliness and exile, he so patiently laboured, and for whose moral regeneration he sacrificed his life.

Mr. ARTHUR MILLS, M.P., in seconding the Resolution, said:—I listened last night to a debate in the House of Commons on the subject of Ashantee—a debate which, of course, bore closely on the operations of this Society in Western Africa. I think that this Society has acted wisely in abstaining from interfering with the Basle Mission, and there are, I believe, other Missions connected with other Societies labouring in that part of the world with which I hope we shall avoid interfering. I cannot but think that it would be a great disaster if Government countenance and authority were now withdrawn from our African settlements connected with this country. I heard very flippant and sarcastic allusions in last night's debate to the subject of Christian Missions, and I cannot help saying that the remarks to which I refer appeared to be founded in utter ignorance of the actual state of the case. Sarcastic mention was made of the testimony of Captain Glover to the bravery and excellent conduct of the Native Christians referred to in the despatch just quoted by the Right Rev. Prelate who preceded me; but in my opinion the testimony thus borne is important as affording fresh proof that Christianity does not, as

some have supposed, tend to make men effeminate, but tends to fit them for the performance of the duties which they owe to man, as well as those which they owe to God. A better acquaintance with the results of Missions would, I believe, have prevented that indulgence in impertinent sarcasm which I had the pain of witnessing last night. Both Members of Parliament and newspaper correspondents should obtain more information on the subject of Missions to the Heathen before expressing adverse opinions so readily as they sometimes do. As regards the dastardly conduct of most of the natives of whom Captain Glover speaks in his despatch, I would remark that it is to be accounted for by their utterly degraded condition, and that Englishmen should not forget that for two centuries Great Britain competed with the other Powers of Europe in the disgraceful and scandalous traffic of sending Africans as slaves to Brazil and Cuba. Nor should Englishmen forget that their representatives have entered into treaties for the protection of some of the native tribes against neighbouring enemies, and, whether they acted wisely or unwisely in so doing, it cannot be denied that the breaking of those treaties on our part cannot fail to produce injurious effects on the native tribes. I am sorry to say that it is proved, by the papers lately presented to Parliament, that Great Britain disregarded her solemn obligations towards Ashantee. This is a very critical moment for withdrawing from the position which we have assumed towards any of the native tribes, and it behoves us all to consider well what might be the effect of such a course on the cause of Missions. As to the question whether Christianity should precede or follow civilization, I fully concur in the view of the Right Rev. Mover of the Resolution. I say that Christianity is the cardinal instrument in the work of civilization. You may talk as you please about the civilizing influence of European intercourse with natives; but is it not a fact that the trade with the Western Coast of Africa consists, to a large extent, in the sale of gunpowder and rum, one of which enables them to kill their enemies, while the other enables them to debauch themselves? I say that the Missionaries should always be in advance of the traders, and be aided, as far as possible, by the representatives of the Government at home, whether he be called a Governor, a Consul, or by some other name, in endeavouring to carry on their beneficent and elevating work. Missionaries are, in fact, the

true pioneers of civilization. The Resolution urges the necessity of sending forth more men to carry the banner of the Cross to distant regions of the world. It may seem rather extraordinary for a man in middle life

to speak to others about the paucity of labourers in the Mission field; but we are not all qualified to enter the Mission field, though we are all bound to do our utmost to promote the cause of Missions.

The speakers who followed were the Bishop of ATHABASCA and the much-honoured and veteran Missionary, the Rev. C. B. LEUPOLT, from Benares, who was most heartily welcomed by the assembly. Both of these excellent Missionaries furnished most interesting and encouraging accounts of the progress of the Gospel in their respective spheres, testifying that, whether in the dreary wastes of North-West America or in the strongholds of idolatry in India, the Gospel is the power of God unto salvation, and is full of comfort as of might to perishing sinners. The Meeting was brought to a most satisfactory close by a few weighty and well-chosen remarks from the Rev. J. RICHARDSON, now of Camden Church. In the course of them he adverted happily to the large donations which had this year been made to the Society, observing that he hoped this was an indication of a new scale of giving, and that we might now look forward to "a large mass of the bullion of the middle classes being melted down and stamped with the impress of the Gospel."

The evening meeting was very largely attended, chiefly by young people, and was presided over by Sir John Kennaway, supported by a large body of clergy and influential laymen. The proceedings commenced with the hearty singing of the well-known Missionary hymn, "From Greenland's icy mountains," and, after the Clerical Secretary had offered prayer, and read a short portion of Scripture, Mr. Hutchinson, the Lay Secretary, read a brief extract from the financial statement, and then the Chairman, in the course of a brief speech, referred, among other things, to the testimony recently received from the West Coast of Africa, that the only native troops which had proved reliable during the Ashantee War, was a body of Christians in Captain Glover's force, thus proving unmistakably that Christianity not only fitted its converts for the world to come, but enabled them to discharge their temporal duties more efficiently. Such testimony as this was most valuable and highly encouraging to the supporters of Christian Missions. He trusted

that the magnificent sum raised during the past year would be surpassed in the next. The Rev. Canon Miller followed, and dwelt with satisfaction on the juvenile character of the Society's Evening Meeting, which was calculated to interest and attract young people in Missionary work. The rev. speaker further called upon the Meeting to rally round the Church Missionary Society on the simple ground of its faithful tenacity to the principles of Protestant Evangelical truth. An admirable speech was brought to a close with an eloquent defence of Missionary work against the misrepresentations of ignorant and prejudiced persons, who say that all Missionary labour is energy, time, and money entirely thrown away. After the singing of another hymn, capital addresses were delivered by the Rev. W. S. Price, Missionary from Nasik, Bombay, and the Rev. E. Lombe, Rector of Swanton Morley, and the Meeting, which was a very enthusiastic one, was brought to a close with the singing of the Doxology.

On the Wednesday evening there was a sermon preached in Westminster Abbey by the Rev. GORDON CALTHROP, through the kind permission of the Dean. The preacher took his text from 2 Kings xiii. 21, and in a felicitous manner referred to the labours and death of Livingstone, over whose grave the congregation was assembled. There was a numerous attendance, and much interest manifested.

On Thursday morning the Honorary District Secretaries, before quitting London, met the Committee and Secretaries at breakfast in Salisbury Square, and conferred with them on the best means of promoting the objects of the Society in their respective localities. The following topic was discussed:—"The office of Honorary District Secretary: Suggestions as to how it may be turned to the best account in the present circumstances of the Society's work both at home and abroad."

Much interest was excited by the able remarks of the Rev. CHARLES MARSON, of Clevedon. We feel assured that none left the Conference without having been both stimulated and warned by his most pungent and profitable admonitions.

With this Meeting the Anniversary of the Church Missionary Society came to a conclusion ; and now a fresh year is opening of labour and responsibility in the service of our Lord and Master Jesus Christ, it will require no small effort on the part of friends to uphold the Society on the lofty pinnacle to which it has been raised. Any serious retrogression in the funds during the coming year would be most prejudicial to the Missionary cause, and would totally incapacitate those who have the management of its affairs from embarking with confidence in fresh enterprises. We hope, therefore, the friends of the Society throughout the country may gird themselves up to fresh and persevering effort, that the rich will be appealed to as well as the poor, and that there will be a noble result. "Bring ye now, saith the Lord, all the tithes into the storehouse, that there may be meat in Mine house, and prove Me herewith if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Such a blessing is needed in the Mission-field : it is needed in Africa, it is needed in India, it is needed in China, it is needed in Japan. Oh that in the ensuing year the God of Israel may bless us indeed, and enlarge our coasts, and that His hand may be with us ! Doubtless, if we request Him, He will grant us all our desire !

THE PRESENT POSITION OF RUSSIA IN CENTRAL ASIA, IN RELATION TO THE SPREAD OF CHRISTIANITY AND CIVILIZATION IN THE EAST.

THE following paper was recently published in New York, in the "Proceedings of the Evangelical Alliance Conference," composed of delegates from Europe and America, which assembled in that city in October, 1873. The communication, when submitted, was pronounced by the President to be "a subject little thought of, but of great importance." It is now reprinted, with a few alterations.

The question how the relations of England and Russia in the East are likely to affect Missionary operations is exciting increased attention in America, which has, by its Missionary and philanthropic labours in the Land of the Morning, a deep interest in all subjects bearing on the international relations of two such Powers as England and Russia in their influence on the Native races of Asia.

The main object of this communication is to point out briefly the importance, to the cause of Christianity and Civilization in India and the East, of friendly relations between England and Russia, formed on the basis of England's recognizing the advance of Russia in Central Asia, and her founding a great Asiatic Empire, as a gain to the cause of Christian Civilization ; and of Russia, on the other hand, showing *in action* an abstinence from intriguing diplomacy on the Indian frontiers.

The recent capture of Khiva has placed Russia, with her great military resources, close to India, while preparations are being made for a railway to connect Russia with the States bordering on our territories. A disputed succession in Affghanistan, the unsettled frontiers of Kashgar and Persia, together with the anarchy in Central Asia, call for great caution and forbearance on both sides to prevent political complications, while Muhammadanism's last hope of regaining lost power hangs on embroiling the two Christian Empires of Asia in mutual conflict and internecine quarrels, injurious to the best interests of both Empires.

Dark clouds loom in the distance. The public mind in England in relation to this question must be roused from the torpor of indifference generated by ignorance, crying out "Peace, peace, when there is no peace,"—it must be awakened to a sense that England is rather an Asiatic than an European Power—it must not shirk its responsibilities to avert the impending danger, and to adopt *all* measures necessary to uphold a decided policy—one, however, of defence, not of defiance—conciliatory, but firm—a strong frontier and watchful, energetic diplomacy. The friends of Christian Missions have, in this Central Asia question, much at stake, as, in India, where Moslem fanaticism and Hindu bigotry are only kept down by Government influence, a war with Russia would blight some of the fairest fruits of Missions, would raise up serious obstacles to the spread of the Gospel, and would throw back the cause of Christian Civilization in Russia and Asia.

J. L.

(EVANGELICAL ALLIANCE PROCEEDINGS IN NEW YORK, OCTOBER, 1873, pp. 731.)

Communication from the Rev. J. Long, Church Missionary in Calcutta.

HAVING laboured twenty-eight years in India as a Missionary, and having visited Russia twice—in 1863 for five months, and lately for fifteen months—the question of Russia's progress in Central Asia in relation to the spread of Christianity and Civilization in the East has frequently come before me in relation to Mission work; it has been discussed with many Russians as well as Englishmen, and several pamphlets have been published on the subject; I regret it is not in abler hands, but I will do my best to open it out in its bearings on Christianity in the East.

The present position of Russia in Central Asia is practically that of a *neighbour* to England in her Indian dominions; and the recent conquest of Khiva and Bokhara has given Russia a fulcrum on which to move either for war or peaceable development in relation to England's Eastern territories.

Russia, with a great and glorious future before her in respect to extension of dominion beyond Eastern Turkistan and the Chinese Wall, is laying slowly but surely the foundations of a mighty Eastern Empire in connexion with Central and Western Asia,* as England has already done in Southern Asia.

Arising out of this new state of things, the great problem is, "Are these two great Christian Empires to be like France and Germany, thwarting and impeding each other? Are they to be military rivals, as France and England were in the last century, pursuing a policy of antagonism destructive to the real interests of both in the East? Or are they to pursue a nobler career—to rival each other in the arts of peace, in improving the native races, in giving that protection to life, property, and religious liberty so necessary as the *basis* of Missionary, mercantile, and philanthropic efforts; to set an example of what good Christian government is; and to extinguish, in Asiatic feudalism and in Islamism, the last glimmering rays of hope?"

The strength of Muhammadanism has been, like that of Ultramontaniam, in maintaining "the temporal power." The recent conquest of Khiva by Russia, and the fall of Bokhara "The Holy," are a severe and deadly blow to Muhammadanism, while England has brought down Moslem pride in Delhi and Lakhnau, as Russia is now doing in Samarkand and the Caucasus. The Euphrates is drying up for the kings of the East to pass over.

Islam is struggling to recover lost power in Asia. In Central Asia the Moslem chiefs and priests proclaimed a *jehad*, or holy war, against Russia, that has failed for a time, as has the corresponding Wahabi movement in India—but the snake is only scotched.

* This Empire may ere long extend across China in an unbroken continuous sweep from the Caspian Sea to the Pacific Ocean, with some Southern Asiatic scaboard.

The followers of the Koran have thrown their last stake now, in *exciting the mutual jealousies of England and Russia*, hoping, in the spirit of the common proverb, that "When rogues fall out, honest men come by their own."

Leagued as allies with the Muhammadans, in making "a cat's-paw" of England and Russia, are—all the millions in Asia who are opposed to regular government and to industrious habits, and who, similar to the *sipahis* of the Indian mutiny, owl-like, shun the light of Christian civilization—the adherents of fallen, worn-out dynasties—the priesthood of a decaying idolatry—those who have nothing to lose and everything to gain by revolution, who wish for a life of plunder and bloodshed—all who exult like the petrel in prospect of the storm, hoping thereby to redress their desperate fortunes;—all these look to war as the straw for the drowning man. With these are in sympathetic union all native princes and chiefs who wish to rule their subjects with a rod of iron, like the Khan of Khiva, who appealed to England for support against Russia; but England wisely declined to take any steps to support such a barbarous government.

I have lived in intimate intercourse with natives in India for more than a quarter of a century; and of all the arguments brought by them against Christianity, the one I found most difficult to meet was this: "If your religion be so good, how is it that Christians have acted so badly? The history of Christian nations is one series of wars; the annals of Europe are written in blood. See how these Christians hate one another!" Should two such Empires as those of England and Russia come into collision in Asia, or maintain a hostile policy, what additional strength will be given to these objections!

England has been doing a great work in India in promoting Christianity and Civilization, and in training up the natives for self-government: much of this would be paralyzed by a hostile policy between England and Russia.

Russia, too, is making great progress since her glorious work of self-emancipation. The Russia of the present day is very different from the Russia of Nicholas, and her *spirit of reform deserves our thorough sympathy*. I have recently made the tour of Russia from the Caucasus to Finland, and have observed with deep interest the contrast the Russian Church presents to the Romish, in her having an open Bible: everywhere I saw encouragement given to the circulation of the Scriptures. The Russian Church is not bound by a Council of Trent, or shackled by the ecclesiastical despotism of a papacy; there is no law of celibacy isolating her priesthood from the laity. But many of the present and proposed reforms would be checked by a war, or the pursuit of mere military objects.

America and Germany have an interest in this question in relation to their mercantile and Missionary establishments, which flourish under the ægis of British protection.

It is obvious, then, what advantages would arise from a good understanding between Russia and England—the two great Empires of Asia—in enabling them to co-operate with each other against their common foes—ignorance, feudal oppression, the cruel rites of Paganism, and the destructive tendencies of Islamism.

The Governments of England and Russia are in friendly relations; and were the peoples of both Empires to know each other better, they would be still more so. Englishmen and Russians should see more of each other. In this respect the visit of the Czarowitch to England, and the proposed marriage of the Duke of Edinburgh to the Emperor of Russia's only daughter, are auxiliaries to the cause of peace.*

* Since this was written the marriage has happily become *un fait accompli*, and must lead to more social intercourse between the upper classes of both countries. The family union has been crowned by the visit of the Czar. The cordial welcome given him by the leading organs of public opinion in England is a well-deserved tribute to a man whose title on the page of history will stand as the Liberator of 23,000,000 serfs—the friend of peace, of civil and religious liberty.

But the picture has a reverse side. While the Russian *people* are pacific, and the Czar a friend of peace, unhappily little is known in England of the progress of peaceful reform in Russia. There is a strong military party in Russia, influential in the press, whose policy is aggressive and intriguing in Central Asia, looking forward to a war ultimately with England on the Oriental question. This party is reckless, for it has not to pay the costs or penalties of war. The Russian press, ignorant of Asiatic affairs, is too much influenced by this party, and is becoming more opposed to England, thinking she is averse to Russian progress in Asia. On the other hand, England is justly jealous of any Russian encroachments that may endanger the stability of her Indian Empire, undermine her outworks, lower her prestige, or exercise a disturbing power in India over a numerous body of malcontents.

I am not an alarmist or a Russophobist; but the political aspect looks lowering—there are grave issues at hand. In our present critical relations, ambitious generals or intriguing diplomatists may any day endanger peace between the two Empires.

Many pamphlets have been written on the Central Asia question; the majority take only the military aspect of the question, starting on the assumption that England and Russia must some day fight about Central Asia, ignoring the mutual interests of both countries.

If Christian men leave this important question in the hands of military men, tortuous diplomatists, or mere secular politicians, national animosities and susceptibilities may be so inflamed that England and Russia, like as in the Crimean war, may drift into, or be driven by an unenlightened public opinion into war, or an armed peace almost as bad as war. The friends of Christianity and Civilization in the East must take this up. In the recent Alabama question their influence had something to do with the peaceful solution of a difficulty, which saved two kindred nations from the horrors of a war, that would have been most disastrous to the interests of religion and humanity.

An enlightened public opinion must be brought to bear to watch the action of diplomatists, and military writers on both sides. The public mind, in both countries, must be indoctrinated with the view that the points in which England and Russia agree are far more important than those in which they differ; that, as *the* two leading Christian Empires of Asia, their real interest is to welcome each other as co-workers; that England should not view with such jealousy Russian advances in Asia, which are necessitated by her geographical and commercial position; nor should Russia encroach on the Indian frontier; that both Empires have scope enough in Asia for their energies, and they should so act that the inevitable contact may not lead to collision.*

As one of the means for rousing public attention to this much neglected side of the question, the plan of a Prize Essay may be of use. A prize of from 300*l.* to 500*l.* might be offered for the best essay on the following subject:—

A good understanding between England and Russia on the Central Asia question of great importance to the spread of Christianity and Civilization in the East. The obstacles to this good understanding, and the best way of removing them.

The very advertising this subject in the leading journals of Europe would arouse attention to this aspect of the question, which has, strange to say, been so much overlooked. Men have written as if the only solution of the problem was the *ultima ratio regum*—war.

The present time is favourable, as the two Governments of England and Russia have shown in their recent correspondence on the Central Asia question a calm and peaceable

* Russia occupies, in territorial extent, one-seventh of the globe's surface, while England holds under her sway one-fourth of its population.

spirit. It is not when men's passions are inflamed, and the storm of war hushes the quiet voice of calm discussion, that the question can be raised.

The writers for the Prize Essay should treat, not of mere platitudes on the advantages of peace in general, but of peace between England and Russia; they should point out that the past relations of England and Russia have, with the exception of the Crimean war, been on a friendly footing; that in Europe commercial, social, literary, and religious ties tend to maintain this friendly feeling, secured still more by the recent spirit of social and religious reform in Russia; that friendly relations in Asia might conduce most powerfully, not only to the moral and material interests of both Empires in Asia, but might also serve as a mighty weapon against their common foe—Asiatic barbarism, ignorance, superstition, the tyranny of native princes and chiefs;—that nations may be on friendly relations, though not agreeing in all points of policy.

But the writers should grapple mainly with obstacles to this good understanding—such as the influence of political and military agents on the frontiers in intriguing and sowing dissensions on both sides; a tortuous, double-dealing diplomacy, which regards patriotism as hating other countries; the Press, fed by correspondents who love to fish in troubled waters, and to publish sensational articles; the Turkish question as connected with the Central Asia one; the Russian public's ignorance of the great moral and material improvements carried on by England in India; the English public's corresponding ignorance of the reforms being worked out in Russia, and of Russia's natural and necessary tendency to development in an easterly direction; the mutual distrust arising from mutual ignorance; the unsettled condition of the Persian and Afghan frontiers. The greatest obstacle, however, is the divergent policy of England and Russia in Central Asia. The tendency of Russia's policy is, by creating divisions in Persia, Afghanistan, and Kashgar, to exercise a disturbing influence on India, so as to paralyze England's action in European questions; to transfer the diplomatic controversy in Constantinople to the Indian frontier; and the conquest of Khiva has put England face to face with Russia no longer at Constantinople, but on the northern slopes of the Peshawur mountain-range.

Much of the future progress of Christianity and Civilization in Asia may depend on a good understanding between England and Russia on the basis that the points in which they agree are far more important than those in which they differ. Both should remember that the eyes of the Moslem world now regard a rupture between England and Russia as the only means of their regaining lost power. The Crescent and the Cross are placed face to face. Are the Christian Crusaders to fight among themselves in front of the foe?

RELIGION AND SCIENCE IN CHINA.

BY WHAT MEANS AND TO WHAT EXTENT MAY SCIENTIFIC INSTRUCTION AND SCIENTIFIC DISCOVERIES BE USED AND APPLIED AS HANDMAIDS TO THE SPREAD OF CHRISTIAN TRUTH IN CHINA?

"Nature, employed in her allotted place,
Is handmaid to the purposes of Grace."

What follows formed the substance of a Paper read before the Missionary Conference at Ningpo on the occasion of its bi-monthly session, in October, 1872.

It was suggested by a Prospectus issued early in 1872 for the formation of a Society to be called "The Society for the Diffusion of Useful Knowledge in China."

The first Annual Report of this Society has just been issued, and is in itself a striking sign of the times. It contains a notice of the "Illustrated Monthly Magazine," which forms the chief, if not the sole, result, so far, of the Society's operations. This magazine "has met with unexpected favour in influential quarters." "It reckons amongst its readers some of the leading minds of the Empire." The magazine is entirely secular, and much may be said in favour of such a distinct agency. The writer may be permitted, however, to express his hope that Missionaries, who have often been charged with abjuring science when teaching religion, will not feel themselves bound to commit the parallel mistake of abjuring religion when teaching science.

A. E. MOULS.

AN eminent Missionary Sinologue, when speaking lately on the subject of Christian progress in China, bade us take a wide and far-reaching view—a view embracing changes and revolutions, which centuries and not decades of years must produce. Progress, however, he considered the order of the present early days of Christian work in China—progress accelerated, moreover, by many extraneous agencies. "The very wash of the steamer (such were his words) reaching your port day after day must not be considered as other than a stimulus to general progress, which shall end in the triumph of Christianity." Now steam, as applied to locomotion, is pre-eminently a scientific discovery, and we have, therefore, high authority on the affirmative side of the above question, which I propose to discuss.

Whilst the learned Doctor was speaking, however, my thoughts would turn towards the anchorage of the coasting junks in the port of Ningpo. The introduction of steamers on the coast of China has of necessity reduced to a very large extent the junk traffic. The junk-men, as a natural consequence, do *not* listen with pleasure to the whistle or surge of the daily steamer, neither can they in sublime prophetic vision contemplate the future development, by such means, of their country's exhaustless resources. Now it is a fact that recent ill-feeling towards foreigners has been suggested and fostered, not (as in other places) so much by the gentry as by these junk-men. Ill-will and opposition to Christianity as such are to be expected, and Christ shall rule amidst His enemies. But disturbances amongst the people, caused by ill-will which scientific appliances have evoked, can hardly be viewed with such certain hope as leading on to the reign of the Prince of Peace. And this I consider a fair specimen of objections which may be urged on the negative side of the question under consideration.

With these few words of introduction I proceed to consider, first of all, the terms of the question proposed; secondly, to notice more at length some objections which may be urged against the idea suggested by the question; and, lastly, to consider, also in some detail, the reasons which should lead us to view such a plan in a favourable light.

Now, in defining the terms of the question, we must, I fear, be at the trouble of defining the very meaning of the word *science* itself. Whatever may have been St. Paul's primary meaning in the use of the expression "*science* falsely so called," whether he referred expressly to the Gnostics or to other self-called "knowing ones," certain it is that one is irresistibly led to apply these words to much which passes for science in the present day. We meet with the strange phenomenon that many of the most earnest believers in the Bible, and many of the most earnest critics and opponents of the Bible, are to be found alike in the ranks of scientific men. And the explanation of the phenomenon would seem to be this, that the believing scientific man understands better than the sceptical scientific man the true meaning of the word *science*. In knowledge and power of research and classification of phenomena they may be equal; possibly the

sceptic may be superior ; but the sceptic does what the believer does not—he confounds scientific research with scientific facts. Science, properly so called, consists of the facts deduced from scientific research, not of isolated facts (research may bring these to light at every forward step), and such, unfortunately, the too eager sceptical philosopher catches at and exhibits to the world as the sure deductions of science, although experience has taught him over and over again that his next step may reveal facts which overturn his too hasty deductions. “Science,” says Richardson, “is used as equivalent to knowledge; *emphatically* not imperfect or superficial; not of individual facts, but of general, theoretic, laws or principles.”

Now, though the individual *facts* which scientific research brings to light must, of course, be communicated to our Chinese scholars, if we give them scientific instruction, yet we must be careful in such instruction not to confound isolated phenomena with established laws and principles; and by the words “scientific discoveries” I imagine these laws or principles to be specially denoted.

There are some curious paragraphs in the Chinese Classic—“The Great Learning”—some in the original text and some in the attempts of Choo-He to supply the missing text, which convey a not altogether inadequate definition of science, and, at the same time, should make the Chinese literati eager for scientific instruction.

“The ancients,” says the text,* “wishing to be sincere in their thoughts, first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete,” true science was attained. And Choo-He, supplying the lost fifth chapter of the Commentary which explained the meaning of this investigation, speaks thus: “If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know; and there is not a single thing in which its principles do not adhere. The learner, then, in regard to all things in the world, should proceed from what knowledge he *has* of their principles, and pursue his investigation of them till he reaches the extreme point. After exerting himself in this way for a long time he will suddenly find himself possessed of a wide and far-reaching penetration.” A *very* long time indeed it must require for a Chinese mind, with such poor purblind guides as native books supply, warped also and influenced by unscientific superstitions and legends on every hand, to attain to this perfection of knowledge, this throne of science. But surely the utterance is not a wholly unscientific definition of science? “*Scientia scientiarum*” is the motto of that most important and increasingly influential philosophical society, the Victoria Institute of Great Britain, a society formed with the definite object of showing that Scripture rightly interpreted, and science soberly deduced from facts, are not and cannot be at variance. This motto we shall do well to bear in mind when endeavouring to impart scientific knowledge to the Chinese.

One word more of definition, and I proceed at once to objections which may be urged against the scheme.

I have not the remotest intention of suggesting scientific instruction as an agency which shall supersede, or be in any way or to any degree substituted for, our present grand agencies of teaching and preaching. It is as a humble *handmaid* alone, not at all as an equal or as a director, that scientific instruction may be useful in our high and holy work. Scientific discoveries have, of course, as a matter of fact, helped us already externally in our Missionary enterprise, by the facility of locomotion, by the facility (comparatively speaking) with which dialects are now reduced to written systems, and by the facility with which books and tracts are multiplied for sale or distribution. Scien-

* Dr. Legge's Translation.

tific instruction, too, may help us I believe internally, by expanding the mind and by expelling prejudice; for both contracted thought and intellect, clouded by superstitious prejudice, are formidable obstacles to the attainment of our great object, namely, intelligent faith towards the Lord Jesus Christ in the hearts of the people of China.

"All truth is precious, if not all Divine,
And what expands the mind must needs refine."

But still, I repeat it, these agencies are but secondary and subordinate—handmaids, not pioneers.

And this leads me to the first positive objection to the scheme, namely, that a scientific education may possibly produce an effect the reverse of favourable to the cause of Christian truth in China.

Some Japanese youths, who have lately received in America a liberal education, including, of course, such subjects as are contemplated in the scheme under discussion, have thought fit to express in elegant English their views on men and things. They go so far as to appeal to Western Powers not to send Missionaries to Japan. The writer to whom I especially allude objects to Missionaries chiefly because, according to his theory, they go out to enslave the minds of ignorant and uneducated people by superstitious fears. "Educate these people first," he says; "give them the capacity of judgment, and then set before them any systems of religion fairly, and let them choose for themselves." The Missionaries he calls "the fathers of ignorance and the enemies of free religion," and he wants the schoolmaster to be "the first herald of civilization." I cannot consider such crude utterances as these a very hopeful specimen result of scientific education; and yet such will very frequently be the result if the science which we communicate to our students is either imperfect or antiquated. Imperfect, as surely are the theories of Darwin, when the link of links in his chain of argument is nowhere to be found, or imperfect as are some of the too hastily stereotyped theories of such men as Professor Agassiz as to the coral reefs of Florida, and Sir C. Lyell as to the remains found in the Delta of the Nile, where their data were insufficient and where their calculations have been disturbed by more recent discoveries. To teach such imperfect science together with the Word of God will inevitably suggest discredit of the latter. Antiquated science also must be carefully avoided. If we try to satisfy our students with exploded theories, from our own negligence in keeping pace with the march of science—as a very recent instance I may mention the scientific explanation of the twinkling of the stars—then possibly some of our shrewder students may have obtained such fresher information elsewhere, and brand us as the Japanese youth has branded all Missionaries as "the fathers of ignorance," adding, in his inner thoughts, the persuasion that we thus conceal scientific truth because it might contradict the doctrines of our religion.

Then another very formidable objection lies in the fact that between superstition and infidelity the distance is very short indeed. Remove the superstition by your scientific demonstrations, and the mind of man, if it is not caught by the stronger magnet of the love of Christ, will inevitably run off into infidelity. Indeed, one is somewhat at a loss which to choose—the idolater, who keeps the birthday of the god of thunder, and fears and worships him, or the philosopher, who thinks he can explain on scientific principles, and without the idea of the Deity, the forging of the thunder-bolt, the gleam of the lightning, and the utterance of that pealing voice which we poor unscientific people had been accustomed to call the voice of God.

But, in truth, the arguments in favour of a free and full use of scientific instruction, as a handmaid to our work, are so many and so strong that it may seem as mere trifling

and waste of time to urge objections to the plan. My statement of these objections, therefore, must be regarded rather as a modification and caution than as a direct negative of the utility of the scheme.

I am inclined to think China differs here, as in so many other points, from other lands, in that the *immediate* benefit and help conferred by scientific instruction will not be so evident in our Chinese work as it is, for instance, in India. The author of a valuable little book, "The Missionary's Vade Mecum," speaking of languages, has the following remarks: "I am not an advocate for the Missionary's spending much time, before starting for his field of work, upon *any* Indian language; and I think that he would be more profitably employed in the study of medicine, experimental philosophy, the elements of chemistry, geometry, algebra, astronomy, and other branches of science. These will always be found useful in his intercourse with the natives." He then describes his use of scientific knowledge in controversy with a Brahmin priest amongst the Tamils. "In the course of conversation, I spoke," he says, "of my native country; and the priest discovered that my notions of the figure and motion of the earth differed from his own. 'To say that the earth is globular, and has such revolutions as you describe, is contrary to common sense.' I begged him to listen to demonstration, to which he gave much attention, and manifested childlike admiration on the discovery of truth. 'How could the Tamil people be *so* blind?' he exclaimed. On the subject of eclipses he was sure he was right; but here again, with satisfaction and astonishment, he heard and received the true theory. 'One question I must ask,' he exclaimed. 'Is there any necessary connexion between your religion and astronomy? Can a man be learned in science, and yet not be a Christian?' Being assured that there was no such inevitable connexion, he expressed great delight at what he had heard; but begged that in future conversations religion might not be mentioned; he thirsted for scientific knowledge alone. 'Let me ask one question,'" rejoined the Missionary. "'Are not *your* religion and astronomy inseparably connected? Have you not, till to-day, been confident that both Tamil religion and Tamil astronomy are true?' 'Yes,' he replied. 'Now as, by candid attention and fair examination, you have discovered the one to be false, is it not *possible* that, by a patient investigation of the other, you will come to the same conclusion?' 'It is *possible*,' he replied. He desired me to excuse him, and hastened away."

Now, there is not, I fancy, this same inseparable connexion between false science and false religions in China. Certainly, in Confucianism, inquiring after the truth is insisted upon as the mark of the good man, not the clinging to error. There is, however, a smattering of false science in some of the proverbs of the people, the exposure and explosion of which, by true science, may perhaps shake the faith of the people in the infallibility of ancient wisdom. "The sky full of stars depends on the one moon," they say; and again, "The stars cannot compare with the moon," meaning definitely that starlight is derived from the moon, and that the moon is brighter absolutely than any of the stars. Here, too, we may, by a little just praise, lure Chinese scholars to the pursuit of science and of truth; praise, I mean, for their wonderfully accurate observation of celestial phenomena: a notable instance being the record—in the Classic of Poetry, part ii., book iv., ode ix.—of the eclipse of the sun, on the very day and month calculated back by modern astronomers, and supplying the first incontrovertible date in Chinese history, August 29th, B.C. 775.

When we come to Buddhism, however, the connexion is more evident, and the aid of science more required. Yet, even here, we are met by two considerations which need not influence an Indian Missionary. In the first place, the follies of Buddhist mythology, and its descriptions of the unseen world, and of the origin of things seen, would be treated with ridicule, or at least would not be clung to as a badge of orthodoxy, by a

large number of the people of China ; and, secondly, there are vast numbers of devout Buddhists in China who know little or nothing of the false theories on cosmogony which it will be the pleasant duty of science to upset. My knowledge of experimental Buddhism is, however, so limited, that I must not venture to express a decided opinion. But I should imagine that geological science would have great effect on the minds of such intelligent, well-read, and devout Buddhists as are undoubtedly to be met with from time to time. Geology is a science which seems to partake of the nature of the subject of which it treats. It is too often "of the earth, earthy." It shakes and quakes as often, almost, as the round world itself. And here it stands in marked contrast with astronomy. The "heavens do not rock;" the "earth does quake." Astronomy, based, as it is, so largely on the precise conclusions of mathematical demonstration, seems clear, serene, and steadfast as the blue vault above us. Still, geology is a science of stupendous importance. Dr. Eitel, of Hong-Kong, in his exceedingly able lectures on Buddhism, warns us, indeed, against ridiculing too hastily the Buddhist theories of the birth of worlds, "the ruins of old worlds sending up, as they disappear, a cloud which distils fructifying rain. On the surface of the flood, embryo worlds, like lotus flowers, are floating; these flowers slowly unfold, breathe fragrance, fade, and die, to be succeeded by fresh buds and flowers, in a series, the beginning and end of which Buddha, in silence, declined to reveal. All this," says Dr. Eitel, "is but a highly poetical assertion of the fact that everything is in a constant state of flux, rising into existence and ebbing away again." But is this a fact? Will not the science of geology reveal that this earth, at least, on which we live, in the formation of its strata, in the gradations of its fauna and flora, has been ever advancing with a definite object in view; not in blind ebb and flow, but with a view to the life of man on the earth; and that, though the outward face of the earth may change, decay, and be re-clothed, yet that the earth itself shows no signs of disintegration and decline? Still, if it be true, as Dr. Eitel asserts, that a Buddhist may adopt all the results of modern science, and remain a Buddhist, I fear that science cannot help us much in storming this great stronghold of Satan. "It is not civilization," he says, "but Christianity alone, which has a chance against Buddhism; because Christianity alone teaches a morality, loftier, stronger, and holier than that of Buddhism; for its morality is the strong point of Buddhism."

It is, I believe, rather in dealing with Taoism that we shall find prompt assistance rendered by scientific instruction. The giant superstition of Fung-Shuy, that fruitful source of so many of our troubles in China, is surely a fair and broad mark for the shafts of scientific truth. And if, by enlightening the minds of the more intelligent classes, which lead the ignorant, Science can shake at all, or in any degree render ridiculous this great superstition, she will have done a hard day's work indeed, in her capacity of handmaid, and will deserve thanks and wages as well.

Scientific discoveries and scientific instruction cannot be much longer kept back from the Chinese. They will obtain them somehow. And this, perhaps, conveys as potent a favourable argument as any which can be brought forward. I have recently had questions propounded more than once, and with much earnestness, by listeners at our evening preaching to the heathen—questions with reference to the cause of eclipses, and as to telegraphy. And, if scientific truth *is* truth, the sooner it comes the better. Only, let not the Missionary be afraid of it, or but partially acquainted with it, lest the task of teaching be undertaken by those who are either neutral or hostile towards the far more important spiritual truths which we teach. Let us keep back no solid scientific discovery. There is no need to imprison Galileo; and science must not be taught on Episcopalian or other principles.

The late lamented Archdeacon Pratt sums up the argument of his admirable little book, "Scripture and Science not at Variance," in these weighty words (this is a book, by-the-by, which in whole or in part might well be turned into Chinese as an antidote to the doubts as to the truth of Scripture which must needs be engendered ere long in Chinese minds by scientific guesses) :—"No new discoveries, however startling," remarks the Archdeacon, "need disturb our belief in the plenary inspiration of Scripture, or damp our zeal in the pursuit of science. God's Word and works never *have* contradicted each other, and never can do so. The progress of science is inevitable; nay, more, it is ardently to be desired; for the progress of science is the setting forth of the greatness and wisdom of the Creator in His works. We have nothing to fear. Whatever happens, let our persuasion always be avowed that Scripture cannot err. Let us be content rather to remain puzzled than to abandon, or even question, a truth which stands upon so immovable a basis."

And here I am reminded that my own argument will be incomplete, and indeed dishonest, if I refuse, in conclusion, the great and just praise due to science from the lips of Bible students. What is true of false creeds, especially in India, is true also, to a certain extent, of Christianity. False views of Scripture and false scientific notions stand and fall together. As in former days false science was maintained and fortified by incorrect interpretations of Scripture terms, so in these days advancing science, set free from trammels and the fear of persecution, has compelled Biblical students to adopt, not a forced, but a deeper and a truer sense for Scripture language. The Bible is no longer supposed to compel our adhesion to the exploded theories as to the sky above and infinite space being a crystalline sphere; or as to the non-existence of Antipodes, as held by Augustine; or as to the earth being motionless, as held by Calvin; and in the same way, though more recently, it has been generally allowed that that interpretation of Genesis i. 1—suggested, indeed, by commentators before the birth of geological science—is perfectly admissible,—namely, the interpretation which does *not* demand our belief in the dogma, which Geology says she has overturned, that the original creation of all things took place but 6000 years ago.

These removals of the dust and blurr, caused by human fancy, from the clear and pure Word of God are due in the main to science, and science should be thanked and urged forward to fresh discoveries. And thus, by the help of past or impending revelations of science, we shall be able, in translations of the Bible, or in exposition and commentary, to present to the Chinese, shrouded as they have been through long ages in the night of ignorance, more correct and fuller statements of God's truth than the great doctors and fathers of early and mediæval ages ever possessed.

I quote in conclusion, as a warning and as a suggestion, Cowper's well-known lines, premising that *knowledge* in these verses may be understood to represent science in the cruder forms to which I have referred, and *wisdom* may represent science full-formed, the devout acquaintance with both the Book of Nature and with the written Word of God :—

"Knowledge and Wisdom, far from being one,
Have oftentimes no connexion. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge—a rude, unprofitable mass,
The mere materials with which Wisdom builds—
Till smoothed and squared and fitted to its place,
Does but encumber when it seems t' enrich.
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more."

THE RELIGIOUS AWAKENING IN TRAVANCORE.

REPORT OF THE REV. D. FENN, SECRETARY OF THE MADRAS CORRESPONDING COMMITTEE.

ON Saturday, Dec. 6th, I accompanied Mr. Baker to the Syrian College at Cottayam, where we heard from Philippos the Malpan some account of the revival. Philippos is an able man, one of two selected delegates from the Syrian Church in the Revision Committee now at work on the Malayalim Testament. He had just returned from a visit to a Syrian congregation in which the people and the priest had been quarrelling, and the heathen Tahsildar had been called in to keep the peace—the people being for reform, and the priest against it. Philippos had calmed the people, and insisted on the priest yielding to their just demands. I found out afterwards that this was one of the revived congregations. He told us that there were about twelve congregations and 1000 families of Syrians who had been affected by the revival. He described with deep interest his interview with a young widow, about twenty-three, who had been awakened, and whose countenance beamed with her new-found joy as she spoke of Christ. She seemed, said the Malpan, as if she had just been talking with Him face to face. The Metran, Mar Athanasius, I did not see: he was gone to visit some churches north of Cochin. I am told that he has issued a very sensible pastoral letter on the subject of the revival, of which an English translation has been promised me. He has also, I believe, given permission to the two Tamil Evangelists to preach in his churches if they abstain from extravagances.

On Dec. 12th I went with Mr. Baker to Puthupalli, a village a few miles west of Cottayam. It contains a large Syrian church, with a handsome west front—a very prominent object from the rice-fields through which the river along which we junted winds its way. This church is visited by thousands at the annual festival in honour, I believe, of St. George. Many of the members of this congregation have lately been very much stirred up to earnestness in seeking the salvation of others. On our way we had been greeted with a hearty and respectful salutation from one of these, a middle-aged man, who had his Testament in his hand and his spectacles on his nose, and was reading to some labourers under a shed by one of the great water-wheels used to irrigate the rice-fields. He is a brother of a neighbouring Catanar (priest), and is one of the voluntary workers. Another, a respectable Syrian, very

much in earnest in the same cause of late, was pointed out to me as we neared the church. Our first visit was to one of our own churches in the neighbourhood, perhaps half a mile off, where one of our pastors, with a young Syrian priest and a congregation of nearly 150, partly Syrians, partly slaves, were waiting for us. After a short service and sermon from Mr. Baker, we had some talk with the people. They first wanted me to tell them about Palestine, as I had seen it. Then they spoke of the revival, and wanted to know our opinion about the outward signs accompanying it, bodily contortions, &c. I told them what I had seen in Tinnevely in 1860, both in the way of physical emotions and pretences to miraculous power, and also in the way of genuine conversions, specially instancing the village of Ukkirankottei (*Vide* "Church Missionary Intelligencer" for 1860, pp. 266—8). I told them how what was outward and emotional had soon passed away; what was inward had produced abiding fruits. The account seemed to satisfy them. They also consulted Mr. Baker about some slave converts whom they had lately gathered in. Should they build a separate church for them? They feared, if they admitted them to their own, they would effectually destroy all hope of benefiting their fellow-Syrians. We afterwards went to the Syrian church above described. The Vicar and an elderly Catanar came out to meet us. Some forty or fifty people gathered round. The Vicar is known to be opposed to the revival, and even to the reform movement; but the lay revivalist whom we had seen in our way was there, and suggested that I should say a few words in Tamil. The Vicar at once consented, and from the lectern, raised as it was on the chancel steps, I spoke for about five minutes to a very attentive audience, urging them to seek the grace of God. Before leaving, Mr. Baker made the Vicar promise before the people that we would have preaching on Sundays. It is in this neighbourhood that the Bible-classes and prayer-meeting have long been numerously attended. The young Catanar who had just attended our service near by is one of those who take an active part in this.

On Dec. 17th, at Tiruwella, I met the rich man alluded to by Mr. Baker as "ever in lawsuits with his family," who after his late conversion had "returned to a Nair land he had obtained from him by fraudulent

means." This man is one of the most striking fruits of the revival. He lives three miles from Tiruwella. Mr. Johnson and Mr. Caley knew him well, as he often called at the Mission bungalow. He called again to-day. It was the first time Mr. and Mrs. Caley had seen him since his great change. They were very much struck by his altered appearance. He was before very stout in person, and haughty and swaggering in gait, and he never cared to converse on religion. Now he looked like one who had passed through a most severe mental conflict, and was very humble and childlike in manner. They found it difficult to realize he was the same person. Ever since his conversion, about two months ago, he has been going about talking to people about their souls. We asked him if he had peace. No, he said, he had much sorrow of heart. Why so? did he doubt God's forgiving mercy? No, he had no doubt. He knew Christ had died for his sins, but he felt very great sorrow at the thought of his sins, and had still but little peace. He listened with the deepest attention while we directed his attendant, a young man, to read from the Malayalam Bible, Isa. i. 18, xliii. 25, xlv. 22, lv. 7, and Micah vii. 18, 19. He appeared very grateful. Then he asked leave to sing a Tamil lyric, and finally requested that we should obtain the Sircar's permission for him to speak to the prisoners in Tiruwella jail, about 150 in number, about their souls. We told him we feared there would be a difficulty unless they were Syrian Christians. Still the request was very touching. To think of this man, so rich and so haughty as he lately was, now longing to go himself to the very lowest and worst, and seek their souls' salvation! Every one who knows this man is astonished at the change.

Dec. 19th—Rode over from Tiruwella to Chengannūr. Here is a large Syrian church; as we neared it we heard strange sounds proceeding from it, and within found a congregation of above 200 persons, including fifty or sixty women, all on their knees, and in a state of wild excitement. Some were flinging their arms into the air, uttering passionate cries, others shaking and trembling in every limb, others throwing their bodies about in a strange and unnatural way, while the tears were running down their cheeks. Passing through the congregation we found three Catanars and two sub-deacons on their knees on the chancel steps in front of the people; one of them was offering prayers out of a book, probably the Syrian liturgy, in as loud a voice as he could; but he could not possibly

be heard more than a few paces distant, owing to the cries and shrieks of distress from so many in the congregation. Mr. Itty, one of our Malayalam clergymen, was with them, this place being in his pastorate. As the confusion continued and seemed unedifying, we asked the Catanar to stop, and with the aid of those around him, calmed the people; and I then gave them a short address in English, which Mr. Itty interpreted. I reminded them of God's assurances of pardon, and of the dishonour we do to Him, if in our distress at the thought of our sins we refuse to take Him at His word. It was encouraging to see what efforts the people made to keep down their feelings, and what earnest attention they paid to what was said. Jāco, the well-known Evangelist, a converted Brahmin, who had entered the church with us, then offered an extempore prayer in Malayalam, and the people, after singing a lyric, dispersed for a short time. It was a fast-day, and the Catanars told us they would soon reassemble. We went to an adjoining room for our breakfast, and had a very interesting talk with the Catanars, sub-deacons, Mr. Itty, and the Evangelist. They told us that any allusion to the Saviour's sufferings would bring on this violent outburst of grief among the people; and that it was not merely the thought of His suffering, but of its being for our sins. We had some interesting consultation together as to what passages of Scripture were most suitable for these awakened souls. They then returned to the church, while we breakfasted. We soon heard the voice of united prayer, the people had re-assembled;—then of an address from one of our friends, then of an extempore prayer from another, then of a lyric, then of another extempore prayer by one of the congregation; then all joined in the Lord's Prayer. We had by this time returned to the church. They begged us to stay all day; this our other engagements forbade; they then asked me to give them an address and offer prayer in Tamil. I spoke from Acts v. 31, showing how one part of it had been fulfilled to them. From His throne at the Father's right hand Christ had, as a Prince, given them repentance. Let them look with confidence for the other gift, here coupled with it, forgiveness of sin, and the fear which accompanies it. After a short Tamil prayer, this third service within little more than two hours was, as those before it had been, concluded with the Lord's Prayer and a lyric. It was touching to see how deeply interested the

Catanars were in all that took place. One of them was from a church ten miles distant, where the revival has now, as to its outward manifestations, somewhat subsided; but its effects continue in the zeal, love, and enlightenment of the people. It was his voice that we heard, loud and clear, in a touching and most Scriptural prayer before we returned the second time to the church.

Dec. 20th—We spent some hours to-day at Kattanam, in the house of the Rev. M. Wirghese, in whose pastorate the awakening first commenced. From him I heard the following account of its rise and progress. In July last, in Manguri, a neighbouring village, in which the two evangelist brothers, Jāco and Matthai live, a woman of our congregation had a remarkable dream. A dark cloud seemed to come down from the sky close to her, resting, as she thought, on her neck, and at the time she heard a voice saying to her, "Except you repent you will perish." She awoke in a tremor, and was very deeply affected: she had not before shown any signs of being a decided Christian. About the same time the wife of one of the evangelists, a truly Christian woman, saw a similar vision, which produced a deep impression upon her. The two women began to speak to and pray with others very earnestly. Soon after the Church Missionary Society's schoolmaster in Kattanam itself was struck down, his body trembling, and his mind overpowered with a sense of his sins. Others in Kattanam were similarly affected; some Syrians in Kayenkulam, a market town four miles from Kattanam, who had always been on friendly terms with the Church Missionary Society's congregation there, came over to see what this new thing was. The two evangelists also were active in seizing the opportunity of preaching earnestly to both Syrians and heathen. The two Tamil Evangelists from Tinnevely had been at Manguri before the commencement of the movement, but had gone to Quilon, and did not return till a later period. From these places the movement spread till it reached in all nine congregations of those connected with us, and thirteen of the Syrian Church. All these, with the exception of the one Syrian Church of Puthupalli near Cottayam, and two to the south near Quilon, are in the Mavelikara district, and in the pastorates connected with it, and most of them are south of Mavelikara. As far as I can discover it does not appear that the revival has spread to any fresh congregations during the last six weeks.

We spent an hour at Manguri in the afternoon, when I had some conversation with Matthai, the younger of the two evangelist brothers, on the all-absorbing subject. When I asked him what fruits besides sorrow for sin the revival was bringing forth, he mentioned zeal in making known the Gospel, watchfulness against spiritual pride, and reconciliation between those before at variance. He also spoke of the remarkable way in which in many instances boys under its influence had stood up in the congregation and given addresses. Of course Mr. Caley and I expressed our doubts as to the propriety or advisability of permitting this.

From Manguri we went on to Kayankulam. This is a busy market town, with a large Syrian congregation, said to amount to 1000 persons, besides some Romo-Syrians, Mohammedans, and many Hindus. There are seven Catanars attached to the church, one of them a nephew of the Metran. All the seven seem to have thrown themselves into the movement, and some of them have been subjects of the overpowering physical sensations above described. About 100 of the congregation have been also subjects of these, though the Catanars do not speak confidently of more than fifty as truly converted. Some of the Catanars understand Tamil, and others are said to be learning it, on purpose to enable themselves to make use of Tamil Christian books. Two months ago, when Mr. Caley was here, he witnessed a very similar scene to that which we saw yesterday at Chengannur; since then there has been more calmness. But the diligence of the people in attending daily service at church has not abated. Before the revival no one came to church except on Sundays and on fast days. Now, besides a fair congregation every morning, there is one of at least 100 every evening at a service lasting above an hour, in which two chapters are read, lyrics sung, extempore prayer offered, and an address given by a Catanar, each taking his day in turn. They asked me to give the address this evening. It was interesting to hear the two chapters read by one of the Catanars from Mr. Bailey's Malayalam Bible distinctly and intelligibly: there were at least 250 people present, the lyrics were joined in heartily, and so was the Lord's Prayer at the conclusion of each extempore prayer. The most striking feature, however, was the way which the whole congregation took up the word *Karthava* (O Lord), with which each petition was concluded. In the second extempore prayer, offered by a mem-

ber of the congregation, in more passionate tones, this fervour of desire to join degenerated into a confused murmuring which would soon have drowned the voice of the man who led in prayer, if he had not concluded. I then spoke to them from Phil. i. 8, and Heb. vi. 1. They listened with much attention, seeming quite to understand my Tamil.

I heard about the revival also from the Rev. Messrs. Tharien, O. Mamen, and J. Joseph. Their accounts confirmed what I saw and heard as above described. It is perhaps too soon to attempt any calculation of the numbers who show signs of a real change of heart. From what I heard in regard to two or three of the Syrian congregations, I should be inclined to think that, as at Kayankulam, so in other places, from 50 to 100 were awakened in each place. Our own congregations in which the revival has taken place are much smaller, and possibly not above ten or fifteen have been awakened in each; in some cases even fewer. The new interest shown in lyrics is very remarkable. The tunes are introduced from Tamil. The lyrics are five in number, and were composed since the revival began by a younger brother of the two evangelist brothers. They have had a very large sale, and are exceedingly popular. They seem just to give the vent required for the excited feelings of the people, and while our English tunes cannot be mastered by native congregations, these Tamil tunes, when there is a good leader, are taken up by hundreds of voices at once with the greatest accuracy. The movement is one of the deepest interest, but its influence and proportions must not be over-estimated. On the one hand, from our conversation with the Catanars of Kayankulam, we gathered that they are somewhat timid about introducing permanent reforms. They fancy that if they adopt the reformed liturgy printed by the Catanar of Tiruwella, and in use in some churches in that neighbourhood, they will alienate the minds of other Syrians, who dislike this as savouring of the "English Church," though it merely contains such omissions as I believe their revivalists themselves approve of and practise. On the other hand, they seem to be pushing extempore prayer rather to an excess, in a way much more likely, one would have thought, to alienate the non-reforming party. It would be a very desirable step if the Metran would authorize a simple form of daily prayer, to which extempore prayer may be added, when desired.

It is encouraging to notice with what respect our own Native Clergy are everywhere received, and what an influence for good they seem to be exerting both on Catanars and people.

In regard to many of the subjects of the revival, as in the case of the rich man of Mepra, described above, it seems as if they did not understand that the joy of the Lord is their strength. They seem to cherish their feelings of conviction and sorrow for sin, and to continue too long in the first stage of the Christian's new life. The constant recurrence, day after day, of the same physical sensations in the same persons, and the continued clamour caused by several members of the congregation crying out together, so as to drown the voice of him who leads in prayer, are somewhat unwholesome signs. These might, as we saw, be easily checked, but the leaders seem unwilling to do so, as they regard them, if not as a sort of miracle, yet at least as a means by which the Spirit works. However, these things have subsided in places where the revival began three months ago.

The prayers of the Christian Church should specially be called forth on behalf of these newly-awakened Syrians. It is most earnestly to be desired that this movement should be guided aright, so that in conjunction with the reform movement, which has now been some years at work, it may tend to a genuine reformation of the whole Syrian Church. This, which was so strenuously aimed at by our fathers sixty years ago, has never seemed so near our grasp as at present. Let us pray for it; let us expect it;—with God all things are possible.

One important aid we may render them. A Commentary on the Holy Scriptures is earnestly desired by many Syrians, and would be bought by them if in an accessible form. Portions of a commentary on the New Testament have already been printed, viz., that on Matthew, on Romans, and on 1 Corinthians; other portions, as that on Mark, Luke, and the Acts are in MS. If funds were forthcoming, those already published might be revised and reprinted in a cheap form *without the text*, and the Cottayam Missionaries, with the assistance of some of the ablest of the Native Clergy, would prepare the rest and pass it through the press.

DAVID FENN.

QUILON, 23rd Dec., 1873.

CHRISTIANITY ON THE GOLD COAST.

It may be within the recollection of our readers that much mirth and laughter were excited in the House of Commons by the mention made in Sir John Glover's Despatches of the Praying Christians connected with the Basle Mission, who had taken part in the Ashantee Campaign. This idle outburst of anti-religious bigotry was sharply rebuked both by the Bishop of Ripon and Mr. Arthur Mills in Exeter Hall, and might well be suffered to lapse into oblivion, for "as the crackling of thorns under a pot so is the laughter of the fool." Inasmuch, however, as there is a serious problem for consideration as to what may be the best means of regenerating the millions of Africa, and the simple tale told by the German Missionaries is full of genuine interest, we have thought it well to present an English version of it for the consideration of those who are willing and capable to consider the subject with the gravity and consideration which it deserves. It may be noticed that there has for some centuries been no lack of commercial intercourse with the Gold Coast, and if there had been any fruits resulting from it in the way of civilization and moral elevation, the crisis which has recently occurred would have been a favourable opportunity for the development of them. There was, however, no trace discoverable of improvement or intelligence in the Fantees when not affected by the teaching of the Gospel of our Lord Jesus Christ. Commerce has drawn its resources from barbarism, and has not changed its character. Europeans have sojourned upon the Gold Coast, but there is still an absence of civilization, of order, and of morality. We claim, therefore, that, however imperfect and feeble have been the efforts of Christian benevolence, still results have followed of a beneficial character, which have not proceeded from any other agency. Nor does there seem any reason why that which has been manifested on a small scale should not be witnessed on one more extensive, if men and means were available. It is surely not an unreasonable tenet that an application to Africa of that which has exalted Europe might in the course of time produce similar results there also. With the foregoing brief remarks we submit the following translation of an article in the "Gospel Messenger to the Heathen," which has for its title, "Gleanings from the Experiences of the African Stations of the Basle Missionary Station during the Ashantee War." The friendly intercourse between the Church Missionary Society and the Basle Missionary Society has been so long and so uninterrupted, and, we believe, so much for the glory of God and for the salvation of men, that it is with peculiar pleasure that we give publicity in England to the successful work wrought out in the dark and deadly region where, at so much personal risk, and with so much self-devotion, the Basle Missionaries have so honourably toiled. We hope on a future occasion to be able to furnish some connected account of the Mission, as a proof of our sympathy with evangelical brethren, and as a means of extending in England acquaintance with their peculiar work:—

REPORT OF EVENTS IN THE AFRICAN STATIONS OF THE BASLE MISSION DURING THE ASHANTEE CAMPAIGN.

On a review of the campaign of the English against the Ashantees, now brought to so glorious a conclusion, the Basle Mission has much cause to thank the Lord. His mighty arm has been made bare in a wonderful manner in two respects. First, in the astonishing deliverance of the Mission Brethren so long detained in captivity; secondly, in the gracious preservation of all the Society's Stations from the deadly and destructive influence of war.

To the east and west of the Basle Mission territory there was fighting and the land was desolated. The Wesleyan Mission in the Fantee territory, and the Bremen Mission on the Slave-coast on the opposite side of the Volta, have suffered severely.

That the Basle Mission which in June, 1869, sustained loss in the Anum station has remained this time quite uninjured, and has in no quarter become the scene of military operations, is only to be ascribed to the gracious intervention of God and His compassion most undeserved, and for which it is impossible to be too thankful; still the reaction of the warlike events which were occurring beyond the Mission territory has been felt, as was indeed to be expected.

As was reported from Christianberg, the whole population was agitated, and the heathen on the coast especially seem to have given way to a restless and unbridled spirit. This displayed itself on one occasion in a street quarrel between two quarters of the town. The population capable of bearing arms, Christians not excepted, had to take the field. Large stores of ammunition were established on the Volta close to the stations of Ada and Odumese. On a sudden Captain Glover, the commander of the Eastern Expedition, at the head of his forces marched right through the Mission territory, from the Volta across Odumese and Akropong, through Akim in the Ashantee territory to Coomassie. All this for the time gave the Mission Station an altered appearance, but notwithstanding manifold troubles and inconveniences which were unavoidable, all passed off quietly and no Mission station suffered damage, or had even to be temporarily forsaken.

The most formidable danger for awhile threatened the station of Odumese in the Krobo territory, as we gather from the report of Mr. Schönfeld in his yearly report of the station. He writes, "The events of war have seriously troubled our station life. Very frequently anxiety was aroused in us to place our most necessary and precious possessions in security. Often we could not tell whether the next day might not bring with it all the horrors of flight or captivity. The Ashantees and Akuamures were distant only about two hours' march. Report fearfully magnified their numbers and might. Once it seemed as if the only way of retreat open to us was across the desert of Ga to Pram Pram. For it was expected that the Ashantees from Cape Coast would make a diversion against Akra, falling upon Akuayun and Akim, and would, with the help of the robber towns subject to them, block up the way of the Volta. Our foreign servants could no longer be retained; they fled; and the Kroboes had just gone off to their national feast in the Krobo mountains. We should under these circumstances have had to flee on foot, leaving all our property behind, for we could not in so short a time have procured any bearers from the Coast or from Akropong, and the Kroboes would carry neither hammock nor burden for us.

At last the English troops arrived; still we could not now be sure from Akuamure, but the Lord helped us through all. With the arrival of Captain Glover, another danger appeared, which was conjured up in consequence of the capture of the King of the Kroboes, Satayte in Akra; but this too was happily dissipated.

As stated above, our Christians had to take the field; they formed one complete battalion, and each one of the Christianberg stations, Abakobo, Aburi, and Akropong, supplied their men with a catechist as field-preacher. They set out in a very Christian way, becoming the gravity of the occasion. Mr. Dirterle, in Aburi, describes it as follows:—"As the time for the departure of the Christians drew near, the men with the catechist, Esau Kwadyo, who was to go with them into the conflict, came one evening to me and said they must keep Christmas in camp, and therefore they wished now to celebrate it with us, and sing in concert with us those Christmas hymns, which they also did the next evening at Brother Lodhobz' house. On the 10th of December we took our leave of the Christians who were setting out in the chapel. First uprose the strain of the hymn 'Keep thou thy way;' then I read the 91st Psalm, and exhorted them as Christians not to bring any reproach upon the name of the Lord, but

to live to His glory, and then they would experience the protection of the Lord. Brother Lodhobz also gave them an exhortation, and offered up prayer; in conclusion, they sang the hymn, 'Grace be with all.' Shortly after, all those who were setting out assembled in the court-yard of the Mission premises, where they sang a hymn before they marched off. As the Eastern tribe of the Gold Coast, so also our Christians had to go to the Volta, to ward off an invasion of the Angloers. On Christmas day itself they were engaged in battle, but escaped uninjured. Several, however, fell ill, and were obliged to return. Some of the Akra Christians were prostrated by the small-pox. On the 27th of December Esau Kwadyo wrote from the camp on the Volta near Aburi an account of the death of one of the Aknapun Christians:—At 2 p.m. Isaac Acrony, of Tutie, died unexpectedly. In the morning he did not feel unwell, but talked quite calmly with the other Christians until noon; he then slept for half an hour, but as he awoke and tried to rise he felt unable to do so. They helped him up, and asked what was the matter; he said, 'Nothing,' but the attack recurred, and when they called the doctor, he told them to bring the sick man to him, which they did. As the Christians were weeping, Isaac said to them, 'Be not troubled; weep not for me, but weep for yourselves, for my Lord and Saviour calls me.' He died as a Christian, praising God, and we buried him on the evening of the 29th of December, in the presence of Captain Sartorius." This is the same English officer who afterwards rushed through the smoking ruins of Coomassie, at the head of the Eastern expedition, under Captain Glover. It is pleasant to learn that the Christians in the camp gained the notice and approbation of their military superiors by their orderly and steady behaviour, forming thereby a marked contrast to their heathen neighbours. As a proof of this, the fact may suffice, that to them was entrusted the charge of the important ford over the Volta at Blakpla (in our map called Klapkla). From this camp in Klapkla, after his return from Coomassie about March, Captain Glover sent a report to the Commander-in-chief, Sir Garnet Wolseley: he therein details the difficulties of his march from the Volta, through Akam, to the Ashantee country; he commends the services of his English officers, and of some of the native chiefs and mulattoes, but complains throughout of the cowardice and untrustworthiness of the natives, adding:—

"To this unfavourable report of the men of the Eastern tribes of the Protectorate, I must make one exception. There are two bodies of Christians, one from Akropong, the other from Christianberg, each numbering about 109 men, that have their own two leaders; they were accompanied by catechists belonging to the Basle Mission, and had daily morning and evening prayer, to which they were regularly summoned by a bell. In the conflict with the enemy at Adidume (on our map Didume) upon the left bank of the Volta, opposite Blakpla, on Christmas-day they were in the van and behaved admirably, since then they have guarded the Dépôt of Blakpla. Their march was orderly and soldierly, and they have shown themselves the only reliable troops among the many Native forces that were lately assembled on the Volta." This testimony from an important witness ought to be a proof that Christianity alone is able to impart the sense of moral responsibility, without it mere civilization is only a superficial varnish, and without it a nation cannot be lifted out of the quagmire of heathen barbarism. When the men go to war, it is the heathen custom, on the Gold Coast, for the women to put on their war costume, making wild and terrible noises in honour of the Fetish, with a view of protecting their husbands in the field, and giving them the victory. Mr. David Asante writes from Kukurantumi, that so long as the men were in the field, no man, Europeans possibly excepted, could venture to show himself before the women; whoever dared to do so at such times, could only escape stoning by flight from the wildly excited women; he himself had upon one such occasion once before,

only escaped uninjured through the mediation of an old priest. The heathen women have not failed to carry on these excited processions in different parts of the Mission territory. The Christian women, on the other hand, have not only abstained from taking part in these customs, but have been holding regular prayer meetings; and it is a proof of the influence of Christianity upon the heathen population, that it was reported from different stations that even heathen women had been present at the prayer meetings, and in the church. Mr. Schall writes from Christianberg on the 19th of January; "At present the services are well attended; the heathen women appear in great numbers while their husbands are at the war. I have begun a prayer meeting with the Christian women, at which there are always some heathen women present." Mr. Schönfeld writes from Odumese,—“Notwithstanding all the confusion, the attendance at church, both of Christians and heathen, has been satisfactory, especially so during the past few months, when almost all the male population had gone; for many times whole troops of women came, whom we, during the war parade, and after the departure of the men, had invited to Sunday service to unite in prayer for the warriors, and in thanksgiving for the victory achieved. Mr. Dirterle writes from Aburi, “Since our Catechist went with the men as field preacher, I have conducted morning prayers, at which not only the Christian, but also the few unbaptized women under instruction came with their children. Since the men went to war the Christian women have every evening had a Bible reading among themselves.” The report from Akropong is to the same effect. In conclusion we are called upon to say to the glory of God, that notwithstanding “wars and rumours of wars,” our African Mission has made a blessed advance during the past years, as appears from the statistical returns. What the Lord will ordain for the further spread of His kingdom from the Gold Coast into the interior in consequence of the war now concluded rests in His hands—His eye is upon us.

CHINESE PILGRIMAGES.

I WAS reading last evening with deep interest Mr. French's graphic narrative of his visit to Amarnath (“Church Missionary Intelligencer” for January); and as I read, several points of parallelism or contrast in our Chinese work suggested themselves to my mind. Our mountains are not so high; for thousands of feet we must substitute hundreds, but these hills which I see from my windows, and amongst whose populous valleys, or in the great, densely-peopled plains which stretch at their feet, my work chiefly lies, are a far-off spur (the extreme tip being the rugged Archipelago of Chusan) of the giant Himalayas. So, though Chinese Missions in the eyes of English Christians, when compared in importance with Indian Missions, bear, and in a sense justly bear, the proportion which in height the hills of Chehkiang bear to the mountains of Cashmere, yet we are united by faith in our common Lord, and by zeal and enterprise for His glory; and what I propose to relate will tend, I trust, towards this holy object, the increase of sympathy between our Missions, in the exhibition of our common difficulties, sorrows and joys.

There are in the neighbourhood of Ningpo several sacred places to which yearly pilgrimages are made. The most celebrated of these is a hill-top some fifteen miles to the eastward, named Ling Fong. On this hill-top lived and died, or (as the belief is) was translated into the state of Genii, a celebrated man with the surname Keh. He flourished during the Tsing dynasty, about 1500 years ago; and on his birthday, the tenth day of the Chinese fourth month (generally coinciding with the early days of our

month of May), pilgrimages are made by the people of Ningpo and from far-distant parts of this province to climb this rugged hill, and worship, and buy charms in the temple on its summit. These charms are a curious feature in Buddhist superstition, corresponding in a considerable degree to Tetzels indulgences. They are said to have been invented in their present form in this very city of Ningpo, about 1000 years ago. During the Song dynasty Ningpo was stormed and the inhabitants all put to the sword, with the exception of a few hundreds, who were saved by the chief priest of a temple still existing near the south gate of Ningpo. He invited the terrified inhabitants to take refuge in his courtyard; sold them tickets (diah) and set them to their prayers. He then placed a bowl of spring water on the temple roof; and when the bloodthirsty soldiers came in pursuit, by his incantations he so affected the enemy that they could not see the temple; the only appearance was the gleam of falling water, and the only sound the mysterious hum of the Buddhist chant. They were saved; and ever since then these papers have been in high repute. They may be bought at any temple, but those purchased at Ling Fong are the most efficacious. They are largely used in cases of serious sickness, and are then burnt as charms whilst the priest is praying. But their chief use is for the unseen world. They are supposed to supply the spirit with passage-money to the place of departed spirits, and with a competency when that abode is reached. These papers are purchased for fifteen or twenty copper cash (from three-farthings to one penny), and are said to be worth in the spirit banks hereafter 1000 dollars or so, that is, £250. The weather, therefore, on Keh's birthday, being generally fine and the air balmy, the hills being carpeted with flowers, and the country green with the spring crops, a holiday being at all times pleasant, and thousands of dollars procurable at so small an outlay being ever an inducement to a Chinese mind, the day of the Ling Fong festival draws vast crowds to the hill. A far more carnal motive influences most of these pilgrims, I fear, than that which urged up the beetling crags the pilgrims whom Mr. French describes. These festivals draw together, moreover, great numbers of roughs bent on plunder and mischief. The legend has been handed down from early Mission days, that the quondam Archdeacon and present Bishop of Ningpo put to flight by their commanding and threatening mien a body of violent Soen-poh men who had come to the festival with so sinister intentions. Shortly after this the temple in which the image of Keh stood was burnt down by the magistrates because of the lawlessness connected with the festival. The pilgrimages, however, continued.

I visited the place in 1864; but as the festival fell on Sunday, I could not be there on the occasion of the great crowd. The climb was a stiff one, and the view of the Ningpo Plain, the distant sea, and the Chusan Islands, was certainly more pleasant than the sight of the worshippers in the miserable thatched sheds (substitutes for the destroyed temple) beginning to assemble two days before the sacred day.

In the following year I visited "Little Ling Fong," one of the numerous branch or rival establishments which have sprung up in consequence of the excellent trade driven at the parent shrine. It was a perfect May day:

"The bridal of the earth and sky."

Thick dew-drops hung from leaf and flower as we mounted the hill in the early morning. Azaleas made the hill-side red, and westeria in festoons hung over the jutting rocks; roses too abounded, and honeysuckle was budding. Birds were singing, the cuckoo and blackbird reminding me of home. We were accompanied, as we ascended, by a dense crowd, and a thick stream of returning pilgrims met us. Alas, how many of these were the "sweet and virtuous souls" of whom Herbert sings? The people told us that about 10,000 persons visited the little temple on that day. Old women were there panting and groaning under the exertion of the toilsome climb; and some are said to die in

the attempt. When we reached the summit we found that it was useless and well-nigh impossible to force our way into the temple, so we stood and preached under the shade of trees near the entrance. Presently one of the priests came out and scowled at us. We spoke to him of the sin of deceiving 10,000 people simply from the lust of gain. "Not 10,000," said he, "only 6000; and it is only once a year." Suddenly a new actor appeared on the scene, and my equanimity, and the thread of my discourse, were by him seriously disturbed and broken. A madman ran round us, shouting and brandishing his bill-hook close to my head. Some, however, listened to us and received our tracts; and one man vowed never to climb the hill again on so bad and barren an errand. As we descended the madman went before us, capering like a wild goat. "Ah!" said the catechist, "these poor people are all as mad as he." We preached again in a village at the foot of the hill. A man who had just returned from the short pilgrimage listened attentively, and promised to destroy the charms which he had bought as soon as we had left. We expressed doubts as to his sincerity, and he immediately tore them up before our eyes. The surrender of these charms, and of the Buddhist rosaries, is a most decisive proof, especially in the case of women, of the sincerity of applicants for baptism.

Thank God we have seen not a few such proofs. Mr. French's account of the wandering mendicant Yogee, who was, before the mutiny, a tract distributor, reminded me of the Chinese beggar whom I described in the "Intelligencer" for July, 1870. This poor man died, we fear, in his sins, but having obtained a New Testament, he read this book as an introduction on his begging tours, and the remembrance of these readings, called back some years after by the preaching of a catechist, led to the conversion of a poor woman, who, in her eager interest, walked fourteen miles of rugged seaside paths, and with her small feet, to and fro each Sunday to hear the Gospel. We certainly have not yet exhausted ways and means for spreading the Gospel.

And then the extremely interesting account of the *elderly Sikh lady*, reminded me of a case which has just now come under my notice. I was spending a week in Soen-poh with Mrs. Moule and our children last month. Our visit was darkened by the recent occurrence of a terrible and indescribable outrage offered to our leading Christian at Kwun-hoe-we. It was not a *direct* act of persecution (a quarrel on account of a rival business was the cause), but the outrage was intensified through hatred because of our friend's Christianity, and the attack was looked upon by the Christians generally as a direct menace against them all. Amidst our sorrow and perplexity God cheered us by a proof of His working,—as we trust, indeed, it may be considered. The Christians from the out-stations in the Soen-poh plain assembled at Kwun-hoe-we for the Lord's Supper at our central church. On Saturday evening a boat-load of Christians and inquirers from Long-deo-dziang, our most distant out-station, arrived. At evening prayers, as we were reading the second Lesson verse by verse, a young woman (one of the Long-deo-dziang party) was suddenly seized with a fit. Her mother, however, treated it as a matter of course, and supported her, while we proceeded with the chapter. After prayers the old lady came into our room for conversation. "What is to become of my daughter?" she said; "her husband is a desperate opium-smoker, he has sold his children to buy opium, and now he has told my poor daughter that she may go, he doesn't want her any more; and vexation has brought on these fits. Now I have seen your Scriptures, and I find that the Lord Jesus when on earth healed the sick. I have brought my daughter, therefore, with the hope that here, at the central church, *she* may find mercy, and I too, for body and soul. Surely *my sins* have caused the sorrow." She then related her history. She is of good family; her great grandfather was a high mandarin; and she herself can read and write well, and was well educated from a child. Her home was Ming-ngoh-dziang, in Soenpoh (where we are hoping now to open a

room for preaching). Her husband was a well-to-do druggist at Shau-hying; he was ruined by the rebels twelve years ago, and died. She came back to her old home, which also she found in ruins, and she has been living with her married daughters, or they with her; she practising as a *female physician*. A few months ago she came to Long-deo-dziang to practise. There she found out our little chapel, and became interested in Christian books. Our catechist (a lame man, formerly a fortune-teller) instructed her carefully, and we found that she had a remarkably clear acquaintance with the leading truths of the Gospel. Her daughter had a succession of fits on Saturday night. On Sunday, by a remarkable coincidence, the Gospel was the account of the Syrophenician woman; I preached from it at early service, and at night again we read it, and I catechized the Christians from it. The poor mother begged for special prayer. I asked the Christians what they thought of *miraculous* cures now; all agreed that prayer was omnipotent if offered in faith; but the catechist pointed out that *means* also should be used for dependence on God's blessing. We then united in special prayer, and it pleased God to give the young woman a quiet night, and they left early on Monday in good spirits. God grant that they may both be guided into all truth! The old lady is very clever, a clear speaker, and would make a valuable agent, if it please God to grant her true conversion. Alas! I have seen many such hopeful cases pass away like the early dew; and, in conclusion, I ask for special prayer for inquirers, Christians and heathen, that our work may advance rapidly, and strike root deeply as it progresses; that the Christians may not grow cold nor turn back (the woman mentioned above, so earnest at first, afterwards became lukewarm for a while); that inquirers may follow on to know the Lord, and that the heathen may be aroused from their deep sleep.

Our brethren at Shau-hying and Hang-Chow are establishing or projecting country stations in large towns, and for these too, special prayer is desired.

A. E. MOULE.

CANON HOARE'S ADDRESS TO THE CLERGY.

THE following is the Address delivered by the Rev. Canon Hoare at the Clerical breakfast on the morning of the Anniversary Meetings of the C.M.S., which was omitted last month for want of space:—

PSALM lxxvii.

I have been led to the selection of this oft-repeated psalm by the desire to call your attention to the intimate, and I believe I may say inseparable, connexion between life and Missions; between life, that is, within the Church, and Missions to the heathen world. I believe it will serve to teach us two great principles; first, that, in order to effective Missionary work, there must be spiritual life amongst the people of God; and, secondly, that, when there is spiritual life, there must follow Missionary work.

In order to see this clearly we must be careful to observe the distinction, which pervades the psalm, between the people and the nations. Of course, the psalm was Jewish in its origin. The speakers in it were Jews; and the first verse, "God be merciful," &c.,

was a Jewish prayer. So I believe that "the people" of verse 3 are the Jewish people, and "the nations" the Gentile world. But in its application to our own times the nations will represent the heathen world, and the people, or the speakers, the Church of God. When we make use of the psalm as a portion of our evening liturgy, we are using, it is true, a Jewish prayer, but we can apply it to the Church of Christ. The people of verse 3 are the people of God, and the "we," on whom the blessing is to be showered, are we who know Christ, and are separated as a peculiar people to His name. Keeping this in view, we shall see at a glance the connexion between life and Missions. The psalm consists of two parts—a prayer, and a doxology; prayer in the first two verses, praise in the

remaining five. And both the prayer and the praise will lead to the same conclusion.

The first verse is a prayer by the people of God for a blessing on themselves, and on their Church: "God be merciful unto *us*, and bless *us*, and cause His face to shine upon *us*." In that verse there is no allusion to those that are outside. The prayer is exclusively for the little flock.

Let us dwell for a few moments on the threefold gifts here prayed for on their behalf.

The first is *mercy*.—God's people need mercy. I have not the least confidence in any of those who think they have got beyond the need of mercy. They may have found mercy of the Lord as St. Paul did, but, if they really know the great High Priest, they will be ready to identify themselves with St. Paul in the prayer, "That *we* may obtain mercy," &c. We clergymen must never forget the fact that, while in his general salutations St. Paul prays for grace and peace, in his three ministerial epistles he adds the prayer for mercy. No man needs mercy more than the minister of God's truth, and no man feels his need of mercy more than those who have found it in Christ Jesus. The nearer we approach to God, the more we see of His holiness; the deeper insight that we gain into His love, the richer our enjoyment of His covenant and grace; and the more confident our assurance through His atoning blood, the more heartily shall we enter into the prayer of the psalm, "God be merciful unto *us*," &c.

The second gift is *blessing*.—This follows mercy, and goes far beyond it. Some people make a grand mistake in seeking blessing while they are still strangers to mercy; and others make an almost equally great mistake by being always occupied by the prayer for mercy, and never going on to look for blessing. But does not God lead us to hope that He "will open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it"? If all sin is put away in mercy, and we stand before God reconciled in Christ Jesus, why not look for great and abundant blessing? why not open the mouth wide that it may be filled? why not look for such a manifestation of His unfettered love, that all men shall see we are "the people whom the Lord hath blessed"?

But we must not stop content even with blessings. Blessings are very delightful, but they are not sufficient; they cannot really satisfy the soul, and we cannot know real

rest till we reach the presence of Him who bestows them. So our prayer rises above the blessing to the presence of God Himself, and concludes with the words, "Cause His face to shine upon *us*." It cannot rise higher than that, for this brings us face to face with God. It reminds me of a sentence by that remarkable, though most unsatisfactory writer, Mr. Robertson, in which he said that the great end of the ministry is to bring a man face to face with God, and then disappear. But the slight variation in the marginal rendering may throw additional light on it. In the text we find, "Cause His face to shine upon *us*;" in the margin, "*with us*." I am not going to discuss which is the best, but accept them both—"upon *us*," and "*with us*;" that is what we want—*upon us*—so that there may be no cloud between us and Him, but that we may spend our lives in the fellowship of the Holy Ghost, and, as the Psalmist describes it, "walk, O Lord, in the light of Thy countenance;" and *with us*, so that wherever we go, and whatever we do, we may be accompanied by His holy power, and be never left—no, not for an hour—to speak, to preach, to think, to write, to do anything, without carrying with us, influentially and perceptibly, the companionship of God.

And now—suppose the mercy found, the blessing enjoyed, and the light of His countenance shining both upon and with us—what next? Nothing can be clearer than the answer of the second verse. We are there taught, as plainly as words can teach us, that the result of this blessing on the Church of God will be "That Thy way may be known upon earth, Thy saving health among all nations." All nations are at once to share the blessing. Observe the two expressions, "Thy way" and "Thy saving health." "Thy way" seems to describe the plan—and that must be known. It has pleased God to save men in His own way, and that way cannot be discovered, but must be proclaimed. The saving health, or salvation, seems rather to express the power. The saving Lord goes forth with a saving health, and in His own omnipotence both saves and heals the nations. The Missionary proclaims the Word, and the Lord saves those who hear it. And thus, taking the two verses together, we are brought to the conclusion that a wide-spreading and successful Mission must be the sure result of God's blessing on His praying Church. Surely this is a principle of the deepest importance in the present times. I was much struck the other day with the prayer

of one of Mr. French's students, at Lahore, "That we might none of us be like the Dead Sea, which took plenty of water in, but let none out; but rather like the Lake of Galilee, which received the waters of the river, and let them issue forth again in fertilizing streams." I have no words to express what I think of the importance of that prayer. I remember well the deep anxiety expressed by our venerable friend Mr. Venn respecting the Ulster revival some years ago. He told me with the utmost anxiety that it had the effect of drying up the contributions to the Church Missionary Society in its neighbourhood. The people seemed to think so much of their own conversion that they did not care for the heathen world.* I greatly fear a danger of the same kind at home. Thanks be to God! the dear old Church is waking up into a new life. God is, I verily believe, giving an amount of blessing to His ministry such as we have never known before. But it will be a sad day for us all if the overwhelming interest of home-work should ever dry up the sources of supply it hitherto devoted to the Church Missionary Society; for the Mission abroad should be the firstfruit of our Missions at home. The Report of to-day shows clearly that it has not done so yet, and we must pray God it never may.

From these two verses we learn that Missionary progress is the sacred result of prayer—prayer answered within the Church of God. So now we may pass on to *praise*.—Believing prayer should never be alone: it should always be accompanied by praise. And the remainder of the psalm may teach us that the praises of God's people may prove to be as great a Missionary power as their prayers. The words, "Let the people praise Thee, O God! let all the people praise Thee," are repeated twice. So that in this short passage there is the twice-repeated appeal to the people of God to be taking their part in praising Him, and a twice-repeated prayer that He would permit them to have the honour of coming with thanksgiving before His throne. And now let us mark the effect on Missions of accepted praise—the great result when His people praise Him.

The first thing I notice is that the nations are summoned to catch the spirit of thanksgiving from the Church. The Church, as it

were, sings the hymn, and then the nations burst forth in the chorus. "Let the people praise," &c.: there is the hymn sung by the Church. "Oh! let the nations be glad and sing for joy:" there is the chorus of the converts from heathenism. It reminds us of the magnificent scene described in Rev. v., where the twenty-four elders and the four living ones in the inner circle around the throne first raise the hymn to the glory of the risen Lamb. Then it is taken up by the thousands and tens of thousands of holy angels that stand around them, till at length the note is caught by the whole creation, and "every creature which is in the heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard the saying, Blessing, and honour, and power, and glory be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." What we want, therefore, is a note so clear and so unmistakable in praise of the Lamb who died for our life that outsiders shall be compelled by the power of a mighty sympathy to welcome the same Saviour, and take part in the same thanksgiving.

So much for the first appeal to praise, but now let us pass on to the second. It is in the same words, and leads ultimately to very much the same conclusion; but before its power reaches the heathen it is first felt in its reaction on the people, or the Church.

It even affects the land. You will find in life that a murmuring spirit always brings something for which to murmur, while a thankful spirit is sure to be blessed with fresh causes for thanksgiving. So here, when the people praise God, the earth shall yield its increase. I have no doubt that this is prophetic of the future restoration of fertility to Palestine; but I think we may apply it to our resources for Mission work. Let God show mercy to us, and cause the light of His countenance to shine upon us, and let us go forward in the spirit and expression of thanksgiving, and He who sends showers of blessings will be sure to make the seed to grow, and by His own grace will fill our treasury. Some day He will make a magnificent harvest to grow on the now barren hills of Palestine, and so He may bring in any amount of funds, even from now barren hearts, in answer to the prayers and thanksgivings of His people. England is full of uncultivated fortunes that hitherto have yielded nothing to God. We only want the breath of the Spirit, and there will soon be an abundant harvest to His glory.

But more than that. In answer to praise

* It should be noted, however, as a fact of deep interest, that no less than six Missionaries of the C.M.S. were, directly or indirectly, the fruits of that revival.

He will multiply blessings on the Church itself. "God, even our own God, shall bless us." Observe the connexion of this blessing with the thanksgiving. Blessing seems both to precede and follow praise. The experience of blessing leads to the praise, and then the praise leads to the multiplication of blessing. But mark again who it is that gives it. It is "God, even our own God." What a tale is told in those two words—"our own"! You see it is the language of His own dear children in Christ Jesus; of those who know Him, who are adopted into His family, who love Him, and walk with Him, and serve Him. He is ours, and we are His. He is ours—our Father, our Redeemer, our covenant Head, our God; and we are His—His children, His servants, His friends, His purchased possession. So we are looking up, not to a stranger God, but to our own; to Him who has loved us from eternity, and now made us His own in Christ Jesus. This is the God who in His own grace undertakes to bless us. And who is there amongst us who, in the prospect of such a blessing, is not ready to open the mouth wide that it may be filled?

But now, suppose blessings multiplied, as I trust there will be—yea, and have been—multiplied on our Church, multiplied on our dear Church Missionary Society Meetings, on our parishes, on our families, and on our own souls; blessings showered down by our own God; suppose we have the rich, wide-spread,

and unmerited fulfilment of the promise, "God, even our own God, shall bless us," what is to follow? and how will it bear on Missions? Observe the last verse of the psalm, which gives the conclusion of the whole matter: "God shall bless *us*, and all the ends of the earth shall fear *Him*." The living Church will produce the living Mission, and God's blessing on His own people at home will lead to such an exaltation of the sacred name of our most blessed Saviour, that we shall witness the fulfilment of the prophecy, "From the uttermost part of the earth have we heard songs, even glory to the righteous."

But if this be the result of the spirit of praise, how ought we to cultivate that spirit in our personal religion! Ye that can claim Him as your own God, ye ought never to be downhearted and panic-stricken. It may be sometimes that you are called to praise Him before you see the blessing. But, whether before or after, it matters not. He is your own God; your God, who has made you His own by His mercy. Praise Him, then, for that, for of that you are sure. Praise Him for the mercies already given; praise Him for the covenant by which these mercies are secured. Praise Him in hope till you can praise Him in possession. And may the results of our thanksgiving be that "God shall bless us, and all the ends of the earth shall fear Him!"

THE NIGER MISSION.—BISHOP CROWTHER'S REPORT.

(Continued from page 160.)

Visit to Bida.

September 5, 1873.—Left Egga in the morning in the steam launch, with Captain J. Croft, agent for Messrs. Miller, Brother, and Co., and arrived at Wunangi Ferry the following morning. On the morning of the 7th the king sent horses, and we rode to Bida, to the quarter of the town King Umoru has occupied for years as a subordinate. The late King Masaba had bequeathed his house to his eldest son, Lupon, as his private property, so Umoru could not remove thither without the consent of Lupon. To avoid dispute, he made no change of residence. Our reception by King Umoru was most hearty and welcome, this being the first visit to him as king by the English merchants. I arrived at the

palace last, and was received alone with cordial friendship, when we entered into a long and interesting conversation on various subjects. This first favourable impression gave me hopes of a better government, and facility of safe communication from one part of the river to another without molestation.

When all the mercantile agents were present at Bida, I asked for an interview with the king, that Governor Berkeley's letter accompanying the Queen's presents to King Umoru might be delivered to him before them all, to make the occasion more imposing.

King Umoru was delighted, and felt himself very highly honoured by these tokens of recognizance from her Majesty the Queen at his accession to the throne of Nupe. He

expressed most anxious desire to secure the friendship which has long existed between the late king and her Majesty's Government. The first thing to which his attention was immediately directed, after King Masaba's death, was to secure the papers of all his unpaid debts to the English merchants, which he was instructed by Masaba as his last request to discharge as soon as possible, that they may not be discouraged, the first instalment of which he there and then began to pay to the different firms in produce and cowries. His letter to his Excellency Governor Berkeley, Administrator-in-Chief of Sierra Leone, breathed the same ardent wishes, namely, a greater interest on the part of her Majesty's Government for the advancement of his kingdom and subjects than ever. Specimens of native manufactures accompanied the letter through his Excellency to her Majesty the Queen. King Umoru's protection of the stranded steamer, the "Snowdon," in the Niger since last October, with only three Europeans on board, is a clear proof of his good wishes to be friendly with the English Government. Among other things, I informed the king of the visit of the Shah of Persia to England, his kingly reception, and the impressions made on his mind so favourable that he could not express them in words, but in ardent request that England would be kind enough to consent to construct railroads in his dominions for the facility of communication and commerce; that while such a mighty Mohammedan monarch did not spare himself the trouble of such a visit, nor did he think his kingdom was beyond improvement, how much more should African kings desire a foreign power to improve their countries by their wealth and skill. I then showed him a lump of coal, which Captain Croft had kindly given me on asking, as the fuel with which steam-work is done in England, and that he should show it to his subjects; perhaps they might come across such a thing as that in the country one day, to report it to him. This was a piece of curiosity.

The Sultan of Sokoto has encouraged King Umoru to protect English merchants and residents at Nupe, and by no means to let the cord of friendship between him and the English be broken. Commerce is being invited and protected, cultivation of produce is encouraged, collections of palm-oil and shea-butter are on the increase every year, besides ivory; all of which are given in exchange for Manchester cotton goods, hardware, and salt,

and shipped direct for Liverpool. How to encourage these native kings and chieftains to persevere in continuing these laudable efforts is worth the deliberate, kind consideration of her Majesty's Government. While Egypt, Persia, and Japan are inviting England's interest on the behalf of their own improvements, can a call be louder than this from this part of Central Africa, which some years past drew the attention of many warm-hearted and sympathizing friends in England, to elevate it from its present degradation through slave wars? Now that the ruling powers are appreciating those efforts on their own behalf, must they be passed by unheeded?

The next day, according to the suggestion of the king, we all went round on a visit of sympathy to his subordinate chiefs, on account of the death of the late King Masaba; this is in accordance to the custom of the country, of condoling the bereaved of their departed friends.

During our nine days' stay here, there was no lack of provisions, bullock, live stock of all descriptions, rice, yams, pumpkins, milk, and abundance of wood to cook with, and oil to feed our lamps.

September 16.—This day was fixed for my leaving Bida, and the agents for the West African Company, Limited, also, for Egga. According to arrangement, should there be no other opportunity from Egga to Lokoja, I had requested the king to order a canoe to take me from Egga thither, that I might be able to spend some days there before the steamer left Egga finally for the lower parts of the river. To make imposing impressions on the minds of his subjects, the king took the opportunity of the party leaving Bida to show his welcome reception of the visitors to him for the first time as king, by escorting us as far as the city gate to Wunangi road, as the late king had done several times before. Having mustered a large cavalry force of about 500 horse, and a large retinue of foot, about 3000 people collected in the wide open space before the entrance of the palace. We were with the king within, receiving his repeated assurance of his good wishes towards us; but unexpected incidents were at hand to damp the enjoyment of the pleasure of the day. As we were going out with the king, one of the horsemen, recently entitled the Chief of the Cavalry, being under the influence of ardent spirits, which helped forward the excitement of the day, was discharging a revolver he had in his hand in the midst of

the crowd, without the least idea or regard to what mischief he might do; all he wanted was to show off his skill, what he could do as a great mounted warrior, by discharging his firearms, pointing hither and thither as if aiming at an enemy, and then discharging. We were just going out with the king, when providentially two of our party who stood close by escaped, the muzzle of the revolver being just pointed off from their direction and discharged, which struck a bystander on the head; the consequence was instantaneous death, without uttering a word. Alarm was soon spread through the crowd that a man was shot dead; any more discharge of firearms was immediately prohibited.

The dead having been removed to an opposite house, we mounted for the procession to the town gate, where the king dismounted, and we with him, and squatted on mats under a shady tree to hold our last conversation and repeat the assurance of his good wishes towards us, which he sincerely hoped we received as expressed. After arrangement of business matters with the merchants, we, the party leaving, took our leave of the king, mounted, and took our departure for Wunangi Ferry; those who were not ready to go away returned with the king to the city. Here, again, another painful incident awaited the party to end the proceedings of the day. As the king and retinue were returning to the palace gate, a party of horsemen started their sudden short gallops in the narrow passages between the houses in the town. Captain Croft, not wishing to let his rather spirited horse follow their example, held him in; but the ungovernable creature struggled to have his way, took him against the wall, against which he dragged his rider's leg with such force and weight of his body that the captain's right leg got twisted with the clumsy stirrup-iron, and broke above the ankle. He called for help, when Shita immediately returned, dismounted, and came to his help, and took him down from the horse in the greatest agony possible, holding up his broken leg, which could not bear the touch of anybody else. In that position he remained for a good while, till his light travelling Madeira sofa could be brought to convey him to his lodging. Immediately the king got two of his skilful native doctors in setting fractured limbs to attend him, which they did very creditably, considering the means at their disposal. The names of the two doctors are Sôje and Iró, who immediately prepared a short mat constructed from the hard bark of a bamboo pole for a splint;

calico bandages were got ready, when the two doctors applied their force in setting the leg; after which it was bound very tight round with bandages next to the skin, then the bamboo mat splint was bound tight round over that, and then other rounds of bandages very tight over all. No regard was paid to pains or groans, but to set the leg was the main object of attention; after which he was laid straight on the sofa, suffering unimaginable pains. The king was in attendance all the time giving directions. Captain Hemmingway, being present, must have been of great service to Captain Croft, and a comfort to him to have a European near at hand, though the doctors were left to practise in their own way.

We were not aware of this mishap till about half-an-hour after our arrival at Wunangi Ferry, which is about seven miles from the city gate. We were arranging for canoes for our packages to leave for Egga early the next morning, when I was surprised to see Tommy, who had halted at Bida on business, accompanied by three horsemen, from the king, with a hasty card-note from Captain Hemmingway, informing me of the accident which Captain Croft had met with, and of his request that I should return to Bida with the messengers that night.

The day seemed to be a chapter of painful accidents which followed one after another. There was no alternative, but I immediately snatched my only necessary personal luggage, mounted and returned to Bida at half-past ten p.m., when I met Captain Croft, suffering most excruciating pains. It was very fortunate that Captain Hemmingway was present at Bida, who, with Shita and Mrs. Franklin, rendered every possible assistance to soothe his pains, and make him comfortable the best way they could.

Having returned to Bida, my plan for going to Lokoja at an earlier hour was laid aside; it was even then questionable whether it would have been advisable for me to venture the passage in an open canoe from Egga to Lokoja at this time, because the first intelligence which reached us immediately on our arrival at Wunangi was a disturbance of the river passage between Egga and Muye. The people of Budon having attacked Muye canoes returning from Egga, killed, wounded, or caught twenty persons. Under such circumstances, it would not have been advisable for me to venture the passage, especially when I called to remembrance the unfavourable conduct of the people of Budon

towards us when we passed through their town on our overland-route journey from Lokoja to Egga in 1871. Thus I felt reconciled that my time was otherwise ordered to be usefully employed at Bida than my own planning.

Captain Croft was very thankful to see me, to render assistance on this painful occasion. The king was particularly relieved in his mind, as his anxiety was very much allayed by my presence.

Nothing could surpass the sympathy of his Majesty on this painful occasion. He supplied eatables and stock of every description, and gave a bullock to be slaughtered immediately, that the patient might have his choice; but this we declined to do till he was better, and he could participate in the king's bounty. He made several visits to the patient, on which occasion he showed his legs and arms, which were broken at different times by falls from the horse, but which were all set and perfectly restored; others showed the same to encourage the patient that his case would not be an exception. The doctors well understood their work.

In the mosque, on Friday, the 19th, the king asked the prayers of the faithful for the recovery of Captain Croft.

A short statement of the treatment by Native doctors may give some idea of their practice. When a leg or any limb is broken the patient is well secured, without any regard to pain, howl, or groan; a pull is made till the bone is set, when splints, made of slips of hard bamboo pole bark, are bound round it as tight as possible, and then left alone for several days unloosed, to allow time for joining. In the meantime warm water is applied to bathe the leg with; but in this case we strongly advised the use of cold water, as more suitable to the white man's constitution and their mode of treatment, which was rather reluctantly complied with, but the water was lukewarm.

When the splints were taken off for a short time to renew the bandages and make them tighter before they were put on again, the leg was bedaubed with ostrich marrow, and fat extracted from a hen just killed, as mollifying ointment, in the virtue of which they placed much faith as specific in its healing power.

There was some superstitious ceremony connected with the doctor's treatment, before the ostrich marrow and hen's fat were applied. The doctor stood, and very gravely muttered some prayer, and then spattered some mists of spittle from his mouth on the

broken leg, as if that were to convey a healing virtue with the marrow ointment to the injured parts, after which he commenced to rub the marrow fat: the juice of some green herbs is also used as a healing balm. Being perfectly under the treatment of Native doctors, and no medicines or other civilized instruments being near at hand, and as they were right in the main point in the use of splints and bandages, no one interfered with their ceremony or mode of treatment.

No medicine was taken internally till the steam-launch returned from Egga with a well-furnished medicine-chest which was of great service; still, the native-made splints were not removed, as they served their purpose.

Of the two Native doctors, Sôje was more lenient and careful, but Iró was rough, not only in appearance, but also in the mode of handling his patient, who could not bear the sight of him. It was very amusing to see him excited at the very sight of Iró, and to hear him exclaim, "Oh, pray do not let that man touch me; do not let that man touch me! He is more of a horse-doctor than of a human being;" so that Iró's services were dispensed with, leaving Sôje alone as the sole physician of the Anasara (Christian).

At the next visit of the king the medicine-chest was opened and shown to him and his attendant chiefs, especially surgical splints for broken limbs, leg, thigh, and arm, with accompanying wood-cuts to show their application and treatment, at which he was not a little surprised, and said, "You were well prepared before leaving home for a foreign country!"

Ten days after the accident, as there was some apparent improvement in the leg, the native-made splints were replaced by surgical ones, which were smoother, being more scientifically prepared, though they did not contribute to a faster healing of the injured parts.

King Umoru is well read in Arabic books, which he received from the Moors across the desert. He appeared to have read some books on physiology, from his own description that he had read in books the construction of the human body from head to foot, such as he saw in the wood-cuts I showed to him. He is also in the habit of devoting a regular portion of his time daily to reading as a part of his duties. He is open, free, well-informed, and more reasonable to deal with on important matters than his predecessor.

September 27.—Captain Croft, being movable, was carried in his light Madeira basket-sofa. We left Bida about four p.m., for Wunangi Ferry; the king himself was in attendance, when leaving, to see him off, and his personal packages removed at the same time, that nothing be wanting to him. He took leave of Captain Croft, with the best wishes for his speedy recovery and a safe passage home. We arrived at Wunangi just about sunset, and the next morning (the 28th) he was conveyed into the steam-launch, and by five p.m. we arrived at Egga in safety, and he was taken on board his own steamer, the "Sultan of Sokoto," under the immediate care of his own people, for which we could not be thankful enough to the Father of all mercies. Mr. J. Pincock, of the steam-ship "Rio Formoso," who arrived at Bida after the departure of Captain Hemmingway for Egga, rendered Captain Croft very able services to the time of his arrival on board the "Sultan of Sokoto." Captain Hemmingway having kindly offered me passage in the steam-ship "Masaba," on the morning of the 29th, she started for Lokoja, where we arrived at five p.m. in safety, and where I spent some days among our Mission friends.

(Copy.)

His Excellency GEORGE BERKELEY,
Administrator-in-Chief.

Bida, Nupe, September 15th, 1873.

DEAR SIR,—I have received your letter, kindly favoured by Bishop Crowther, with two cases of presents from her gracious Majesty the Queen as a token of continued friendship with me as with the late King Masaba, which I very much appreciate. Accept my thanks for your kind contributions to the same, which were very acceptable.

Permit me, sir, to convey through your Excellency my wishes to her Majesty's Government, as successor of the late King Masaba:—

1. The friendship which has long existed between her Majesty's Government and the late king will be firmly maintained by me, and I hope with greater interest on their part for the welfare of this country than ever.

2. Although I have for many years, as a subordinate, watched the proceedings of my late predecessor, and have got myself acquainted with various foreign matters, yet I regard myself as young, and one who needs to be led by a wiser guide. I am open to be instructed and advised as to the best way to rule and improve my kingdom and subjects.

3. I appreciate lawful commerce, which

creates habits of industry, hence prosperity and comforts, to which thousands of my subjects are now turning their attention; hence one of the chief matters to which my attention was immediately directed after the late king's death was the security of all the papers of his unpaid debts to the English merchants, which, in accordance with his last urgent wishes, I have taken upon myself the responsibility to discharge, the first instalments of which I have this day paid in produce and cowries to each firm that they may not be discouraged.

4. As long as I am King of Nupe, the persons of all English subjects trading or residing in my dominion shall ever be respected and their goods and property protected.

5. To show specimens of native manufactures in Nupe, I beg your Excellency would be kind enough to forward to her gracious Majesty the Queen for curiosities the following articles.

I remain, dear sir, your faithful friend,

(Signed in Arabic by the King) UMORU,
Emir of Nupe.

(Copy.)

His Excellency G. BERKELEY, Esq.,
Administrator-in-Chief.

Mission House, Brass River,

Oct. 30th, 1873.

DEAR SIR,—Inclosed with this is a letter to your Excellency from his Majesty Umoru, the Emir of Nupe, which he has intrusted to my care with some presents as per list to her gracious Majesty the Queen, and some to yourself.

This being the first visit of English merchants to him as the Emir of Nupe, Umoru did everything in his power to show himself as a real friend of the English nation.

The presents as tokens of friendship from her Majesty went a great way to stimulate King Umoru to take due steps to facilitate trade, to encourage agriculture, and to protect the person and property of English subjects residing or doing business in his dominions.

The first thing King Umoru did, as soon as he ascended the throne, was to clear the river passage between Egga market and the settlement of Lokoja, that there might be an uninterrupted communication between the two places for the benefit of trade, which was the case before we arrived at the settlement this year. The Sultans of Sokoto and Gondu have both instructed King Umoru by no means to let the cord of friendship between

him and the English Government be broken, which already shows the extent of British influence.

King Umoru is an educated Mohammedan, and is well read on subjects relating to civilized nations in the North; the quickness with which he entered into the idea of any information given him on such subjects at once proved his superior intelligence to his late predecessor. Taking all these into consideration, together with his own express wishes to be led and advised by wiser minds, and also the extent of countries over which his influence is felt, I feel persuaded that if her Majesty's Government would continue to show their recognition of his earnest wishes to promote the interests of trade, and more extensive cultivation of produce suitable for European markets, by a moderate annual remuneration, I believe great benefits will accrue from it both to commerce and Christian civilization of this extensive portion of interior Africa.

This seems to me of material importance, when the conduct of King Umoru is compared with that of the King of Ashantee, or with that of some of the tribes on the back of Lagos.

I have been connected with the exploration of the rivers Niger and Tshadda since 1841, and can testify that the regard which the authorities of Nupe conceived for the English nation as a friend has not abated, but is rather on the increase, and with it the trade also. From one solitary steamer which used to visit the country only one trip in the year, the number has now increased to six good-sized steamers, besides three steam-launches making four or five trips during the season of the flood, laden with produce, which is transhipped to the coast in larger steamers for Liverpool. There are four mercantile houses now doing business on the Niger, whose trading stations are extending along on the banks of the river.

I have taken the liberty of expressing my thoughts thus freely, because I know the great interest you take in the welfare of the country, and that you will not leave a stone unturned to promote its welfare. With best respects,

I remain, dear sir, yours very truly,
S. A. CROWTHER.

Visit to New Calabar.

Nov. 25—This day was fixed upon to visit the New Calabar river, which was long expected both by King Amachree, Prince George

Amachree, and other leading chiefs. Mr. E. Williams, of the hulk "Benledi," agent for Halton and Cookson, kindly offered his steam-launch to convey us over. I was accompanied by Mr. Dandeson and his wife, and by Mr. S. Puddicombe from Brass River. Mr. E. Williams and Mr. W. Johnstone, of the hulk "Onward," agents for Messrs. Irvine and Woodward, kindly accompanied us to see that all was right during the passage. Most providentially Mr. Williams himself was on board. The boiler of the launch sprung a leak; the pump was out of order and would not act; consequently the boiler grew red hot, the wooden casing was smoking, when Mr. Williams immediately ordered the fire to be drawn out and steam blown off. A few moments longer we all should have been blown into the air and found a watery grave. This took place about two miles from the shipping in the New Calabar river; so we took to the boats which were in tow, and rowed to the hulk "Falcon," and were comfortably lodged by Mr. Johnstone. Mr. Halpen, in charge, was very kind and attentive. Here was another interposition of God's providence and watchful care over us. He has delivered us from many a danger in times past; He will yet deliver. Captain D. Hopkins, of the Company of African Merchants, and G. Hartley, Esq., her Majesty's Consul for the Bights, preceded us the day before, and the consul had appointed the 26th to see the king and chiefs of the New Calabar river at the shipping, their town being about nine miles higher up. I asked the permission of the consul, when he had done with them, to allow me to seize this favourable opportunity of their being together on board the steamship "Sultan of Sokoto," to see and make known to them the object of my visit before they dispersed, to save the trouble of re-assembling them at another time and place. The consul readily granted this request, and kindly offered the command of his services if needed, which was very kind.

When he had done with them, he introduced me to the chiefs and offered me his seat to proceed on with my business. All the supercargoes present stayed to hear me. I then read to the king and chiefs the draught of the agreement which I had drawn up to be entered into between us respecting the establishment of a Mission station among them according to their own request, a copy of which I have inclosed for the information of the Parent Committee. (*See below.*)

The estimate of 400*l.*, which I have made

for a temporary beginning of the Mission—half of which, namely, 200*l.*, I was willing to contribute, if they would contribute in palm-oil to the amount of the other half, 200*l.*—did not at all disturb them, nor take them by surprise. They had expected and were prepared for such arrangements; but the only difficult question was, at what locality could the station be established to advantage, because nearly the whole of the shores of both sides of the river are muddy and swampy, more so than any other places I have yet been to. I told them to show me places for inspection, and I would inform them which would be suitable. Here everybody was puzzled, not knowing which place to recommend; so I was requested to look round for myself. In the afternoon Mr. Johnstone took us on a visit to the nearest village, called Young Town, but the whole of the available spot for house-building was occupied—in fact, had to be filled up to make a solid foundation. We returned to the hulk disappointed.

On the 27th Mr. Halpen, of the "Falcon," kindly took us in his gig to see the New Calabar Town, accompanied by Mr. Robinson of the hulk "Africa," Company of the African Merchants. A point of land between two rivers having been recommended for inspection on our way, Mr. Halpen landed and stepped a few yards, but soon found it to be muddy and swampy. This would not do, so we proceeded to New Calabar Town, which is about nine miles from the shipping, and landed on the premises of one "West Indian" (nickname). This town is built on the back of a thick mangrove forest, on the bank of a long creek for the convenience of keeping their canoes. They had to fill up the spots on which their houses are built to raise the floors from saturation at high water; the passages between the houses, very swampy and muddy, are never dry during the rains; the town teems with a population of some two or three thousand. The king asked me whether I had yet fixed upon a suitable place for the station; the answer was, "No." I spent about three hours here in the midst of a din of noise—Mrs. Dandeson Crowther being a special object of attraction in her European attire, which the female population had never seen before. We took our temporary abode at the house of West Indian, who with his own boys have erected it in a very decent manner on wooden piles about seven feet from the ground, which did him much credit. It is one of the largest and best houses owned

by natives on this Bight—more so that he had put it up entirely by himself with his own men without employing any professional carpenters from the coast to do the work for him. This is a specimen of an untutored heathen who is far in advance of the men of his day in intellect and habits of industry. West Indian entertained us with rich country-dressed meals, which we heartily partook of. We returned to the shipping towards evening. On our way we attempted landing at a creek leading to Brass River near the shipping, but the Kroomen, who bore us on their shoulders to cross the mud from the boats to shore, sunk so deep in it that it required the help of four others to ease each one of his burden to enable him to extricate himself from the quagmire into which he was sinking. However, we effected a landing, but were disappointed at finding the place as bad as others. Arrived on board the "Falcon," I was puzzled what step next to take. Mr. Halpen advised me to inspect another place near a village called Tombo Town (Palm-wine Village), about four miles from the shipping—a rather inconvenient distance. However, we went. A trial was made by sending Kroomen to wade through the mud by themselves, but all along was muddy, and, night coming on, we returned to the hulk again defeated. But another place was recommended on the opposite shore, which I promised to inspect early the next morning.

Nov. 28.—At seven this morning Mr. Robinson was kind enough to place his gig at my service, with a native boy to show me the best spot which could be got thereabouts. Dandeson and Puddicombe accompanied me to the opposite shore, which may be about one mile across; and, most agreeable to our feelings, we landed close shore, at ebb-tide, on a firm sandy beach, under a thick cluster of high trees, which grew here on a dry sandy soil. We scarcely could believe our own eyes, till we entered the jungle and examined it to some depth, which proved satisfactory. We walked along the beach to some distance, where I could fancy a fine playground for a shoal of school-children, when let out of the schoolroom in which they have been confined at their lessons for a few hours; how they would skip about and amuse themselves with their many antics! My mind was relieved, and I at once fixed upon this spot for our intended Mission station. We returned to the hulk with cheerful spirits. I was expecting the king and Prince George on board the hulk this morning, according to arrange-

ment, but unavoidable business prevented their coming; however, they sent each a man to bring a message from me, to whom I gave it, with a clean copy of the agreement signed by myself, which the king and Prince George were to complete with their signatures, and with a message as to whom the palm-oil should be paid towards their share of the estimate of the new Mission station.

We have much cause for thankfulness to the God of Missions for the measure of success He has granted us at this first attempt to open a new Mission among this poor ignorant, deluded people.

In the afternoon, Messrs. Halpen and R. de Lannoy, of the hulk "Seraphim," Hatton and Cookson, kindly placed their gigs at our service to take us back to Bonny, where I had fixed for a meeting with King George Pepple and chiefs on Saturday the 29th.

I must here acknowledge my grateful feelings for the unanimous reception and voluntary promises of help and support we have received from all the supercargoes in the river; the kind and liberal entertainments, and the undisguised expressions of their approbation of the steps I was about to take there, were all beyond my expectations. All these are due to the all-wise Disposer of the hearts of the children of men. May we answer the sanguine expectations of both Europeans and native chiefs who are interested in our Mission establishment in this new place!

S. A. CROWTHER,
Bishop, Niger Territory.

New Calabar Mission Station.

At a meeting held on board the steam-ship "Sultan of Sokoto," on the 26th of November, 1873, with King Amachree, Prince George Amachree, and other chiefs of New Calabar river, on the subject of establishing a Christian Mission in their country at their request, it was agreed:—

1. That they grant the land, and clear it of the bushes.

2. The estimate of the first outlay of this establishment was made at 400*l.*, whereof Bishop Crowther has undertaken to pay one-half, namely, 200*l.*, if the king and chiefs will pay the other half (200*l.*) in palm-oil to any merchant who may be named to receive it, to buy building materials from England as soon as possible.

3. The school-fee for every child put into the school is 2*l.* a year. The chiefs pay for the boys, and the Bishop has undertaken to pay for as many girls as they like to send to

school for education. But all people go free to church and Sunday-school. This is what is done in all Christian Missions.

4. Account shall always be rendered to show how the money has been expended.

5. To this agreement the parties signed their names.

S. A. CROWTHER,
Bishop, Niger Territory.
(KING AMACHREE'S signature.)
(PRINCE GEO. AMACHREE'S do.)

Notices of the Atta of Idda in the Igara Country.

Having said something of different tribes and their ruling powers, it will not be out of place to say something of the Atta of Idda in the Igara country, although the place at present is not occupied.

The government of the Igara country is as weak as ever: the power of the present Atta does not seem to have greater influence over his subjects inhabiting the banks of the Niger than that of his predecessor. On his accession to the throne at Idda, he called the two contending brothers for the headmanship of Gbebe to appear before him. Every one anxiously expected that he would put an end to this long dispute, which has caused the ruin of many villages, great loss of lives, stoppage of trade, and endangered communication from one market to another by canoe in the river; but to the disappointment of all expectation, all that the Atta could do was to detach such of his subjects who had sided with the one or the other brother in disputing the claim from assisting any longer, but let the two brothers fight it out between themselves.

It is reported that, during their stay at Idda to answer the summons of the Atta, Akaia, who was the appointed chief of Gbebe by the late Atta, had committed himself with some persons of the Atta's household, fearing lest he should be apprehended and dealt with according to law, made his escape from Idda, and is now taking refuge at one of the intermediate villages between Idda and Lokoja, where the Atta could not reach him. But this is not all; the power of life and death is not the exclusive prerogative of the Atta; any subordinate chief can exercise it at pleasure on whom his vengeance is directed. The cause of any disadvantageous circumstances which might befall Akaia was sure to be laid on some one as having bewitched him. Last year a respectable elderly woman, of very tender feelings and kindly disposition,

the sister of the late chief of Gbebe, really a mother like to Akaia, having nursed him up in his childhood, was accused by this wicked man as having bewitched him; upon which suspicion Akaia ordered the poisonous draught—the water of ordeal—to be given her to drink, to prove her innocence, which proved fatal to her life. Every right-minded person shuddered at this cold-blooded murder. A few weeks ago, an elderly man of influence, called Okoro Shigiala, met the same fate from Akaia. Attributing the cause of the troubles he got into at Idda to witchcraft, poor Okoro was accused as having bewitched him, upon which Akaia ordered the like poisonous draught to be administered to him; but as that did not put an end to his life, Akaia ordered him to be beaten with a club, beheaded, and his head brought to him, and the body to be burnt; but out of respect for the old man by the elders, the body was not burnt; but Akaia triumphed at the sight of Okoro's head, as if he had conquered an emperor.

I was very much shocked at hearing this cruel and barbarous murder, on my return from Bida to Lokoja, for these reasons:—

Though Okoro was slave to Akaia's grandfather, the old Abokko of the Lander's, Laird's, and Oldfield's time, yet he was a father to Akaia from his childhood. Okoro was ever regarded as a member of the family, himself having many grown-up children in the house, and prospered well in trade, by which he gained much influence and commanded due respect. When Okoro was a youth, he was one of those who were sent by the grandfather Abokko to paddle the Landers down to Brass River in a canoe in their first exploring expedition to discover the embouchure of the Niger; he was the only surviving person among the rest. This fact attached Okoro to us since our Mission station was established at Gbebe, which friendship he maintained to the time he met his fate.

I had great regard for him, and often introduced him to naval officers and new masters of steamers visiting the Niger, as the surviving connecting-link between the Landers and ourselves, which always created great interest among them, when presents were made to him as a mark of respect.

During Akaia's troubles with his brother Abaje, Okoro stood by and supported him as a faithful friend and father. He spared neither property nor men to aid him; and yet, after all, the thanks this faithful man received

from Akaia was base ingratitude, sealed with ruthless, barbarous, cold-blooded murder, upon a mere groundless suspicion. These are only two instances out of many of Akaia's wicked deeds, yet the law of the country could not punish him, showing what a poor protection there must be to the Atta's subjects, who has no power to defend the injured and punish the oppressor. The town of Idda is divided between itself; one party sympathizes with the late king and his government, another with the present and his proceedings.

Under these circumstances, what friend of humanity and of the oppressed would not wish and pray that such a weak, rotten, and powerless government might one day fall into the hands of another power, which could defend the poor and justly punish the wrong doer?

When the "Victoria" took the ground in August, a few miles below Idda, the Atta and Chief Abaje sent a message with a present of a goat, to invite me to return and re-establish our station at Idda, exonerating themselves from having hand in the wrong done to me by Abaje in 1867, during the reign of the late Atta; but I was not on board the "Victoria" to reply to this message thus: "That unless the Atta will proclaim it as a law, that the river passage was free and safe to us in open boat or canoe, in moving from one station to another without molestation from anybody, and to hold himself and chiefs responsible for any molestation, when such should happen, I could not see my way clear to re-establish at Idda for the present." The covetous Abokko, who had done the mischief in 1867, has since returned to Idda, after the death of the late offended Atta, though reduced to beggary for his daily subsistence. Neither myself, and I am thankful to say, nor few of my fellow-labourers now in the Mission, care much for any amount of work we may have to do, or exposure to endure in travelling by land, river, or creek, in the pursuit of our duty, nor are we careful for what the Lord may permit to befall us as the results of a faithful preaching of the Gospel, when the rage of Satan may be roused against us; but when a meditated treachery, prompted by covetousness, well disguised under pretended friendship, with the avowed intention to extort money, entraps one into difficulties in order to get it, this is more difficult to endure with feelings of resignation than suffering in the cause of the Gospel. But we must remember, "The Lord reigneth.

Clouds and darkness are round about Him :
righteousness and judgment are the habita-
tion of His throne."

S. A. CROWTHER,

Bishop, Niger Territory.

(Copy of a letter towards the East.)

When I returned from Bida to Egga, on the 28th of September, I was informed by my son, Mr. Samuel Crowther, Jun., that one of his ivory merchants told him that he had seen a white man some two years ago in the far East country. On examining the man myself, I wrote the following note for experiment; it matters not into whose hands it may fall, should it travel across to the East:—

(Copy.)

*Egga, River Niger, West Africa,
September 28th, 1873.*

Having met with an ivory trader by the name of Abudulai, who reported having seen a white man in the far East country about two years ago, whom he described as an old man with white whiskers, who wore long boots, red shirt, and a cap, at a place called Kàkade Binè, at a large body of water called Kàdai, paddled in a large canoe by the natives called Bâya, who wore head-bands of cowries, and bedaubed themselves with oil, who are also cannibals:—

Suspecting this white man may be Dr. Livingstone, I write these lines in hope, if so, they may verify the statements, should Abudulai go that way again, and may come across the traveller.

S. A. CROWTHER,
Bishop, Niger Territory.

A VALEDICTORY DISMISSAL.

WHEN Protestant Missions were first established, the large mass of the people of England, clergy as well as laity, were most profoundly indifferent to them; neither a prayer was offered, nor an effort was made to rescue the perishing heathen from the dominion of Satan. In the opinion of the nation at large, if by any chance they happened to hear it, the whole matter was the wild delirium of a parcel of fanatics, whose proceedings were too contemptible to arrest the attention of men endowed with ordinary common sense and reason. Gradually, however, and more speedily than might have been anticipated, results were perceptible; there were conversions from heathenism, and Missions took rank among English Institutions. Moreover, appalling accounts of wickedness and degradation, of horrible crimes perpetrated by the heathen in the name of religion most revolting to humanity were circulated throughout the United Kingdom. Indifference was then exchanged for alarm. To listen to the dreadful consequences which might result if Missionaries were to go forth into the world proclaiming the Gospel of Christ, the interests of our Empire and those of the kingdom of Satan were apparently so identical, that if one were to fall, the other would and must fall with it. The most astounding statements were put forward as to the risk involved by attempts at proselytism in India for instance, and the hopelessness of any profitable results. In a very remarkable passage in the *Edinburgh Review* it was urged that "as the duty of making proselytes springs from the duty of benevolence, there is a priority of choice in conversions. The greatest zeal should plainly be directed to the most desperate misery and ignorance. Now, in comparison with many other nations who are equally ignorant of the truths of Christianity, the Hindoos are a civilized and moral people. That they have remained in the same state for so many centuries is at once a proof that the institutions which established that state could not be highly unfavourable to human happiness. After all that has been said of the vices of the Hindoos, we believe that a Hindoo is more mild and sober than most Europeans, and as honest and chaste. . . . Christianity would improve them

(whom would it not improve ?), but if Christianity cannot be extended to all, there are many other nations that want it more." Plainly, in the judgment of the clerical reviewer, countries such as India and China did not need the Gospel in comparison with such nations as the New Zealander for instance, or the Negro, or the North West American Indian. Had he not been most profoundly ignorant of the subject on which he wrote, he would have known that already Missions had been established by various Societies for the express purpose of bringing into the fold of Christ the most degraded and the most uncivilized races to be found upon the surface of the earth. It is true, that as "the wise and rational part of the Christian ministry" were not forward in tendering their services, "little detachments of maniacs" had undertaken the work, and were sacrificing their lives (probably not of much value in the eyes of the reviewer) in endeavouring to make known, amongst those who, in the esteem of the supercilious, might be considered as the filth and the offscouring of all things, the unsearchable riches of Christ. If, however, it could have been possible to convey to the mind of the Edinburgh Reviewer that Missions were actually in operation amongst Greenlanders and Negroes, he would have admitted that at any rate proper fields had been selected, and suitable subjects for conversion had been made the recipients of Christianity. It is not, however, a very easy task to please everybody, especially those who assume the office of critics rather than of promoters of any particular object. Some sixty years elapsed, during which, at much cost of devoted labour and of precious life, Missions were carried on without much regard to hostile animadversion wherever opportunity offered, and with various but on the whole considerable success; especially amongst the most lost and the most degraded was success conspicuous. In Sierra Leone, in the South Seas, and in North West America, whole tribes surrendered themselves to the influence of the Gospel; in manifold instances there was little or no change of heart, but at least there was an abandonment of puerile and ferocious superstition, an adoption of civilized customs, and an outward moral and intellectual advancement which ought to have been gratifying to a philanthropist—however it might, in many cases, be unsatisfactory to an evangelist. The suggestion of the Edinburgh Reviewer, which had been acted upon before he suggested it, was most thoroughly realized, and it might have been thought that nothing could be more congenial to the views and feelings of himself and those who sympathised with him, than this department, at any rate, of Missionary labour. It is true that it had been accomplished by visionary enthusiasts, but on the Horatian principle of "*rem quocunque modo rem*" this could not be a very serious drawback. But no sooner was it clearly manifest that there had been a pretty general acceptance of the Gospel on the part of those who, in the judgment of shrewd and intellectual men, were the fittest objects for it, than an opposite class of objections has been urged by highly intelligent persons who, like the Edinburgh Reviewer we doubt not, fully "believe that we are in possession of a revealed religion; that we are exclusively in possession of a revealed religion, and that the possession of that religion can alone confer immortality, and best confer present happiness." We do not doubt too that they cannot profess to understand "how, under such a system, the conversion of heathens can be a matter of indifference." The question has been propounded, whether it is consistent "with common sense and tender humanity" to preach the Gospel in Sierra Leone; it has been discovered that the poor Greenlanders are a race "who can never get much beyond dressing in seal-skins and living on blubber." In direct contravention of the theory maintained by the Edinburgh Reviewer, it has been recently argued that "not until those enduring races (such as the Chinese and the Hindoos), who are now in profoundest darkness, have been supplied with Christianity, can we recognize the wants of others." Amid this conflict of opinion on the part of men of high intelligence,

sound common sense, and classical and scientific acquirements, what are the friends of Missions to do? The objectors cannot agree among themselves. In this extremity, what course should be resolved upon? plainly to go on never minding, but to yield a prompt and cheerful obedience to Christ's command, and to preach the Gospel to *every creature*. The fact of having accepted this command literally will amply justify every attempt made any where to bring salvation home to perishing sinners. Races may be perishing fast, overwhelmed by the rising tide of what is called civilization, too often an alias for drunkenness and vice; but the more the necessity for proclaiming Christ among them, that among that great multitude, whom no man can number, of all nations, and kindreds, and people, and tongues, who stand before the throne of the Lamb, clothed with white robes and palms in their hands, there may be heard the voices of these poor forlorn outcasts of our race commingling with those of the Englishman and the Scotchman, and swelling the chorus which ascribes salvation to our God which sitteth upon the throne and to the Lamb. For our own part, if we were called upon to make a choice, we should prefer the theory of Sidney Smith to that of Dr. Geekie. It is in our own judgment the more humane and the more in accordance with the mind of Christ. It is therefore with no small satisfaction that we find that we can place before our readers, in the Instructions which we annex, evidence that the Church Missionary Society, uninfluenced by human speculations, and seeking only to fulfil the commands of Christ, has resolved upon fresh efforts to rescue the "remnant weak and small" of the decaying tribes in the plains and the prairies over which they have wandered, and which will know them no more. We rejoice that these fragments are as far as possible to be gathered up, so that there may be nothing lost of that for which Christ died. It may be that more basketsfull than gifted intelligences imagine, may yet be picked up by diligent and loving care to be stored up until such time as the Master calls for them.

It was in the year 1865, when intelligence reached England of the urgent necessities of the Youcon Mission, that the Rev. W. C. Bompas, then a clergyman in England, offered himself to the Society. The case was laid before him. He received it as a call from God, and his answer was forthwith, "Here am I, send me." In the latter part of our Volume for 1871, there will be found a most interesting communication from him on the Esquimaux of the Mackenzie River, which furnishes a lively account of the hardships and difficulties of the work in which he is engaged. He has most ably fulfilled the duties devolving upon him as a Missionary, and now with large experience and well-tryed qualifications he goes forth, no amateur or tiro needing to be taught by those around him what is expected from him, to the more arduous and anxious labour of the Episcopate. Most fervently and earnestly do we bid him and his fellow-labourers God speed!

At the dismissal on April 28th, the following Missionaries were sent forth to their several spheres of labour:—

The Rev. W. C. BOMPAS, Bishop Designate of Athabasca, returning to his former field of labour in the Athabasca and Mackenzie Districts.

Mr. A. J. SHAW, proceeding to Fort Vermilion, on the Peace River, in the Diocese of Athabasca.

Mr. J. READER, proceeding to Touchwood Hills, Swan River District, in the Diocese of Rupert's Land.

Mr. J. HINES, proceeding to Green Lake, in the Diocese of Saskatchewan.

Miss M. A. SHOARD, proceeding to join the Female Institution at Sierra Leone.

The Instructions of the Committee, which we give below, were delivered by the Rev. Henry Wright, Honorary Clerical Secretary, and were duly acknowledged by the Missionaries, who were then addressed by the Rev. Canon Conway, and commended to

the favour and protection of Almighty God by the Right Rev. J. S. Burdon, D.D., Bishop of Victoria, Hong Kong.

Mr. Bompas was consecrated to the Bishopric of Athabasca, together with Archdeacon Maclean to the Bishopric of the Saskatchewan, on the following Sunday, May 3rd, at Lambeth Parish Church. The Archbishop of Canterbury officiated, assisted by the Bishops of London and St. Asaph, and Bishop Anderson. The last-named Prelate preached the sermon.

Bishop Bompas and the three laymen sailed a few days afterwards for their distant spheres of labour. They were accompanied by the Rev. R. Phair and Mrs. Phair, returning to Rupert's Land with a view to occupying a new station among the Ojibways in Rainy Lake District. The Instructions to Mr. Phair, which are also appended, were delivered to him separately at the Meeting of the Committee on April 13th.

INSTRUCTIONS TO BISHOP BOMPAS AND OTHERS.

DEARLY BELOVED IN THE LORD,—The circumstances under which we meet to-day awaken a retrospect in regard to the North-West American Mission of this Society that may well fill the heart with deepest thankfulness to the God of Missions. Fifty years ago a solitary Missionary was alone to be found throughout the extent of those vast wilds embraced in Rupert's Land. From the days of Prince Rupert, as the name indicates, the English had asserted their right over that enormous territory; they had been enriching themselves through successive generations by means of the Red Indians, whose hunting grounds they had invaded; and yet too true it had proved that no one had cared for their souls. Not one among these poor Indians knew Him who is the only way to God. No Bible existed in any of their languages—no building had risen for the worship of the Great Creator.

Since that time, as we all well know, a succession of earnest, patient, godly men have gone forth from this country on Christ's errand of mercy, prepared willingly to endure hardness if only they might gather into the fold of the Good Shepherd these poor wandering children of the wilderness. No one in this room has need to be told of the results of patient, prayerful labour during these fifty years.

The most tangible evidence is, however, to be found in the change of circumstances which we witness to-day.

Two years ago the present Bishop of Rupert's Land was here in this Committee-room, earnestly endeavouring to make arrangements for the division of the vast territory included in his diocese. The field in which the Society had laboured, had become, to a great extent, Christianized; the great majority of the Indians had, through the blessing of God, been admitted into

the Church of Christ; and it was time that the work should be crowned by the appointment of chief pastors over them, who should be overseers in reality as well as name.

Last year our Brother Horden was with us in order to be consecrated for the oversight of the North-Eastern District, in which for twenty years he had laboured as a faithful Missionary, gathering some thousands into the fold of Christ, and tending them with a shepherd's care. To-day we are met to say farewell to the brother who for nine years has laboured with similar zeal for the Indian and the Esquimaux in the North-Western division of that country, and who, on Sunday next, if God permit, is to be consecrated to the same office as our Brother Horden, along with our friend Archdeacon McLean, who is to have the charge of the South-Western division of the country.

We do not, dear Brother Bompas, so much congratulate you on the honour that is about to be conferred upon you as we thank God for having, as we believe, fitted you for it, and called you to it. It is ground for true thankfulness that the time has come when men are ceasing to be chosen for such appointments in the Mission field because they have distinguished themselves as scholars, or occupied positions of influence at home, but because they have earned for themselves a good degree in the Mission field, and identified themselves with the people over whom they are to have the charge. Happy will it be when the same rule is followed in every Mission field.

The Committee have already shown their appreciation of your zeal and judgment by favourably entertaining every proposal you have thought well to make to them for meeting the requirements of your diocese, although it has involved the outlay of a

considerably increased expenditure. They would therefore feel it to be both unnecessary and out of place to give you anything in the way of formal instruction. Two matters only they would refer to; the first connected with those who are yet unevangelized, the other with those who have been made subject to the faith. As regards those unevangelized we do most unfeignedly thank God that, after travelling through the length and breadth of the district which is to be your diocese, you can bear testimony that the Gospel has been so made known that none but the poor Esquimaux remain in entire ignorance of it. These are still ignorant, but yet anxious to be taught. You have yourself been assisting the Society to procure, if possible, the help of trained Esquimaux teachers from the Danish Mission in Greenland; but if these should fail you need not fear but that the Committee will be ready to do their part in seconding any arrangements you may be able to make for conveying the Gospel to these poor people.

In regard to the Indians, who have been gathered into the outward fold, the Committee would suggest the importance of introducing amongst them, as far as possible, the principle of self-support. They know well how limited in most cases their means are, but the effect will be beneficial, if out of their little they are encouraged to contribute something towards the maintenance and the spread of the Gospel. The best mode of doing this they leave to your judgment and experience. The Committee would only add the assurance of their earnest prayer that you may receive abundantly of the anointing of the Holy One, qualifying you for your great work.

You, Brother Shaw, are to have the privilege of working under our Brother, to whom in all matters connected with Mission work you will always do well to defer. The post assigned to you, as you are aware, is that for which our Brother Raynor was appointed last year; but which, in the providence of God, owing to the sudden failure of health, he was never able to reach.

It is the wish of the Committee that your care should be the Indians of Forts Vermillion and Athabasca. At the former place the Indians, who are of the Beaver tribe, are in a pitiable state, and urgently demand the assistance of a friendly hand to raise them up. Here the land is suitable for farming, so that the summer months will generally be best spent there. At Athabasca, on the

other hand, the chief work is to be done in winter, when a number of Protestant servants engaged in the fur trade are left in the hands of the Romish priests. In reference to the Romanists you are aware that they are to be met with in considerable numbers in that part of the country, and we fear you must expect from them an opposition strong and bitter. You have already had some experience in dealing with them in this country, and the Committee hope you will be able to turn it to account. Yet they would remind you that, whether the opposition be open or covert, it must be resolutely and firmly contested, yet lovingly in the spirit of your Master, by the sword of the Spirit, which is the Word of God. To use the language of our brother here, who is to be your Bishop (and we rejoice he is one who uses language so unmistakeable), "As the priest makes pretensions to powers of forgiving sin and obtaining Divine favours to which a Protestant Missionary can make no claim, it is useless to seek to detach the Indians from the priest only to attach him to a Protestant Ministry. The effort must be made to prove to the Indians that the blessings of pardon and peace which the French priests falsely claim to bestow, can really be obtained only by a direct application of the sinner himself in penitence and faith to the one true High Priest, our Saviour Christ, whose place the Romish priests would fain usurp, but which we dare not."

It had been the intention of the Committee that you should labour first as a catechist, but it is the opinion of Mr. Bompas that your usefulness will be increased by your being from the first in Holy Orders. They have no wish, therefore, to place any obstacle in the way.

Whether you should go ordained or unordained, their hope is that you may realize that you are called of God to this holy work, and set apart by Him for the Gospel of God.

But two of our Brothers here—you, Brother Reader, and you, Brother Hines—are appointed to labour in another district less favoured than that either of Moosonee or Athabasca. A fourth diocese has been formed south of Athabasca, consisting chiefly of the Saskatchewan Valley, over which our friend Archdeacon McLean is to preside. In this diocese, as in the neighbouring one of Rupert's Land proper, it is probable that ere long emigrants will be found in large numbers; but at the present moment the chief inhabitants are the original occupants,

some 20,000 or more Indians, who wander over the broad prairie, and for whom, alas! up to the present time, but little has been done in the way of evangelization, and who are therefore but ill prepared for the tide of emigration that is threatening them.

You, Brother Reader, are to be located at Touchwood Hills on the southern border of that valley, in the diocese of Rupert's Land; you, Brother Hines, on the northern border at Green Lake, but both with the view of acting more or less upon the unevangelized tribes of the Plain Indians. The Committee are fully aware, dear brothers, that the work to which you are being sent is one of peculiar difficulty, calling for much faith, and patience, and determination in the execution of it. Indeed, if you are not prepared for difficulties such as faith in God alone can surmount, they would have you even now draw back. Last year our experienced Brother, Mr. Mackay, visited the very district to which you, Brother Hines, are being sent, and it is in these terms he sums up the result of his observations: "I would only mention here that, so far as my observation and information extend, the work among the Plain tribes of the Saskatchewan is a work full of difficulty. In the first place, they are greater wanderers than the Indians in other parts of the country. The Wood Indians have their regular hunting grounds, beyond which they seldom extend their wanderings, and they keep to their own trading posts, which they visit regularly, at least twice a year, in the spring and autumn. The Plain Indians for the most part wander from place to place, visiting first one post and then another, at long and irregular intervals. Again, the Plain Indians are greatly demoralized. For many years the plains were flooded with strong drink, which of course brought with it the usual long list of vices and crimes. Theft, murder, and immoralities of every kind are prevalent and thought nothing of, and, in fact, are often a subject of boasting. At present the prohibitory law passed by the Canadian Government has put a stop to the traffic in strong drink in some parts of the country, but the wretched Indians have actually concocted a strong infusion of tea, tobacco, pain-killer, and anything else that will make the mixture 'strong,' and still keep up their debaucheries, as they did before they were deprived of rum and whiskey. They are also bitterly opposed to the white man's religion, and their practice of living together in large bands makes them more

difficult to influence than the scattered inhabitants of the wooded country. A Missionary to the Indians of the Saskatchewan must be prepared to endure hardness."

Now you may be sure we do not quote these words to discourage you, but to drive you to your true source of strength in God. Go down to the battle-field in your own strength and wisdom, and assuredly disaster and defeat await you; but go with faith in God, such as the youthful David had in the Valley of Elah, and success shall assuredly crown your endeavours. This is the Word of the Lord to Zerubbabel, and to every servant of the Lord who like Zerubbabel is encompassed by difficulties in the discharge of his duty: "Not by might, nor by power but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

Just two or three suggestions the Committee would further throw out which are applicable to each of you. You observe how Mr. Mackay speaks of the wandering character of the Plain Indians, and of the habit of living together in large bands. In order to bring the Gospel to them you must not be wedded to your homes, but be prepared to follow them, and in every way you can to press upon them the Gospel as the message of the God of Love.

But you observe, further, that he speaks of their being bitterly opposed to the white man's religion. This will make it the more necessary that you should appear to them in the light of friends. And this will best be done by seeking to introduce amongst them the knowledge of such arts as may add to their comfort. Probably it will take some time before your friendship is responded to; but love, real and disinterested, will prevail at last if you faint not. The best benefit you can bestow upon them is to encourage them in settling down and cultivating the soil. Such efforts as these, going hand in hand with the Gospel, were the first means of the blessed success of Archdeacon Cockran with the (North) Indian settlement at Red River, and similar means attempted in a similar spirit may be expected to lead to a similar result. Then, as soon as they are favourably disposed to receive instruction in the Gospel, it is well that they should be affectionately invited to put themselves under your charge, and a register be kept of

those who consent to do so, in order that as far as possible they may be regularly visited and instructed.

And in this work we hope our sisters will take an active part—especially devoting themselves to the women and the girls—and counting no labour too great to spend over the most ignorant and degraded. The lower they are whom the Gospel raises, the more is the God of the Gospel glorified.

At first you will, no doubt, be occupied with the care of providing and establishing homes for yourselves; but this should be done as economically as possible, and rather as a rallying-point for the Indians of the neighbourhood than as a fixed and permanent home for yourselves, “as the habits of the country” (and the Committee are again quoting the words of our brother) “require the Missionary to adopt, to some extent, the pilgrim life of the natives, and mistakes have been made in spending large sums in the erection of churches and houses at points which have proved to be unsuitable.”

Of course, before any of you can expect to do much, you must make progress in the language of the Indians amongst whom you live; and for this there will be facilities, both at Green Lake and at Touchwood Hills. At Green Lake a few Indians have already begun to build houses and plant potatoes, which renders them much more accessible; and various books already exist in the Cree language, both in syllabic and Roman type, well adapted to the teaching of the Indians.

At Touchwood Hills you, Brother Reader, will have the satisfaction of feeling that your services have been earnestly invited and called for by the Indians, and by other natives, partly of European descent, who are anxious to unite with Indians in forming a Missionary settlement at that place. This, we trust, will supply a focus, from which the light will radiate to those who are yet in darkness.

The Committee are glad to think that you will be able to travel together in the company of our brother, Mr. Bompas, who will introduce you to your various fields of labour, and give you the benefit of his experience. They hope that your journey together will help to cement between you the bonds of brotherly love, so that hereafter you will correspond with each other for mutual consultation and encouragement, and in case of difficulty apply for advice to those who have had long experience in Missionary work, such as Archdeacon Cowley at Red River, and the Rev. John Mackay at English River.

Finally, the Committee would remind you of the work done among the Indians beyond the Rocky Mountains, than whom it were difficult to conceive any more wild. What the Gospel has done for them it will also do for the Indians of the Saskatchewan, if accompanied by the same faith and prayer. The Committee can hardly wish for more than that in the Saskatchewan Valley there may be repeated over again the work at Metlakatla.

But while our thoughts are thus specially drawn to-day to North-West America, we are not forgetful, dear sister, of that sphere of labour to which you have offered yourself. It is hardly necessary for the Committee to remind you that the position to which you have been appointed is one of real responsibility. You need not doubt but that ample opportunity will be afforded you for the exercise of every qualification that you possess. The Committee are very desirous of removing the necessity for parents of the more influential class of Africans to send their daughters to England in order to secure a liberal education. The evils of such a course, injurious alike to health of body and simplicity of character, without any compensating advantage, have been abundantly proved. Without, therefore, pandering in any way to unhealthy desires for what is merely showy in education, the Committee are anxious that, as far as possible, the education should be so thorough as to satisfy the reasonable and laudable ambition of those parents who desire to see their children fitted to discharge, with propriety and success, the duties of their station.

It will be an additional incentive to you to lay yourself out for the moral and spiritual good of those girls that many of them are likely, in the providence of God, not only to become wives of men in a respectable position in the colony and on the coast, but likewise teachers in the colony, and the wives of Native Pastors and Evangelists far beyond the colony. We have just received intelligence that Bishop Crowther has but lately made a raid upon the school and carried off some five or six of the most promising girls to be the wives of the young men whom he is taking to be teachers and evangelists in the Niger Mission, and thus the influence of that Female Institution is felt in the heart of Africa. You will therefore have every encouragement to spend and be spent in the work of the school.

We regret that Mrs. Caiger should be

obliged to give up the superintendence on account of domestic reasons; but you will find an earnest and devoted fellow-worker in the lady who remains in charge. We humbly trust that you will find the truth of that word, that they who are one in faith fight double-handed against evil; and that one in faith, one in prayer, one in the earnest desire that you may be used of God for the advancement of His kingdom, His pleasure may prosper in your hands. To some the Female Institution may not appear of such great importance, but it will be otherwise with those who consider the influence of the teacher and the mother, and especially with those who consider how God is used to employ the weak things of the earth to confound the things that are mighty.

And now, dear brothers and sisters, the Committee commend you to God. They

need not add anything further, for our revered brother, Canon Conway, is kindly present to address to you a few words of counsel and encouragement. They would only conclude by commending you to God and to the Word of His grace. You, dear sister, who are proceeding to West Africa, and you, dear brothers and sisters, who are proceeding to North-West America, succeed to an inheritance of patience and self-sacrifice. May you prove yourselves, by the grace of God, worthy successors of those who have gone before; worthy of being followers of those who, through faith and patience, inherit the promises; and when the harvest-day comes, whether your course be long or short, may yours be the joy of the Heavenly Master's welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

INSTRUCTIONS TO REV. R. PHAIR.

DEAR MR. PHAIR,—You have already received the general instructions of the Committee by word of mouth, and the practical experience you have already had in Mission work at Fort Alexander and Lansdowne will make it unnecessary to enter into details as to your future work, yet you will be doubtless glad to receive a few lines to which you may be able to appeal.

1. The Committee expect that you will proceed from Red River towards Fort Francis as soon as you have taken counsel with our Secretaries and the Bishop of Rupert's Land, and otherwise made the necessary arrangements.

2. On your way you will stay a few days at Fort Alexander for packing up the things that you left there and for greeting your old flock. We trust that your few days' sojourn there will be made profitable to them, and that their interest will be excited in your proposed new sphere of labour, so that their prayers will follow you. The Committee will be glad to receive from you a report of the condition of things at your old station.

3. The wish of the Committee is that you should establish a new station on the most eligible spot in the neighbourhood of Fort Francis and Rainy Lake. You are yourself fully alive to the importance of the exact locality chosen for the new station. You will consult with the officers of the Hudson's Bay Company, and, what is more important, try to ascertain from the Indians themselves where they would be most disposed to settle

down. It is possible, too, that you may have the assistance and advice of our experienced friend and Secretary, Archdeacon Cowley. We have acquainted him with your wish that he should advise you in the matter, and we have expressed to him the satisfaction it would be to us if he is able to accompany you; but perhaps this may not be practicable, in which case we shall trust that, in answer to prayer, you will be guided aright in this important matter. Whether or no you will be able to commence the building of a house this year must depend upon circumstances and be left to your judgment.

4. The Committee have no need to tell you that the chief object for which you are sent forth is to carry the message of Divine Love to the Indians scattered throughout the district round Rainy Lake, and by the preaching of Christ crucified, carried home to the heart by the Holy Spirit, to gather together into the great family those of His children who are yet wanderers. This we trust you will never cease to regard as your first and chief work.

5. At the same time the Committee would remind you of the importance of doing what you can to induce the Indians to settle down, and to introduce among them such useful arts as you may be able, especially the cultivation of the soil. There is every encouragement for this in the neighbourhood of Rainy River and Rainy Lake. Accompanying this you will receive a copy of the "C. M. Record" for this month, in which, on

page 130, you will find a description of that district which is most promising. You will, however, readily see that a country which can be so described in these days of colonization must soon be invaded by a number of changes. It is, therefore, of the greatest consequence that there should be no delay in seeking to Christianize and civilize the Indians, and thus preparing them, so far as possible, to meet the advancing tide.

6. The Committee hope to hear from you as soon as you have the opportunity of writing after your arrival at Fort Francis, where they doubt not that the officers of the Hudson's Bay Company, as in so many places, will be ready to render what aid they may be able.

7. It only remains for the Committee to commend yourself and Mrs. Phair to the protection and blessing of our covenant God and Father.

Your work will doubtless need much faith and patience, much perseverance and self-denial; but you know Him in whom we have all grace and strength, and our prayer will be that from His fulness you may receive sufficient for every need; that upon Him you may be enabled to cast every care, for your children at home as well as yourselves and your work, and that you will reap the rich harvest of peace and blessing that is given to those whose minds are 'stayed on God.'

NEWS FROM JAPAN.

IN our May number we furnished some information about the progress of the Gospel in Japan, giving an account of the difficulties which hindered its acceptance. The whole subject is so full of interest that we revert to it again, and we hope that the conspectus thus given will enable the friends of Missions fully to understand the nature of the situation. It is one which has scarcely had its parallel among other nations, and at other periods of history. An ancient régime which has existed for ages without change or innovation has suddenly found itself brought into immediate contact with the wonderful advances in intelligence and improvement made by the rest of mankind. When the walls of Jericho fell down at the blast of the ram's horns there was no doubt confusion and perplexity in the city. Japan is much in the same case: the strong barriers of exclusiveness which barred all intercourse have disappeared like the mist which encircles and conceals mountains when the wind sweeps it away. The old social structure, instead of crumbling away by degrees, has fallen with a crash. Many internal institutions cannot therefore readily accommodate themselves to the altered state of things. Feudalism and superstition have had their day, and those who have so long fattened and thriven upon them feel themselves bewildered as to how to obtain the means of honest existence. The Samurai, the two-sworded gentlemen, the feudal retainers of the Daimios, must find themselves much in the predicament of the freelances who were so long a curse to Europe, when after the wars in France order was re-established, and the power of the great vassals was reduced; they consolidated themselves in companies, and let themselves out to the highest bidder, fomenting disturbances in Italy and Spain, where they were gradually consumed. The Japanese swash-bucklers have no such resource, and are therefore not unlikely to be for some time to come an element of confusion in the political regeneration of the country.

To take, however, a more familiar instance; probably our readers have not forgotten the graphic description given by Lord Macaulay and Sir Walter Scott of the condition of the Highlanders when order and civilization were being gradually introduced into the Celtic part of Scotland in the reign of William III. and his successors. If they will refresh their memories with the re-perusal of the pictures they have drawn, they will get some inkling, *mutatis mutandis*, of the confusion now existing in Japan. It might perhaps,

then be argued, would it not be well to wait till these political disquietudes have been composed, and men's minds are no longer in a ferment, before seeking to introduce Christianity and pressing the claims of the Gospel for acceptance upon them? We cannot agree in this, however plausible it may appear. It is surely in a period when there is a receptivity of new ideas, and old prejudices are being discarded, that truth should be presented, and that in the midst of the ground now broken up the good seed of the Word of God should be dropped. The Protestant Reformation was not so much the cause as the adjunct of a new order of things, which had been prepared by many political causes and material discoveries. It gave to the new order an impulse and a direction, and it mightily contributed to its success, but it did not originate it; old things were passing away in politics, in social relations, in manners even and customs; new sciences were calling fresh powers into existence, and old learning was being exhumed from the graves in which it had rested in torpor for centuries; new worlds were being added to the old. It was quite impossible that such wondrous changes could be effected without partial suffering and serious discontent. Nor can it be otherwise now when on a far smaller scale there is a reproduction of them in Japan. It will be the wisdom of the rulers of that interesting country to reduce these difficulties to a minimum, and in a spirit of humanity, yet with firm hand, to reconstruct society. To this regeneration Protestant Christianity with a free circulation of the Word of God might most powerfully contribute, and we would earnestly pray that He who disposes and governs the hearts of kings and rulers may lead the Japanese authorities to set due value upon this which has been so powerful a factor in European regeneration, and has so exalted the nations which have received the Bible among their fellows upon the earth. Meanwhile our duty is plain: to seek every opportunity of commending the truth of God to the hearts and consciences of the Japanese, earnestly upholding so far as opportunity is afforded, the cause of law and order and respect to constituted authority. Such was the practice of the first founders of Christianity in the midst of many prejudices and difficulties, and we believe that it will be true wisdom to adhere to it now. Our earnest sympathy should be with those who are seeking to regenerate their country, and while it may be often necessary to hold aloof from what it would be often hard to approve of, and be most essential to keep clear of political complications with which a foreigner ought to have no concern, yet it should be made manifest that genuine Christianity is intimately connected with peace, with order, and with loyalty, giving no offence in anything that the ministry be not blamed. We feel assured that this fresh instalment of intelligence from our excellent Missionaries will be perused with eagerness, and will lead to more prayer that they may be upheld and guided aright in the difficult circumstances in which they are placed.

Letter from Rev. H. Burnside.

Nagasaki, Feb. 22nd, 1874.

You will remember that in my last annual letter I informed you that I had converted my Sunday Afternoon Bible Class into a regular service, and also that the attendance for the first two or three Sundays, increasing as it did on each occasion, was very encouraging. This cheering state of things did not however last. The novelty wearing off, the number of those who attended diminished. This has grieved and disappointed us exceedingly. The reason, I think, is twofold—viz. the terrible spirit of indifferentism which

so lamentably prevails, and the distance of the Mission premises from the Native town. The former God alone can rectify; the latter we are hoping to rectify. Thinking and praying over all this very much, and after having pondered over what in the future, for some time to come, may probably be the attitude of the Government towards our holy religion, I have arrived at the conclusion that the best and most hopeful course I could now adopt would be to open a *free*, or Mission school. I trust sincerely that I have been led to this conclusion by the guidance of

our Heavenly Father. Some six weeks ago I called upon the governor of Nagasaki to ask his permission for my opening such a school in the Native town itself, giving him at the same time clearly to understand that, besides teaching English, I should also teach the Bible, and also that I should hold a service in the same house at least once a week, on every Sunday afternoon. His reply was, that so far as the school was concerned he did not apprehend that there would be any difficulty; but that neither the reading of the Bible nor the Sunday service could be, at present, permitted. I might do what I liked, he said, in the foreign settlement, over which he had no jurisdiction; but that if I applied for permission to open such a school as I proposed in the Native town, I should be required to promise that I would not in the slightest degree influence those who might attend the same on the subject of religion. Of course, as I told his Excellency, I could not as a Christian minister make any such promise, and that therefore, unless I could open the school without making such a promise, I should for the present have to abandon the project. And this—so far, that is, as the Native town is concerned—I have been compelled to do. But I have not given up the idea altogether; and therefore, until such time as I can make other arrangements, I have opened a free school at our bungalow. The number of scholars is, at present, eighteen, all being young men; the hours of study, nine till eleven every morning. Being engaged, as a member of the Bible Translation Committee, in the revision of a translation of St. Luke, which I am very anxious to bring to a speedy conclusion, I cannot afford to devote a longer period of time than two hours to school exercises; and again, as it is my sole object in opening this school to get in among the natives more, and by this means to bring them more under the sound of the Gospel, I should not, and do not, feel justified in giving more time than I can possibly help to the teaching of secular subjects. My dear wife assists by taking a class every morning. We commence studies by reading a chapter out of the Word of God, and with prayer. The studies I confine to reading, writing, arithmetic, and grammar. The reading lesson is always from the Bible. I make each pupil read a verse in English, and then translate and endeavour to explain the same. I find—so far, that is, as a knowledge of the colloquial is concerned—that I myself derive considerable advantage from the school. Of

course, it is my most earnest desire that all the scholars should attend the Sunday service. Certainly I do not make this a *sine quâ non* with those who seek admittance to the school. I do not think that, in the present state of affairs, it would be politic of me so to do. One hopes, by God's grace, to gain a good influence over them. Nevertheless, I endeavour to impress upon their minds that for the good of their souls they ought to attend, in order that they may become acquainted with the religion of the true God; and hitherto I am thankful to have to record they have attended very well. The Japanese are eminently a people to be led, not driven. They appreciate extremely any little act of kindness shown to them, whilst at the same time they are highly sensitive, and very quick at discerning unkindness. By means of this school not only do I sincerely hope that by God's blessing the attendance at the Sunday services may be enlarged, and souls brought, through the supply of the Spirit, to a saving knowledge of the truth as it is in Jesus, but also that I may be enabled to get in among the natives more than hitherto I have been able to do. Anything like systematic visitation is, for the present, quite out of the question in Japan: and in Nagasaki, where everything in a Christian point of view is more difficult of accomplishment, owing to the numerous persecutions which have taken place here, more so than in any other open port in the whole empire. I do occasionally visit a little, but I have to act with great caution, and to do but very little. But I am very anxious to overcome the obstacle of distance, which at present stands in the way of many attending our service on Sunday, and afternoon Bible-class on Tuesdays and Fridays. The Mission premises are very much too far away from the town, besides being situated on the slope of rather a high hill. As I cannot as yet rent a house in the town itself, my only chance lies in the foreign settlement. At present there is no suitable building that I could procure for the purpose, excepting one or two, that is, for which I should have to give an enormous rental. I have therefore decided, if I can procure the necessary funds, to build. There is a piece of land situated on the very borders of the Native town and foreign settlement which I could easily obtain, and which, on account of the roadway in front of it, being a most frequented thoroughfare, one of the principal, if not the principal entrance into the city, would be a most advantageous position upon

which to erect a Mission school or chapel. With regard to funds, the foreigners here will help me a little, I feel sure, but I shall still require fully 150*l.* from home. This sum, I am writing to the Rev. Joseph Fenn, and to other friends, kindly to procure for me and to pay in to Salisbury Square on account of said school and chapel. I shall commence to build as soon as I can see my way clear so to do. Perhaps the thought may suggest itself to your mind,—would it not be better to delay building for a little while, until such time as you can obtain permission to build in the town itself? When I have acquainted you a little with the present aspect of affairs in Japan, I feel sure that you will see with me that we shall have to wait, humanly speaking, perhaps, a long time yet before I shall be enabled to work, publicly, as a Missionary in the city. The settlement of the Christian question appears farther off than ever. Some little time ago things looked very hopeful, but now the darkness of uncertainty again enshrouds us in its gloomy sadness. God, in His unerring wisdom appears, to our finite minds, to be working very wonderfully in this land, and in a way perfectly incomprehensible to the human understanding; but yet our souls take refuge in the precious and sustaining thought that “He doeth all things well,” and that all will yet conduce to the promotion of His own glory, and to the furtherance of the blessed Gospel in Japan.

You will kindly remember that in my last annual letter I told you how very unsettled was the public mind, and how very discontented the people were here. The Government for some four or five years past have not only been most sweeping, but also very frequently most childish and arbitrary in their changes and enactments. The Japanese are naturally a very pliable and submissive people, but the Government have gone very much too far in their dependence upon these traits of the national character, and the consequence is that a re-action, deep and wide, is setting in. You have doubtless heard of the attempted assassination of the Eldaijin Iwakura. This act has given an alarming amount of satisfaction. The only regret that has been expressed has been on account of his not having died from his wounds. This is by no means a healthy state of affairs. Iwakura is a most enlightened man, anxious, I believe, for foreign intercourse, and for the still further introduction into the empire of the customs and civilization of Western nations. This ren-

ders him very unpopular with the masses who gain next to nothing, yea, who, on the contrary, owing to the increased price of nearly every article of food, lose considerably thereby; while his peace policy makes him equally so among the higher classes, more especially so among the now cast-off retainers of the Daimios. These retainers are gentlemen, both by birth and position. The new order of things has had the effect of depriving them not only of their position, but also of their occupation and means of subsistence. For some time after the demolition of the feudal system these retainers had a certain quantity of rice allowed them, per mensem, by the Government. This allowance has lately been withdrawn, and in consequence many of the poor fellows are almost starving. Can we be surprised, then, when we discover that they feel incensed at the new order of things, and that they are now plotting and planning the overthrow of the Government? I do not wish to be a prophet of evil, but I cannot help believing—a belief which foreigners and natives both hold—that we are on the eve of stirring times for Japan, times of revolution, bloodshed, and war. May God, in His great mercy, protect the land! The present insurrection, of which doubtless, you have heard by telegram, may be quelled, but so deeply rooted is the spirit of discontent that it will be sure to break out again. The present insurrection commenced in Saga, a place situated about fifty miles from here. As the insurgents have cut away about fifteen miles of telegraph it is very difficult for us to obtain any truly reliable information. The Government evidently are very much alarmed. They have cause to be. Troops are marching from all sides to the disaffected districts. One or two skirmishes have already taken place, with what result it is very difficult to discover, as Governmental and other reports vary. What may be the upshot of this disturbance it is impossible to divine. One thing is quite certain, and that is, that the insurgents are by no means to be despised. They are not a lawless mob, but a body of educated men. Their leaders are men who have been to Europe, and who can converse, if I mistake not, in English. Moreover, they have many sympathizers in the very highest quarters. So far as we can learn they are well armed, and as they are all men who have been trained from their very infancy to the use of the sword, they are capable of doing a great deal of mischief. Their number, at present, is variously estimated at from 3000 to 10,000, the

most probable amount being, as is supposed, about 8000; but which is ever on the increase. They have already destroyed by fire the castle of Saga, putting all the soldiers that were therein, and who escaped from the flames, to the sword. About 500 have perished thus. We are now eagerly expecting the news of a pitched battle, which we think by this time must have taken place.

The *alleged* reason for the insurrection is the determination of the Government not to go to war with Corea. Corea, as I have already informed you, has within the last two or three years, upon several occasions, grossly insulted Japan, and in consequence thereof there is a loud cry for war. And war, sooner or later, must come; there cannot be the slightest doubt of it. The Government, however, feeling themselves, I suppose, unprepared to undertake an expedition to the Corea, will not declare war. You will remember that I have said that this Corean question was the cause of the resignation of the late ministry. The people now clamour for war, and the ministers will, I think, either have to give way or to resign. Should they resign, a warlike (and doubtless anti-foreign) ministry will come in, and a speedy declaration of war will follow. This, however, though the alleged reason, is not considered to be the only, or perhaps most important one, although, doubtless, it enters very considerably as an element of discontent into the cause of the present outbreak. These retainers, who are concerned in this rising, as alluded to above, are really very great sufferers by the changed order of things, and therefore seek the re-introduction, at any rate in a moderate form, of the feudal system. But really, as yet, it is very difficult fully and clearly to discover what are the real motive wishes and wants of the insurgents.

You will be anxious to hear concerning our position and prospects with regard to this insurrection. At present, thanks be to Him whose guardian arms are ever around us, we are quite safe. Certainly the residents have had to take precautions. A body-guard of volunteers has been formed, out of which a patrol keeps watch every night. A code of signals has been arranged between the residents and the officers of the several men-of-war in port. Men-of-war have been telegraphed for, and there are now in port two English, two American, and three Russians, from which, at a push, a force of about 600 men could be landed. Arrangements have been made concerning the ladies. Should the agreed-upon signal of danger—two guns—

be fired from H.M.S. "Ringdove," they will be immediately conveyed on board the several men-of-war. Of course, all of us have had to arm. Valuable papers, specie, and all other things of importance have been placed on board the ships in the harbour. The Government also are fully alive to the importance of being ready. They have quartered 1500 troops in the town, armed all the policemen both in the town and in the settlement, and custom-house officers, besides having armed scouts out in all directions. There are also two native men-of-war in port.

But please do not think that we, the foreigners, are in any imminent danger. Some few days ago perhaps we were, owing to the number of roughs who have lately made their appearance in the town, bent on plunder. The Lord is watching over us. As Christians we feel perfectly safe. Would that all the foreigners could feel as we do! We know that the Lord is our refuge, our help in trouble, our shield in danger. We know that nothing can happen unto us but what He wills, or harm us more than He sees fitting. Our hope is in the Lord our God, who made heaven and earth.

As to when the treaties will be revised I can say nothing—nobody can. The unsettled state of the country will delay the same for some long time, I fear. The same cause will have the effect, I sadly apprehend, of delaying the settlement of the Christian question. This question is considered by all such an important question, and so much depends upon it, that I very greatly fear that the Government for some time to come will be afraid to remove from their statute-books the edicts which oppose the embracing of our faith by the natives, for fear of adding to those already existing another reason for disaffection and cause for trouble. May God, of His great mercy, lead and guide the rulers aright! Christian natives tell me that they do not think that Christianity will be governmentally recognized for some three or four years yet. One has need of great faith. We pray that God would vouchsafe unto us more and more of His precious grace, and that He would enable us with patient hope to pray and wait.

Much, very much fervent prayer, is now needed on behalf of Japan. She is about to pass this same great crisis. We all fear. We can do nothing but pray for her. But we know that there is a power in prayer—a power which prevails with God; and we

also know, and rejoice in the thought, that He hear our prayers, and that in one way or another He will send us an answer of peace.

Letter from Rev. C. F. Warren.

Osaka, March 3rd, 1874.

Ere you receive this, you will have had telegraphic news of the rising in certain districts in Kinsin, and of the struggle that has ensued between the rebels and the Imperial troops. So far the conflict has been purely local, and other parts of the Empire appear to be perfectly quiet. We have felt not a little anxious about our brethren at Nagasaki, who are in the immediate neighbourhood of the disturbed districts. But our latest advices, which I trust will be supplemented by still more satisfactory news by the steamer now due, assured us of the safety of the foreign residents under the protection of a body of Imperial troops and several foreign gun-boats.

All the news we receive is of such a character as to inspire the hope, that ere long the trouble will be at an end, at any rate for the present. But things are and must necessarily be uncertain in a country where there has been such a complete revolution in the Government, as is the case with Japan. The abolition of the feudal system with its Daimios, and their retainers, who under the old *régime* were a privileged class, has left thousands in greatly reduced circumstances. Hitherto since the revolution, these *Samurai*, or two-sworded gentlemen, have, I believe, received a pension from the Mikado's Government; but it has recently been determined to extinguish these pensions by purchasing them at six years' value. In this way a large class, trained to no useful occupation and unaccustomed to ordinary business pursuits, have been left without any adequate provision for their necessary wants, and at the same time stripped of all the class privileges they formerly enjoyed. It is not for me to comment on the political expediency of all that has been done. Possibly the Government had to make a choice of evils, and selected that which appeared the least oppressive to the community in general, and to the industrial classes in particular. Still, it is not to be wondered at, that those who are sufferers by the policy of the Government should feel a little sore, and manifest symptoms of discontent and rebellion. It would hardly be human nature were it otherwise. In addition to this, there is said to be another cause in operation at the present time—I

mean the desire for war with Corea. There can be no doubt that Japan has been insulted by Corea, and there is a strong party urging war with that neighbouring state. This the Government is not prepared for, and hence is unpopular with many, and especially, it is said, in that part of the country where the recent troubles have arisen.

We in Osaka are without the protection of foreign guns, and Kobe is no better off, as the Russian gun-boat "*Sotol*," which was detained there for repairs, has left as speedily as possible for Nagasaki, where a few days ago foreigners appeared to be really in danger. But the Japanese authorities affect to do all in their power to make our lives and property secure. For some days past armed patrols have been on duty on the foreign settlement, not, as we are told, that there is any immediate danger apprehended, but to show that the Government is on the alert. The regiments quartered here are dressed in French uniforms, and present quite an European aspect, but I cannot say that we should feel the same amount of confidence, in them as in a body of European troops, if trouble was really at hand. There is a sad want of discipline amongst them; of this we had a small illustration the other night. The quiet streets of our little settlement were disturbed by noisy brawls, and our Vice-Consul was up a good part of the night, wondering what was the matter. It turned out that our military guardians had been too freely imbibing the native *saki*, and that they were in consequence incapable of controlling their stimulated natures. I am thankful to say that at present we have no ground to fear that we shall need their protection, for in Osaka and the district round all appears to be quiet and peaceful.

I am thankful to say that, knowing we are in the path of duty, and that our Divine Master, who said, "Go ye into all the world, and preach the gospel to every creature," gave us this sure promise, "Lo, I am with you alway, even unto the end of the world," we are enabled to leave ourselves in His gracious hands, and in doing so to realize the precious truth, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

MOHAMMED AND MOHAMMEDANISM.

MOHAMMED AND MOHAMMEDANISM. By R. BOSWORTH SMITH, M.A., Assistant Master in Harrow School, &c. *London*: Smith and Elder, 1874.

IN our number for June, 1872, we offered some remarks upon "Mohammed and Mohammedanism," with especial reference to a work by a Mr. Davenport, who is, we believe, oddly enough supposed by Indian Mohammedans to be an eminent clergyman of the Established Church of England. This is, of course, a delusion. We strove then, in the opinion of many competent judges, not without some success, to dispose of Mr. Davenport's apology for Mohammedanism. But the question has been again revived and under somewhat different aspects. It may therefore be a convenient opportunity for adducing fresh illustrations of the positions therein maintained. In the lectures of Mr. Bosworth Smith there is, as we hope to show, nothing of any importance or calculated to throw fresh light upon the problem which he handles, but the circumstance that he happens to hold the position of master in one of our chief public schools, and the fact that the lectures were delivered in the Royal Institution, where usually, although there are instances to the contrary, scientific and literary discoveries of importance are ventilated, invest his statements with an apparent importance, which disappears completely upon more close investigation. In point of fact, had it not been for these adventitious surroundings we should probably not have noticed them, and yet, as a curious instance of what passes for information among men of considerable pretensions even superior to those of Mr. Smith, they probably deserve it at our hands.

We have no wish needlessly to prejudice the discussion, but we cannot disguise the fact that when we took up Mr. Smith's book our first feeling was,—and we think it not an unnatural one,—What claim has he to be heard upon the topic which he handles? We had not to go beyond the preface to find that he had, so far as we could judge, none. Of "original Oriental research" there is none; as we read on, there is not the slightest trace discoverable of the most superficial acquaintance with Arabic or Persian literature; probably he would be unable to decipher even the character in which it is composed. Nor is there the slightest claim preferred to having seen so much of the practical working of Mohammedanism as one of Mr. Cook's tourists obtains in the course of a midsummer's vacation. Mr. Smith may, when the Shah was here last year, have seen a Persian; but there is no distinct evidence that his acquaintance with Orientals has extended even so far. Now, with lecturers at the Royal Institution, profound acquaintance with the subject lectured upon has usually been presupposed. Sir Humphry Davy, Mr. Faraday, Professor Tyndall, or—to take a more apposite instance—Professor Max Müller, all have been conspicuous for profound original research before entering into the arena. In a popular form the results of abstruse research are thus commended as far as practicable to an intelligent audience. It is quite evident, both from Mr. Smith's honest avowal and the substance of his book, that he is in a wholly different category. Unversed in Oriental studies, and without even the ordinary personal knowledge of the religionists of whom he treats possessed by multitudes of Englishmen, he has put forward a number of opinions which may be entitled to consideration, or may not, but as he himself says, have no claim to "much originality." We would go even further than this, and maintain that they have no claim to originality at all.

It may, however, be asserted that it is possible for one who is no Oriental scholar, and who has never mixed with Orientals, nor studied their literature extensively, even in translations, still to form very correct opinions concerning them, by diligent study of the opinions of Europeans who have had opportunities of original research, and who

have spent their lives in Oriental countries. We do not deny that it is practicable for a very profound and judicious student, from books alone—instinctively, as it were—to gather salient points, and to embody them in results which shall convey accurate impressions of the truth. But it must be a dangerous and a difficult task, to which the genius and industry of Gibbon might be equal. In his case it was preceded by careful and exhaustive study of all available sources of information. The next inquiry then would be, How far has Mr. Smith fulfilled these conditions? The *apparatus criticus* with which he has provided himself does not seem to have been of a very comprehensive character. It is respectable enough, as far as it goes; but it does not go very far: indeed, not much beyond the limits of a university student's bookshelves, with some additions from Mudie's library. There is one important exception, however, to be noticed, and that is, that Mr. Smith has "performed repeatedly the task of reading the Koran continuously from beginning to end, both in the orthodox and chronological order." This task, as he says, Bunsen, Sprenger, and Renan pronounce to be almost impossible. He might have added, that Mr. Palgrave and also Mr. Deutsch asserts—but the latter was speaking of the Koran in the original—that "no one will easily perform the part of reading it from the beginning to the end (once, we presume) unless he be a pious Muslim, or perchance makes it his Arabic text-book." What, however, "the mighty ardour and magnificent industry" of Mr. Deutsch shrank from seems to have been, under far less favourable circumstances, but pastime and refreshment to Mr. Smith; though "the Koran suffers more than any other book by a translation, however masterly." We admire rather than envy, and honestly admit, though we have some acquaintance with the book, that we have not imitated his example. It is no light matter to read a book which has "no real beginning or middle or end." Mr. Deutsch observes, "Mohammed's mind is best portrayed here. It was not a well-regulated mind." With this laborious but slender provision Mr. Smith entered upon his task.

When, however, we pass beyond, and deal with the results, as embodied in Mr. Smith's book, we are much astonished. Possibly some of our readers may remember a striking illustration in one of the works of the humourist Thackeray. It represents "Le Grand Monarque" in his paraphernalia and out of his paraphernalia, and the paraphernalia apart from the wearer. It is quite possible to deal in the same way with Mr. Bosworth Smith: he is easily separated from his adjuncts. At the first glimpse there is an overflowing amount of miscellaneous information, and what seems to be learning is apparent; but the default of originality in Mr. Smith's book does not extend merely to the absence of Oriental lore, but to its statements throughout. If we were to separate from Mr. Smith's original contributions the ideas and, indeed, statements of Maurice, Max Müller, Matthew Arnold, George Eliot, Carlyle, Dean Stanley, and the facts, culled with very honest admission from Dr. Hunter, Sir W. Muir, Deutsch, Milman, and so on, the residuum would be very small and not very important. Where Mr. Smith is original, it might not unfairly be added that he is not always very intelligible. For instance, we are told: "Trace elaborately through geological periods, if you can, the steps by which the monad has been developed into man, and show that there is no link wanting, and that Nature, so far as we can trace, never makes a leap. Perhaps not; but there is a leap somewhere; and who can say how vast the leap before the protoplasm can have received the something that is not protoplasm, but life, and which has all the dignity of life, even though it be a monad!" Perhaps, however, after all, this, too, is not original; and we hope, for Mr. Smith's sake, that he has found it also in a book, and transplanted it merely by way of ornament. The general impression left on our mind by the perusal of Mr. Smith's volume is that it is a compendium of the clever

cram which is usually got up for "greats" at Oxford, and that it will serve to give the outside public some idea of what is produced by painstaking and intelligent young men on such occasions. It could not be expected, in the nature of things, that in the course of two years' reading, they, in addition to a fair amount of classical knowledge, should master all philosophy, ancient and modern, from Plato and Aristotle to Kant and Hegel, and even still later developments of more modern sages; but if they want a "First," they must somehow or another, by the help of clever lecturers and judicious reading, accomplish the feat. The results are produced in examinations, with careful reference to whether the examiners are likely to be Hegelians or Comtists, and papers of which Mr. Smith's book may be considered a glorified specimen are submitted to the arbiters of destiny, "Sed cruda—viridisque."

Our estimate, then, of the book as a literary production is not a very high one.* There is, however, what is of far greater importance to be considered, and that is what is the value of the views propounded in it on the important subject which it treats of. Mr. Smith's aim is "to render justice to what was great in Mohammed's character and to what has been good in Mohammed's influence on the world." A reference to our former article will show that although our judgment concerning Mohammed is very different from Mr. Smith's, yet that we were quite prepared to admit that there were good and perhaps some noble qualities in the Arabian Prophet. It is highly probable that in the outset of his career especially he was far more the self-deceived than he was the deceiver, and we would not undervalue the protest which he made against abuses which were rife among his compatriots. Whether in private or in public life there is what we can admire in his earlier history. It would be idle, too, especially in the face of facts, to refuse him the meed of praise due to an intelligent lawgiver, a shrewd statesman, and mighty leader of his fellow-men. Mohammed must have been possessed of singular abilities to have wielded the influence and established the empire which, even during his lifetime, he acquired. We admit that he was no vulgar charlatan, such as the deadly animosity, by no means unprovoked, of mediæval Christianity in its ignorance esteemed him. We would be, moreover, ready to concede to Mr. Smith that by comparison with the idolatry of Arabia and the drivelling superstitions of the debased Christianity of the East the religion of Mohammed shows not unfavourably. It would not be, in our judgment, a very easy question to decide whether the Mohammedanism of the Koran or the fetish worship of the fallen Churches of Rome and Greece is most offensive to a pure and holy God such as He is who is revealed to us in the Bible. It is our most sincere conviction that the Arabian Prophet was raised up of God to chastise with whips of scorpions those who had been guilty of such fearful aberrations from the truth as it is in Jesus. In this sense, as Nebuchadnezzar and so many others had, he, too, had a mission from God, employed by Him as the scourge of apostasy, and he still is maintained in that capacity in the midst of worse than heathen idolatry. Our judgment, therefore, of Mohammed is not wholly unfavourable, any more than would be our estimate of Cæsar or of Napoleon. What we object to in Mr. Smith's treatment of the subject is, however, very serious, and we cannot possibly pass it over without extreme reprobation. It is only, therefore, fair to him to reproduce his own words:—

There is, in the human race, in spite of their manifold diversities, a good deal of human nature; enough, at all events, to entitle us to assume that the Founders of any two religious systems which have had a great

and continued hold upon a large part of mankind must have had many points of contact. Accordingly, in comparing, as he has done to some extent, the founder of Islam with the Founder of Christianity—a comparison which,

* Since the foregoing was in type we have come across a notice of Mr. B. Smith's Lectures in the *Athenæum*. The acute critic there quite coincides in opinion with us on the literary merits of the book, and adds, in which we also agree, that the public "is sick of Lives of Mohammed."

if it were not expressed, would always be implied—the author of these Lectures has thought it right mainly to dwell on that aspect of the character of Christ, which, being admitted by Mussulmans as well as Christians, by foes as well as friends, may possibly

serve as a basis, if not for an ultimate agreement, at all events for an agreement to differ from one another upon terms of greater sympathy and forbearance, of understanding and of respect. (Preface, p. x.)

Now, if we are able to attach definite meaning to Mr. Smith's words, we gather from them that, in order to institute what we cannot help terming a very blasphemous comparison (we regret that we are compelled to use the word), he has ventured to separate into two portions our Lord Jesus Christ. He has viewed Him as man, and as man has contrasted Him with Mohammed, putting into abeyance His Godhead. Against such a treatment of Him who "in the beginning was with God and who was God" we most solemnly protest. Mr. Smith has spoken of the "unmistakeable superiority" of Christianity over Mohammedanism; of the "unapproachable majesty" of Christ's character. He has nowhere formally denied the divine attributes of Christ. He may, for aught we know, hold every jot and tittle of the Athanasian Creed with the most scrupulous accuracy and fulness. But in the face of so much ominous reticence, which, however, may nevertheless be only adopted for the sake of argument, inasmuch as he has come forward before the world to discuss the character of our Lord and to compare Him with Mohammed,—we feel that it is no unbecoming intrusion into the sanctity of private belief to put the plain question to him, "What thinkest thou of Christ? Is He 'thy Lord and thy God'? or is He merely some exalted being inferior to God, but somewhat, it may be transcendently, superior to the Founder of Mohammedanism?" In the one case Mr. Smith himself must, we think, upon reflection, feel that a comparison is too irreverent to be instituted. In the other it must be comparatively immaterial to him which creed he holds; that may depend upon the accident of birth or country, "*sua cuique genti religio est nostra nobis.*" The preference for one creed over the other in such a case is merely speculative, and may be determined by many accidents. It has little or nothing to do with the salvation of the soul. One teacher may be better than another teacher, but the all-important question of a Saviour is relegated into obscurity. Mr. Smith does not assert that Mohammed claimed to be a "Saviour," nor does he arrogate the title for him. It is but fair to ask of him whether he esteems Christ to be a "Saviour" in the sense in which Christendom, using the term in its largest sense, holds Christ to be a Saviour.

A holy jealousy, therefore, for the honour of our Master makes it indispensable to record this protest against the irreverent comparison which Mr. Smith has instituted, stripping Christ of His Godhead for the convenience of an argument. But if it were permissible even for one moment to admit of such a comparison, what would follow? "Which of you convinceth me of sin?" was the challenge of the Lord Jesus to His bitterest foes. Among these we do not reckon Mr. Smith, but will he convince Jesus of sin? Most assuredly, as he emphatically states, he recoils with horror from such a thought. But will he, zealous partisan of Mohammed as he is, not convince *him* of sin? Was it sin or not sin, even in an Arab, in the space of five years to marry eight wives, besides concubines? M. Barthelemy St. Hilaire, summing the question up, remarks: "*Mais il n'y a plus de calcul, et il n'y a que de la débauche dans toutes ces autres alliances qui se multiplient à quelque mois d'intervalle et qui ne s'expliquent que par de brutales convoitises.*" Will Mr. Smith not convince Mohammed of gross and shameful sin, "an outrage even upon the base morality of an Oriental nation;" and will he institute a comparison between him and One without sin? Sir W. Muir accuses Mohammed of the high blasphemy of "forging the name of God." When Mr. Smith was reading over the Koran, and came upon the Sura, "But when Zeid had determined

the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee, lest a crime should be charged on the true believers, in marrying the wives of their adopted sons, when they have determined the matter concerning them, and the command of God is to be performed," what conclusion did he come to? Did he believe that God had joined Mohammed and Zeinab in marriage? Did he believe that God had commanded it? Nay, did he believe that Mohammed, in this instance, believed that "the words he spoke were the very words of God"? Or did he know enough of the story to feel assured that Mohammed was burning with foul lust, and that the Sura is an atrocious and blasphemous falsehood, as discreditable as anything ever uttered by Joe Smith or Brigham Young to cloak a shameful crime?

While on this subject of the Koran, we may notice Mr. Smith's comment on Dean Stanley's remark, that there is no passage in it to compare with St. Paul's description of charity. Mr. Smith candidly admits that there is none. On the opposite page (p. 18) he had quoted the proverbial saying, "Mohammed's character was the Koran." But what does he, in his blind zeal, have recourse to, in order to supply the lacuna? To a tradition! Would he accept from us Mohammed as described by tradition? or would he charge us with travesty if we presented the prophet as tradition presents him to the world? or has Mr. Smith the skill to detect which are true traditions and which are false?

Once again, Mr. Smith institutes a comparison between Christ and Mohammed. He is familiar with the Sermon on the Mount, and knows that the whole teaching of our blessed Lord was in conformity with it. He has also read the Koran, and is familiar with the Sura. "Fight for the religion of God against those which fight against you; but transgress not against them first, for God loveth not the transgressors; and kill them wherever ye find them; and turn them out of that whereof they have dispossessed you; for temptation to idolatry is more grievous than slaughter. Yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them there. This shall be the reward of infidels. Fight, therefore, against them until there be no temptation to idolatry and the religion be God's; but if they desist, then let there be no hostility, except against the ungodly." Will Mr. Smith assert that this has not been the key-note of Mohammedanism from the day of its initiation till the present hour? Will he deny that this has been the stimulating and animating principle of Mohammedan belief, beyond every other precept ever uttered by the lawgiver, and that when it has not been acted upon it is simply because the power has been wanting? Will he not, upon further consideration, exchange entirely, as he has done partially, his term "comparison" for "contrast," as the more appropriate designation? If Mr. Smith were not possessed of a "theory," if he were not saturated with the modern philosophical cant of the day, we hardly imagine he would for a moment have upheld these opinions; he will, at any rate, admit that it is easy to maintain an opinion on the other side, and that even apart from Christianity, unless philosophy is to be the cloak for falsehood, lust, and cruelty, it would be difficult to overstate the reprobation due to a creed professing to be sanctioned by such revelations from God!* Among what are termed in the heading of his page "the Characteristics of the Prophet," Mr. Smith mentions that "he was fond of ablutions, and fonder still of perfumes." Gibbon's version of the same matter, which agrees with Ockley's, is, "*Perfumes and women* were the two sensual enjoyments which his nature required and his religion did not forbid; and Mohammed affirmed that the fervour of his devotion was increased by these innocent pleasures. The heat of the climate inflames the blood of the Arabs, and their libidinous complexion has been noticed by the writers of antiquity."

* Upon the Koran, see Palgrave, vol. i. p. 365, &c.

After noticing the regulations on marriage and divorce introduced by the laws of the Koran which most assuredly were ample concession to Arabian lust, the historian goes on to say, "In his private conduct Mohammed indulged the appetites of a man, and abused the claims of a prophet. A special revelation (?) dispensed him from the laws which he had imposed on his nation: the female sex, without reserve, was abandoned to his desires; and this singular prerogative excited the envy rather than the scandal, the veneration rather than the envy of the devout Mussulmans." Why does Mr. Smith, who has read Gibbon and Ockley, insert "perfumes" and omit "women"? We do not think that any one who has not a theory to maintain will, while admitting many noble qualities in Mohammed's character, differ much from Ockley's verdict concerning him, "that the governing principles of his soul were ambition and lust." They were not those of the Founder of Christianity.

Our limits would not permit us to enter into controversy with Mr. Smith on the question of the progress of Mohammedanism. It is discussed in Gibbon and by other writers tolerably accessible, and is not more surprising than the corresponding ravages of other barbarians whose successes have been merged in Christianity, and who now constitute the nations of Europe and Asia. It differs only in the distinction of its possessing a peculiar creed, whereas the nations which seized upon and overwhelmed the Roman empire had none or abandoned what they had. The sword was the instrument of proselytism, and, vigorously wielded, it successfully proselytised. As Gibbon appositely remarks, the birth of Mohammed was "placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe. The empires of Trajan, or even of Constantine or Charlemagne, would have repelled the assault of the naked Saracens, and the torrent of fanaticism might have been obscurely lost in the sands of Arabia." As regards permanence, it has only been within a recent period, of which the end is not yet, that Islamism has been confronted with the true might of Christianity, whether in arms or in religion, for the frantic and ill-regulated attempts made by the Crusaders to sustain the effete empire of Byzantium and to recover Palestine were too capricious and disorderly, too distant in those days from the base of their operations, to obtain success. Wherever within the last century Mohammedanism has confronted Christianity in arms, it has succumbed even to Russian Christianity. Mr. Smith inclines to the opinion that it retains vitality sufficient to confront Christianity. We venture to differ from him, and think that in this respect also he is mistaken in his estimate of Mohammedanism; but we must not be tempted into the discussion of a question which lies beyond our limits. We are as willing to admit the extent of Mohammedanism as of Brahmanism, or Buddhism, or Romanism. It is a duty to recognize the fact; it is a still greater duty in our judgment to seek to extinguish it by what has hardly yet been attempted—the preaching of the Gospel of Jesus Christ.

Much, however, as we might be disposed to question how far true greatness is discoverable in Mohammed's character, although what the world esteems greatness is to be found in it, still more do we demur to the proposition that there has been "good in Mohammed's influence on the world," the second proposition which Mr. Smith would maintain. It is needful, however, to preface certain limitations. For instance, it is hardly possible to discover any system in which there is not some good to be found. Mormonism is a case in point, which, no doubt, by its enactments remedies an evil glanced at by Mr. Smith in page 176. Even in what Mr. Smith would term the "holy ground" of Fetishism, it might be barely possible for some determined theorist to discover something not absolutely debasing to mankind. But there may be evils so transcendent and so essential in these systems that they may completely suffocate the good, if good there is, and render it of little or no account. So much so is this the case that the common

sense of mankind, when not bewildered by philosophy, seeks to get rid of them at all costs and hazards. Again, that which is intrinsically evil may yet be in its operation beneficial and a remedy for worse evils. War, pestilence, and famine—all of them things horrible in themselves, and to be most earnestly deprecated by those who wish well to mankind—may, nevertheless, have been frequently overruled for good. So, too, the storm and the tempest. Evils may be and unquestionably are incidental to them, and for themselves they are not to be desired, yet mankind is benefited. What the prophet Ezekiel terms God's sore judgments may accomplish God's purposes. As it has been well remarked, though individual iniquity may meet with punishment in the world to come, yet national iniquity can only be dealt with here. Mohammed and Ali, "the scourge of God," may and doubtless have had their mission in the economy of God's providence; and if that was what Mr. Smith meant we should have no dispute with him. But we do not think that that is his meaning. We gather that he maintains that Mohammedanism is a beneficent system, inferior in beneficence to Christianity, but yet productive of advantage to the world, and that from it, "by a process of mutual approximation and mutual understanding, Christianity may find in Islam its best ally." So far as we can gather it, Mr. Smith rather holds with Pope and Bolingbroke as against St. Paul. In the judgment of the latter, "there is one body and one spirit, even as we are called in one hope of our calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Mr. Smith pooh-poohs antiquated utterances of this kind, and has another Gospel. In his judgment all men "may have all one hope, even if they have not one faith." In his judgment "God's creatures by groping after Him even in the dark will get that light which is sufficient for them" (p. 51). Why, then, men should come to Christ, "in whom is life, and the life is the light of men," that they might have life, is not very intelligible. The Missionary of the future is to bid men "Grove away. Your religion is as much a part of your nature as is the genius of your language or the colour of your skin; the precise form of your creed is a matter of prejudice and circumstance. I am not come here to eradicate wholly your existing national faith, I am only come to point out the abuses in your originally spiritual creed; to exhibit to you in my own person the highest morality; to lead you to judge of Christ aright, and to recognize in His Person the supreme and final Revelation of God." The foregoing is, of course, merely a sketch of what the Missionary of the future will teach if Mr. Smith's ideal should ever find embodiment. We submit it without note or comment to the consideration of our readers. It hardly corresponds with what Peter preached and Paul taught and John admonished, but then they lived in Judæa, and not in the nineteenth century. They had only been taught of Christ, and not by Mr. Maurice or Mr. Matthew Arnold, and when they lived the science of Comparative Religion was not yet even in its infancy, and had not begun to stammer, much less to babble. That highly artificial product of modern intelligence, the introduction of Professor Max Müller, was still in the womb of the future.

What, however, has been the good of Mohammed's influence on the world? Our answer to that question would be "destruction." In so far as it destroyed we look upon it awe-stricken, and with a certain amount of reverence, much as we might have contemplated "the angel of the Lord by the threshing-floor of Araunah the Jebusite." We look in vain for good beyond. It is natural to turn in the first instance to the land which was the birth-place of the religion, especially as it has had there the freest course for development, and is still in exclusive possession of those who accept Mohammed for their prophet. Mr. Smith deems Mr. Gifford Palgrave to be "an able and accurate observer." We will hear him. He declares that upon the nomade population of Arabia "Mohammedanism, during the course of twelve whole centuries, has made little or no

impression either for good or ill; that it was equally ineffectual in that quarter at the period of its first establishment we learn from the Koran itself, and from early tradition of an authentic character. Sun worshippers as they were before the days of Mohammed, they still remain such."* Again, with regard to Islam in the East, speaking more generally, he asserts that "In no part of the world is there more of moral division, aversion, misbelief (taking Mohammedanism for our standard), than in those very lands which, to a superficial survey, seem absolutely identified in the one common creed of the Koran and its author."† Is this Mr. Smith's belief? Has his survey been superficial?

As to the good which has been done to Arabia by Mohammedanism, it is the opinion of this "able and accurate observer" that long before Mohammedanism took its rise, when Christianity, even such as it was, was prettily diffused throughout it, the "country was then far more populous and enjoying a higher degree of prosperity and civilization than has since been its lot."‡ Does Mr. Smith coincide with this? Again, will he endorse Mr. Palgrave's opinion of what he terms the "popular error" that Arabs were, if not the authors, at least the restorers of the healing art? We suspect that upon this point Mr. Smith shares what Mr. Palgrave deems a delusion. The latter does not rate highly "the hygienic theories of the Meccan camel-driver." The curious reader may compare Mr. Palgrave's observation (vol. i. pp. 147—151) with Mr. Smith's theory. Between the conflicting sects of Islam, probably even at the peril of his life, Mr. Smith would hold with the Sonnees rather than the Shiya'ees; and would in all likelihood readily enough give up the latter to the remorseless criticism of Mr. Palgrave; he will therefore, we feel assured, agree with us that Christianity would learn little from them with whom "to idolize Alee and his race and to wallow in the swine-trough of sensuality, is the *dernier ressort* and turning-point of doctrine and practice." Perhaps the Missionary of the future, as the Shiya'ees know little of the Koran, would feel it to be his business to expound the Koran to these lax disciples, and to show them how they are abusing their originally spiritual creed. Might not a Moslem Missionary Society for Persia be got up, say in Harrow, with such a glorious object in view, and the new experiment have a fair trial? Mr. Palgrave does not think highly of the efficacy of the Koran; perhaps he has not read it sufficiently often. "When," he says, "the Koran and Mecca shall have disappeared from Arabia, then and then only can we seriously expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have more than any other individual cause long held them back."§ To the Turks Mr. Palgrave says, "Neither literature nor art owe aught but progressive debasement and decay." The Persians he holds to be irretrievably rotten; the fermentation they have produced in the masses around them he thinks Liebig himself could not distinguish from putrefaction. Upon the general question of Mohammedan institutions Mr. Palgrave's verdict is, "Results are the tests of systems; and narrowness of mind, frightful corruption, or rather extinction of morality, cruel or desolating war on the frontiers; within endless discord in all its forms, family, social and civil, convulsive fanaticism alternating with lethargic torpor, transient vigour, followed by long and irremediable decay, such is the general history of Mohammedan governments and races."|| He adds, "that while the Koran cannot wholly stifle the germs of family love, of conjugal attachments, of generous activity, of kindly toleration, of wholesome civilization, nor always prevent them from coming to at least a stunted maturity and abnormal fruit, yet the Koran can only take as much credit for them as Charles I. can for the abolition of the Star Chamber, or the Habeas Corpus Act can be ascribed to the political conscience of his royal son." He observes "that some writers

* Central and Eastern Arabia, vol. i. p. 9.

† Ibid, p. 10.

‡ Ibid, p. 88.

§ Ibid, p. 175.

|| Ibid, p. 435.

of cultivated minds and no contemptible judgment have strangely deluded themselves, or sought to delude, into ascribing to the Koran what is in fact in spite of the Koran, and extolling Islam for the reaction against Islam—in a word, putting the irregularity for the rule and the antagonism for the principle.” Is it possible that Mr. Smith could be one of them? Mr. Smith has a high opinion of the Wahabees. During a month and a half which Mr. Palgrave spent in the capital of the sect, frequenting the sermons in the mosques, he never heard a syllable about “morality, justice, judgment, purity of heart and tongue, and all that makes man better. But of prayers, of wars against unbelievers, of the rivers of Paradise, of hours and bowers, of hell, devils and chains, of the laws of divorce, of polygamy, and tobacco,” he heard plenty and to spare. We dare not pollute our pages with his further description of “this, the model state of Islam.” Has Mr. Smith read it? He tells us (p. 217) that he has! But perhaps he did not read it through three times, or only read the first volume, for he speaks of the moral lives of the Wahabees! We dare not quote the passages, but refer to them in a note.* What Christianity is to learn from Islam, if we can at all venture to trust the accuracy and ability of Mr. Palgrave’s observations, is, we must confess, a thing altogether beyond us. The philosophy of which Mr. Smith has been a student might furnish a clue; it does not seem to require facts for its basis, nor the declarations of Scripture for its standard of right and wrong.†

As a most curious instance of the distinction between philosophical theories and information, the result of personal knowledge, we may refer our readers to Mr. Mill’s “History of British India.” Mr. Mill has there, in a chapter expressly devoted “to the purpose of ascertaining whether the civilization of the Hindus received advancement or depression from the ascendancy over them which the Mohammedans acquired,” given the verdict in favour of the Mohammedans. Professor H. H. Wilson, who had been in India, in his edition of Mill, has annotated the chapter throughout. He has pointed out how the author’s philosophical crotchets have interfered with the soundness of his judgment. He has rectified the mistakes into which he has fallen. He has summed up his remarks in direct contravention to Mr. Mill’s theories, by observing that “The answer to this is, in all except in history, the superiority is with the Hindus.” What the judgment of Mr. Elphinstone upon the comparative merits of the two systems is cannot so easily be ascertained. It is very rarely that from record of facts he passes to judgment upon them. Still even he, cautious and impartial as he is, has not hesitated to class Mohammed as “amongst the worst enemies of mankind,”—a judgment in which Sir W. Muir fully coincides. Will Mr. Smith agree with these eminent and competent men? It is no business of ours to settle whether the soul-polluting idolatries of Hinduism or the ignorant fanaticism of the Mohammedans is the greatest curse and the most destructive blight to the people of India; but it is quite apparent that it is not an easy matter even for experts to settle, and there we must be content to leave it. Our own observation would lead us to coincide with Professor Wilson, as against Mr. Mill. Mr. Palgrave speaks of the “appalling profligacy of the Meccan citizens, high and low.” He has made a similar remark as to Smyrna and Damascus. Of the chief Mohammedan cities of India, such as Hyderabad in the Deccan, or Lucknow, it would be sufficient to note that, if the same awful judgments overtook all cities which overtook Sodom and Gomorrah, they must long since have perished from the earth. Vile beyond con-

* Palgrave, vol. ii. pp. 24, 25, 31.

† In a note, p. 217, Mr. Smith ventures to call in question Mr. Palgrave’s fairness to Islam, notwithstanding his “ability” and the “accuracy” of his observations. We presume he does so to get rid of a most inconvenient witness against his theories. It would have been more to the purpose if he had adduced evidence to controvert what Mr. Palgrave saw and heard.

ception as Hindu cities are, there are greater depths of abominations still, and in the Mohammedan cities these abominations are rank. As a general view of the Mohammedans of India, we would endorse from our own experience of them Dr. Murray Mitchell's statement, made in the Allahabad Conference. Concerning the middle and higher classes of the Mohammedans, he remarks that "they are steeped to the lips in fanaticism," and also notes:—

The social position of the Muhammadan rural population is not higher than that of the Hindus—if possible, it is lower. They are less cleanly, and on the whole less comfortable. They are more addicted to smoking *ganja* and intoxicating drugs. Their family system is worse. Poverty, no doubt, prevents most of the poorer Muhammadans from marrying more than one wife; but their women are kept in viler durance, and the influence of women in the family is perceptibly smaller, than among the Hindus. I can find no evidence that morally the Muhammadans of Bengal are superior to the Hindus; the evidence is rather the other way. They are more litigious—which is saying a good

deal—more restless, and more given to crimes of violence, especially against women.

Religiously, the vast mass of the Musalmans of Bengal is very low. They have borrowed very largely from their Hindu neighbours, or, to speak more exactly, there are many idolatrous observances which they never laid aside. Muhammadan ryots, when invited, freely go to the house of a Hindu Zemindar, on any great day of puja, and take part in the ceremonies. They worship the goddess of serpents, the goddess of small-pox, the goddess of cholera, as regularly as the Hindus. The former are in no sense less superstitious than the latter.

He remarks, further, that there is no evidence that "Islam in India gains many converts from Hinduism, and from the aboriginal races none." Mr. Smith is under the impression that Indian Mussulmans are devout. This impression can only be the result of ignorance; to any one acquainted with the facts of the case it reads as an absurdity, although among some of them there has recently been a revival of fanaticism. Islam in India can no longer be propagated by the sword; without the sword its progress is arrested. With this coincides in a remarkable manner the result of the census in Madras. The analysis of it presented by the *Friend of India* is so important that we elsewhere present it *in extenso* separately.* It will suffice to observe here that, "in the fifteen years since the Mutiny, Christians have increased in the ratio of 51 per cent. as against 37 in the case of the Hindus, and 33 in that of the Mohammedans." The sanitary commissioner remarks that "the increase of Christians is due to the spread of Christianity among the natives of India, and not to any considerable additions to the European or Eurasian population." There are probably nearly a million of Christians in the Madras Presidency now, as against nearly two millions of Mohammedans. But we hope our readers will refer to the paper for themselves.

As Mr. Smith admits that if Mohammedanism had succeeded in conquering Christianity in Europe it would have been "a curse rather than a blessing" (p. 203), this question need not detain us. With regard to Africa the case is different. In his first Lecture he has ventured to put forward a statement which can only be characterized as ludicrous, and which, had he had any real acquaintance with the subject, he would have toned down till they had nearly disappeared from the canvas. For instance, he declares (p. 32) that whole tribes "spring at a bound, as it were, from the very lowest to one of the highest forms of religious belief." He asserts that Islam "is spread, not by the sword, but by earnest, simple-minded Missionaries;" that Mussulman negroes have "a passionate desire for education." And as a general statement he observes:—

Nor as to the effects of Islam, when first embraced by a negro tribe, can there be any reasonable doubt. Polytheism disappears

almost instantaneously; sorcery, with its attendant evils, gradually dies away; human sacrifice becomes a thing of the past. The

* See p. 251 of our present number.

general moral elevation is most marked; the natives begin for the first time in their history to dress, and that neatly. Squalid filth is replaced by a scrupulous cleanliness; hospitality becomes a religious duty; drunkenness, instead of the rule, becomes a comparatively rare exception. Though polygamy is allowed by the Koran, it is not common in practice, and, beyond the limits laid down by the Prophet, incontinence is rare; chastity is looked upon as one of the highest, and becomes, in fact, one of the commoner virtues. It is idleness henceforward that degrades, and industry that elevates, instead of the reverse. Offences are henceforward measured by a written code instead of the arbitrary caprice of a chieftain—a step, as every one will admit, of vast importance in the progress

of a tribe. The Mosque gives an idea of architecture at all events higher than any the negro has yet had. A thirst for literature is created, and that for works of science and philosophy as well as for commentaries on the Koran. There are whole tribes, such as the Jolofs on the river Gambia, and the Haussas, whose manly qualities we have had occasion to test in Ashantee, which have become to a man Mohammedans, and have raised themselves infinitely in the process; and the very name of Salt-water Mohammedans given to those tribes along the coast who, from admixture with European settlers, have relaxed the severity of the Prophet's laws, is a striking proof of the extent to which the stricter form of the faith prevails in the far interior (p. 35).

We have no doubt that Mr. Smith implicitly believed this when he wrote it, or rather quoted it. It would seem, however, that the perusal of Dr. Livingstone's opinions had induced him not to dwell in his glowing description upon "the extension of Islam to the south of the Equator." This he considers the "worst part," where probably "the Native African contrasts favourably with the Mohammedan." As regards, however, Northern and Central Africa, his opinion of the value of Islam is, as we have seen above, very different. Our extracts in contravention of this statement are so lengthy that we have been compelled to relegate them to an appendix, where our readers can form their opinion at their leisure of the reality of what Mr. Smith terms the "wide-spread beneficial influences of Mohammedanism in Africa north of the Equator." We are much mistaken if we have not supplied an arsenal from which his theory of the blessings of Islam may be blown to atoms by every speaker on a Missionary platform and for every one who is not a modern philosopher. It is for this purpose that we present them in a convenient form. They will supply not only a convincing proof of the value of Mr. Smith's statements, but also they are interesting in themselves to all those who care for the amelioration of Africa. We quite acquit Mr. Smith of any intentional misrepresentation, and emphatically reiterate this. He is simply ignorant and prejudiced, and seems apparently incapable of weighing or admitting any evidence which runs counter to his theory. If the facts do not accord with it, "*Tant pis pour les faits.*" We shall form a far different opinion of him if he manfully recants his notions about Africa north of the Equator as completely as he does about Africa south of the Equator. "*Quod dat tantundem dat tantidem*" is a principle which may be safely applied here.

We have so far, in a very imperfect manner, touched upon rather than exhausted the questions raised in Mr. Smith's book. It is in itself a remarkable proof of what we feel to be the retrograde tendencies of the present generation. This has been notably exemplified in what is termed another "school of thought." The Waverley Novels and books like Mr. Kenelm Digby's "*Broad Stone of Honour*" and "*Mores Catholici*" sent many young men and still more young women in quest of something better than the Bible, which it was hoped might be discovered amidst the trash of mediæval Christianity. Who has not seen and wondered at the result? In an opposite direction there has been a similar retrogression. Just as the Ritualist imagines that he is progressing, not retrograding, so the disciples of Bentham, Maurice, Mill, and Comte imagine that they are progressing when they are furbishing up Mohammedanism, which, in any rational comparison of it with Christianity or even with Judaism, can only be

viewed as a retrograde movement—a recurrence, after a fashion, to ancient monotheism and primæval revelation, but with much that is most unprofitable, and tending to sanction licentiousness even while apparently restraining it, to foster bigotry and intolerance, and to encourage the most cruel of all wars—religious wars. It is perfectly true that Mohammed in the Koran has, to a considerable extent, discouraged or rather postponed drunkenness, and placed it among the enjoyments of heaven. Mr. Smith has not thought it convenient to advert to “the rivers of wine pleasant to those who drink,” although he has to the “bubbling fountains” of water, which, together with the seventy-two houris, besides his former wives and the three hundred dishes of various kinds of food, will form the sensual—shall we be going too far if we term it the bestial?—enjoyment of the true believer throughout eternity in the world to come. If the figurative explanations of some orthodox Mussulmans were to be preached in the mosques, it would not be easy, we suspect, to express the consternation and confusion of the faithful. If the houris and the rivers of wine were all to be “melted into air, thin air; to be the baseless fabric of a vision,” an unsubstantial pageant, we suspect Mohammed and the Koran would be esteemed by the large majority of their votaries to be a delusion also. The fact is that Mohammed has appealed freely in his Revelations to the very basest passions and lowest cravings of our animal nature. Having regard to his more conscientious converts, among whom drunkenness was not a besetting sin, but licentiousness was, he has suffered them to

“Compound for sins they were inclined to,
By damning those they had no mind to,”

and his eulogists make capital out of it. Had Mohammed been really inspired with the spirit of a pure and holy God he would not have confined his restraint of sensual indulgence to four wives with unlimited power of divorce and unlimited indulgence in concubinage, or at least he would have set an example of purity and decency in himself. Mr. Smith is himself in his degree a teacher. We appeal to his common sense as to what would be the value of his moral teaching if he were in his own person a notorious example of the grossest licentiousness on the plea that, as a master, what he prescribed to his pupils did not regulate or concern him. Does he justify Mohammed? or does he even venture to extenuate his fault? Or does he pretend that all this sensuality is not still a mainspring of Mohammedan religion, no obsolete fancy, no mistaken deduction or development of the Koran? What is his opinion of the importance of the “Sunnat-i Fali”? How are the Missionaries of the future to deal with all this? Are they to shirk it or to pass it over as lightly as Camilla swept over the ears of corn and the foam of the waters?

It is in this pandering to the passions of man's fallen nature, in the excitements held out to him to ravaging and plunder, proclaimed in the name of God, and sanctioned with His authority, in the full licence given to the favourite sins of his converts, and serious restraints only upon those to which they were indifferent, in the ease with which the vanquished can obtain all the privileges of the victors, by conformity to a custom prevalent in the East, and repetition of a formula, whether understood or not, that we discover the progress and the permanence, such as it is, of Mohammedanism. Mr. Smith almost exultingly exclaims, that from the Straits of Gibraltar to the Isthmus of Suez may still be heard the cry of “Allahu Akbar!” but he has omitted to notice that it is confused with the roll of French drums, that “Algeria has been lost to Islam, Tunis is endangered, and that Morocco is retained by a precarious tenure.” There can be no question that there is just at present an apparent revival in Mohammedanism, which, if fraught with anything, will, in our opinion, be fraught with fresh woe to the world; but into this speculation we cannot pretend now to enter. Whatever it is we deem it

to be far more political than religious, although not devoid of the latter element. We shall be astonished if it will, even with all the strength imparted to it by fanaticism, hold its own in the conflict of the future. Nor can we wish it. The East is, and has been, stagnant. It will be stagnant so long as Mohammedanism endures. We do not know what may be the merit of "stagnation" in modern philosophy; it may be the real blessing, the "one thing needful" to mankind. But even if this were the opinion of Mr. Maurice and Mr. Matthew Arnold, which probably it is not, they are not our prophets, nor would we listen to them in such a matter. It is a duty to humanity to seek by all lawful means, such as full, clear, and abundant proclamation of truth, as it is in Jesus, to rid the world as far as possible of Mohammedanism as its bane, and to hold no truce with it or any other form of error. We therefore dismiss Mr. Smith's philosophical crotchets as we would the questions debated by the Schoolmen, and turn to the work in hand of seeking the salvation of those, whether "Jews, Turks, or Infidels," who are perishing for lack of knowledge of their Saviour.

It is, however, a curious phase of the times to find, now that Missions have become acknowledged facts and positive successes, theorists of all sorts flocking in with nostrums as to how to manage them better. These triumphs of Christianity have been won by Evangelical men, through the power of the Word of God applied to the consciences of individual men, exhibiting to them their lost condition, and through the power of the Holy Ghost making them awake to righteousness, and stirring them up to place reliance in nothing but the blood of Christ, which cleanseth from all sin. But now Ritualists are carrying their fetishes to India, and philosophers would suggest the elevation of Mohammedanism, and others again would send them forth as a species of ecclesiastical bagmen, with specimens of Manchester goods and Birmingham hardware into the Mission field. It will be an evil day when these counsels prevail; but the crisis is so correspondent with what Canon Melvill has depicted in his masterly sermon, "Satan a Copyist," that we do not know how we can better bring this article to a close than by appending his remarks. Henry Melvill was at least the equal of Mr. Bosworth Smith in the power of grappling with a great question, in acuteness of intellect, in extent of information, and certainly in the power of placing the results before others in an intelligible form; if only from his age he had too an equal amount of Christian experience and acquaintance with the Word of God, qualifying him to speak in accordance with its teaching:—

But, in process of time, Christianity won for itself a mighty evidence by its own progress. It grew great on the earth, and, having trampled on heathenism, and seated itself on the throne of the Caesars, claimed that homage by its victories which it had before claimed by its miracles. And in what way shall Satan strive to oppose Christianity when thus grown, from a grain of mustard-seed, into a huge tree, overshadowing the globe? Why, he had again recourse to imitation, wild grapes for grapes, and produced a copy on which we still look with wonder. What say you to the religion of Mahomet? It was an amazing device, amazing in what we may call its points of resemblance to Christianity. From inconsiderable beginnings did the religion of Mahomet, like the religion of Christ, spring rapidly into portentous stature, till vast provinces of the earth

were included within its empire. Each originated, to all appearance with a solitary man, unsupported by the powers of the world; and, nevertheless, each spread with an energy and a swiftness hardly to have been looked for, had all the might of the earth been engaged on its side. We do not stop to point out to you the particular causes which favoured the imposture of Mahomet. Any one who takes pains to examine the two cases, and to compare the progress of Christianity and Mahometanism, may easily satisfy himself that no parallel can fairly be instituted, seeing that Mahomet offered incentives to lust, and carved his way with the sword, while Christ required the crucifixion of the flesh, and forbade His followers to use carnal weapons in propagating His faith. But, nevertheless, it is not to be denied that, on a cursory glance, there is an amazing cor-

respondence between the rise and progress of Mahometanism and the rise and progress of Christianity. What we reckon, and very justly, a most amazing exhibition—the exhibition of a religious system, set up by a lonely unprotected individual, in an obscure province, and, nevertheless, making way with such energy of advance that within a short period the whole Roman empire received it as divine—this exhibition has been imitated with marvellous fidelity and success, inasmuch as there is another religious system, which divides the globe with Christianity, a system apparently as insignificant in its beginning, and as irresistible in its march. And have we not here a very striking exemplification of that policy of Satan, on which we now discourse, the policy of opposing God by imitation?

It must, we think, be admitted that, in his endeavours to oppose Christianity, the devil

has studiously copied or imitated God, as though reckoning that the best way of bringing the genuine into disrepute were to place counterfeits by its side, and that the forging the divine impress would give most currency to a lie. Have we not, therefore, fresh reason to declare that, in respect of all spiritual operations there must be a necessity, the very strongest, for our searching whether there may not be a fraud where there is all the appearance of reality, and that if we fail to be earnest in applying tests and criteria, as though we did not know that a subtle being is always busy, labouring to transfer to falsehood the features of truth, we shall undoubtedly suffer Satan to get advantage of us, and that, too, through our forgetting the general system which is implied in the statement of our text, God looked that His vineyard should have brought forth grapes, and it brought forth wild grapes.

APPENDIX

EXHIBITING WHAT ARE ALLEGED TO BE THE BENEFICIAL EFFECTS OF MOHAMMEDANISM IN AFRICA NORTH OF THE EQUATOR.

We have already quoted in our article Mr. Smith's glowing description of the blessings conferred by Islam upon the negro tribes of Africa. We proceed to annotate upon it.

Mr. Smith asserts that "drunkenness instead of the rule becomes a comparatively rare exception." The following are Lander's illustrations of this assertion. When he wrote (about forty years ago) there was no theory afloat upon the subject; his witness may therefore be held to be thoroughly impartial. At Wow Wow, in the empire of Borghoo, governed by a ruler named Mohammed, strongly addicted to superstition, "drunkenness was their besetting sin, and intoxication caused their notions of morality to be so very lax that chastity itself is barely acknowledged by them as an excellence." From Wow Wow Clapperton and Lander went to Coulofo, which contained between fifteen and sixteen thousand inhabitants, principally Mohammedans, "drunkenness being their ruling passion, falsehood, deceit, and theft, being almost esteemed honourable." The following is the description of what they saw in Coulofo. We commend it to Mr. Smith:—

This concluded the fast of the Rhamadan; and the following day was kept as a holiday for feasting and rejoicing by every individual in the place, amongst all classes, and of every sect and party,—thousands of both sexes from the neighbouring towns and villages flocking into it, in order to participate in the festivities and amusements of the occasion. Men and boys, old women and young maidens, slave and free, Mohammedan and Pagan, forgot all distinctions of rank, and difference in age and modes of worship,—and joining in the song and the dance, drank palm-wine and *booz* together, and before the morning was well over, all hands became comfortably

drunk. Groups of persons might be seen in the afternoon, rambling from one end of the town to the other, dancing, capering, tumbling, and hallooing, some reeling to and fro, scarcely able to stand, others insensible from excessive intoxication; some flung into the river by their boisterous companions, and dragged out again half drowned; some smiting their breasts, and calling upon the name of the Prophet; others hurrying about in every direction; fighting, praying, laughing, weeping; but all, from the governor and his ladies to the meanest bondmen and slaves,—all drunk in a greater or less degree.

Mr. Smith says, "Squalid filth is replaced by scrupulous cleanliness." This was contrary to our Indian experience; but we have never been in Africa, nor, indeed, has Mr. Smith. Lander, however, was. This is his description of Kano, a Mohammedan town with a population of forty thousand souls, described by Dr. Barth as "the Garden of Central Africa," but where, notwithstanding the "scrupulous cleanliness" of the Mohammedan population, he got severe fever. For the disgusting filth of Mohammedans in and on the terraces of their houses we refer Mr. Smith to Dr. Barth:—

The air of Kano is close and insalubrious, and rendered yet more unwholesome, in consequence of the number of stagnant pools of water partly filled with putrefying animal and vegetable substances, which are tolerated in the town. A most disagreeable odour is exhaled by this means; while a large morass intersecting the city from east to west, into which the filth of the inhabitants is indiscriminately emptied, tends still further towards its general unhealthiness. The dead bodies of slaves are frequently cast into this morass, exposed to the action of the air or visits of birds of prey; and it is truly shocking to observe their mangled members in a state of decomposition, and their fleshless bones

bleaching in the sun in the very heart of the town.

This painful and disgusting spectacle I was oftentimes obliged to be a witness to, a week rarely passing without one or more of these unregretted corpses being flung into the common receptacle, and left to the gaze of the people, amongst whom all sense of delicacy in this respect seemed to have been stifled by gross familiarity with this revolting custom; by reason of this the inhabitants pass by the decaying bodies of their fellow creatures with no greater symptoms of repugnance than if they had been the remains of their own domestic animals.

Of the Islamism of the kingdoms of Borghoo, Nyffa, and Houssa, Lander writes as follows. His account of the "earnest and simple-minded" Arab Missionaries is most graphic, as also of the hospitality of which Mr. Smith speaks:—

Those who profess the Mohammedan religion amongst the negroes are as ignorant and superstitious as their idolatrous brethren; nor does it appear that their having adopted a new creed has either improved their manners, or bettered their state and condition in life. On the contrary, I have generally found the followers of the Prophet to be less hospitable to strangers, less kind to each other, and infinitely more mischievous and wicked than the heathen portions of the community, whom they, whimsically enough, affect to despise as rude barbarians, although *their* claims to superior intelligence are grounded simply on the oral communications of the principles of the Koran, received from time to time from the wandering Moors and Arabs; or from traditionary legends of their country. The artful Arabian, however, withholds from them a full half of the little he himself may be acquainted with, taking care to teach them no more than is absolutely necessary to promote his own views, and enlarge his own interests. The Mohammedan negroes go through their ablutions regularly, and when water is not to be obtained, make use of sand, as the Koran enjoins. The Tuaricks, or "Bereberes" (Children of the Desert), adopt the latter method on all occasions, the trouble of applying water, even when they have

abundance within their reach, being too irksome and unpleasant for them.

The Falatahs, who profess Islamism, understand and make use of a few Arabic prayers, but the negro that can utter so long a sentence as "*La illah el Allah rasoul allahi!*" (There is but one God, and Mohammed is His prophet) is styled *mallam*, or learned, and is regarded with looks of respect and reverence by his less intelligent countrymen. These mallams are scattered in great numbers over the country, and procure an easy and respectable subsistence by making fetishes, or writing charms on bits of wood, which are washed off carefully into a bason, and drunk with avidity by the credulous multitude, who consider the dirty water used in the operation as a panacea for every disease and affliction. As the office of mallam, which answers to that of priest in Catholic countries, is one of great sanctity as well as considerable emolument, every one burns with impatience to get initiated into its sacred mysteries, and enjoy a like comfortable and indolent life as the mallams themselves; for a learned man never toils or spins, but is bountifully fed, and pampered in luxury by his lay countrymen. Every caravan is furnished with one or more of these corpulent drones, who loll at their ease, while their em-

ployers are at the same time, perhaps, actually killing themselves with over-exertion.

Few of the negroes can articulate in Arabic more than the word "Allah," or "Bismillah," believing that the frequent repetition of the former of these expressions can absolve them from all sin, without any further demonstration of their zeal and sincerity. Even after the committal of a capital offence, should the criminal be almost immediately executed, and "Allah!" is heard to tremble on his closing lips, the multitude firmly believe that his soul will inevitably be conveyed to the third Heaven, and be happy for evermore.

Swarms of sheriffs, or emirs, the real or fictitious descendants of Mohammed and Ali, have crossed the desert, and practise their disgraceful impositions to so great an extent, that the eyes of the natives are partially opened to their chicanery, and they are often regarded as characters with whom it would be dangerous to meddle.

The belief in the "Evil Eye" is equally common with Mohammedan as Pagan, and this superstition, borrowed from the Moors, has lost none of its fearful interest by being transplanted to a foreign soil. If sickness of any kind visits a child before it has attained the age of three or four years, then, say the people, the "Evil Eye is fixed upon it," and the relatives of the afflicted infant endeavour to avert the wasting glance of the malevolent and unseen spirit by sacrifices of birds, and various other means.

Mallams from Houssa reside in almost every town of consequence through which we passed on our journey into the interior,—propagating their religion, and teaching the inhabitants to read and write as much as they themselves know. The Mohammedan faith is spreading daily and rapidly by this means, particularly in Nyffé, hundreds of the natives of that kingdom having lost sight of their ancient prejudices, and the religion of their forefathers, and embraced the more congenial tenets of Islamism. In some cities or towns, however, these mallams have been very roughly handled by the people, and many of them have lost their lives in disseminating, with too great eagerness, their opinions amongst the worshippers of idols. As an

instance of this, five holy men, two or three of whom were Arab emirs, visited Katunga, the capital of Yariba, a few years since, and immediately began to spread the dogmas of their faith amongst the inhabitants, publicly teaching their children to read the Koran, &c. The priests of the fetish, who, in regard to their religious observances, surprisingly resemble the Druids of England before the Conquest, became sensibly alarmed at the rapid progress of another and strange belief, so inimical to their best interests, and tending to the injury, if not the complete overthrow, of the power and influence which they themselves and their ancestors had exercised for a series of ages over the minds and actions of the votaries of Paganism. They went in a body to their monarch, the present king, threatening him with the loss of his empire, if he persisted in tolerating the religious principles broached by the mallams. This denunciation so intimidated the superstitious prince, that he was frightened into a compliance with their wishes of appointing a day, or rather night, for the assassination of the unsuspecting Mussulmans, which was accordingly carried into execution, and Ben Gumso, my old friend in Soccasoo, was the only one amongst the number who escaped with life. This learned Arab was indebted to one of the wives of his Yaribeian majesty for his flight and preservation. Having overheard part of the conversation between her royal consort and the fetish-priests, and entertaining some share of veneration for the expounders of a doctrine she secretly approved of, as well as feeling compassion for them, in consequence of their premeditated massacre, the queen embraced the earliest opportunity of apprizing Ben Gumso of the danger that threatened his companions and himself; but, this being done only a few seconds before the execution of the sentence, the Arab was obliged to clope in a state of nudity from his house, without having leisure to bestow a single thought on his ill-fated associates.

From that period a mallam has never ventured to enter the gates of Katunga, and the Mohammedan religion was soon forgotten by the people.

Both Clapperton and Lander seem to have been unfortunate in their experiences. We will turn to Sir Samuel Baker, who also is familiar with Africa "north of the Equator." Mr. Smith opines that after Mohammedan conquests "two blades of grass were found growing where one was found before." Sir Samuel has another version of the proverb; passing over territories in the Soudan where hundreds of miles of once-thriving country had been laid waste; where, within the last nine years, villages had

entirely disappeared, and the most fertile land on earth had been abandoned to hyenas—in the bitterness of his heart, he (also lecturer of the Royal Institution!) recalled the Arab proverb, “The grass never grows in the footprint of a Turk.” The audience must have been puzzled. Mr. Smith had told them just the opposite. Still, Sir Samuel Baker had been in Africa, and Mr. Smith had not. It might just be possible that Mr. Smith’s was, after all, not the correct version. Even lecturers make mistakes. Upon the slavery question, Sir Samuel declares it to be a question between progressive Christianity and retrogressive (!) Islamism. If the slave trade is a blessing in Africa, Islam is a blessing; but Sir Samuel Baker’s account of it reads oddly. We do not know what school of political economy Mr. Smith favours; but no doubt the Governor-General of the Soudan who “simply increased the taxes, and put his trust in Providence,” will even to him appear a difficulty. It would require even more ingenuity than we credit Mr. Smith with, for him to make out from Sir S. Baker that Mohammedan rule has not been a curse to Africa.

We will now furnish some extracts from Dr. Schweinfurth, whose credit Sir S. Baker endorses. The Doctor has just had the gold medal of the Geographical Society presented to him; but he has never been circumcised, nor is he a Hadji. On the other hand, he is no sympathizer with Christian Missions, any more than is Sir S. Baker! He may therefore be received as a very impartial witness.

Our first reference will be to his account of what Mr. Smith would, we presume, describe as a Mohammedan clergyman—“a priest from Kano in Hausa,” the town to which we have already referred. In the Doctor’s eyes he was “a disagreeable old fanatic.” He does not scruple to term him “an old sinner,” and justifies his opinion. He had two wives, one of whom had faithfully followed him from his home. He had married another at the tomb of the Prophet. On the return the two women were continually quarrelling, pulling each other by the hair. The “old sinner” was continually maltreating his old wife (vol. i. p. 31). At page 94 the Doctor speaks “of the visible retrogression of the Egyptian Soudan” under Mohammedan rule. At page 190 he gives an account of the “earnest, simple-minded” Missionaries of the Mohammedan persuasion which does not quite tally with Mr. Smith’s description. He terms them “incarnations of human depravity.” He says that these fakis or priests “are as coarse, unprincipled, and villanous a set as imagination can conceive. Of them nothing can be said too bad.” At page 209 he gives one proof out of many “of the demoralizing tendency of Islamism, which would ever give a retrograde movement to all civilization.” We have already quoted Lander’s description of the termination of the Ramadhan. At Gurfala, where the fanaticism of the Nubians is irreproachable, where they rigorously follow the prescription of their law, and most scrupulously observe the Fast of the Ramadhan, there is an interesting description of a distillery kept by an old Egyptian, and managed by a joint-stock company of “believers.” The produce is “a vile spirit.” They would much prefer brandy if they could get it, but *faute de mieux* “drink their spirits neat, and cannot get it strong enough to please them.” The Doctor was besieged for his radishes as a whet. In their drinking-bouts they began early in the morning, and for the rest of the day could not stand upright. Manslaughter and death were not of unfrequent occurrence. Dr. Schweinfurth (p. 308) says that the Bongos are infinitely more free from superstitious fancies than the Mohammedans of the Soudan, and as Mr. Smith deals in philosophical speculation we commend the following passage to his especial consideration:—

A philosopher might fairly speculate (in the spirit of Bernardin de St. Pierre, when he advocated a worship of Nature) whether this	land would not have been happier if the Moslems had never set foot upon its soil. They brought a religion that was destitute
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of morality; they introduced contagion rather than knowledge; they even suppressed the true doctrines of Mohammed their prophet, which would have enfranchised the very

people whom they oppressed, and have raised them to a condition of brotherhood and of equality.

For an account of Mohammedan religious exercises, education, drunkenness, and riot, which last the Doctor ingeniously suppressed by sprinkling muriatic acid freely on the drums, which split across, we refer Mr. Smith to page 330. We may notice that there is there the only instance of any educational institution recorded in the course of the Doctor's travels. At page 371 the Mohammedans are described as "a people who, under the cloak of religion, are as unscrupulous as any rascals in the world," and "who consider all plunder perpetrated on defenceless savages as heroic actions bearing them onwards to the palms of Paradise." At page 423 he says:—

In truth, the banner of Islam is a banner of blood. Bloodthirsty are the verses which are inscribed upon its white texture; a very garland of cruel fanaticism and stern intolerance is woven in the sentences from the Koran which, in the name of the merciful

God, declare war against all who deny the faith that there is one God and that Mohammed is His prophet, and which assert that his enemies shall perish from the face of the earth.

In his second volume, Dr. Schweinfurth notices a very interesting topic relating to negro empires long since passed away. He declares it as an indisputable fact that the Monbutto, without any influence from the Mohammedan or Christian world, "have attained no contemptible degree of external culture." From page 322 to 329 there is a full description of the Nubians, too long to quote. He notices their drunkenness, and concludes by observing:—

It is true that they are free from some of the more revolting vices of the Turks, such for instance as opium-eating, but they indulge in the same lascivious excesses, and have the same hankering after stimulants when

their physical powers flag or fail to answer to those demands of an insatiable imagination, which have become a second nature in the degenerate nations of the East.

Dr. Schweinfurth seems to have been as unfortunate as Lander in not meeting with the "scrupulous cleanliness" which Mr. Smith describes as a concomitant of Mohammedanism:—

Longo ranked as a first-class establishment. It contained a larger number of huts than even Ghattas's Seriba, which it surpassed also in dirt and disorder. Every hedge was crooked, every hut stood awry, and the farmsteads were as ruined as though they had for years been abandoned to the ravages of rats and white ants. Disgusting heaps of ashes and scraps of food, piles of rotten straw, hundreds of old baskets and gourd-shells stood as high as one's head all along the narrow alleys that parted hut from hut; whilst outside the Seriba, just at its very entrances, there were masses of mouldy rubbish, over-

grown with the most noxious of fungus, that rose as high as the houses; at every step there was sure to be an accumulation of some abominable filthiness or other, such as nowhere else, I should think, even in the Mohammedan world (!) could be found in immediate proximity to human habitations; altogether the place presented such a dismal scene of dirt, decay, and disorder, that it was enough to induce a fit of nightmare upon every one with the smallest sense of either neatness or decorum. Truly it was a wonderful specimen of domestic economy which this horde of undisciplined Nubians had thus elaborated.

At page 359 there is a piteous description of the Turks in Central Africa "sorely missing their schnaps," and apparently not displaying that "industry" which, in Mr. Smith's opinion, elevates, but that "indolence" which, he says, degrades. In point of fact, their only consolation was that they could be as indolent as they pleased. In the Doctor's opinion they were little above "Nubians of the worst class." He was again unlucky:—

The hawkers of living human flesh and blood, unwashed and ragged, squatted in the

open places, keeping their eye upon their plunder, eager as vultures in the desert

around the carcase of a camel. Their harsh voices as they shouted out their blasphemous prayers; the drunken indolence and torpor of the loafing Turks; the idle, vicious crowds of men infested with loathsome scabs and syphilitic sores; the reeking filthy exhalations that rose from every quarter—all combined

to make the place supremely disgusting. Turn where I would, it was ever the same; there was the recurrence of sights, sounds, and smells so revolting that they could not do otherwise than fill the senses with the most sickening abhorrence.

In the latter part of Dr. Schweinfurth's travels there is a most interesting account of "the earnest, simple-minded Missionaries" who traverse Africa; and the mode in which their Missionary operations are carried on is so graphically described that, long as the extract is, we do not hesitate to present it to our readers. What may be the judgment of Mr. Smith concerning it we cannot, of course, pretend to say. We make no comment upon it:—

There are numbers of more important investors, who, protected by a large retinue of armed slaves, and accompanied by long trains of loaded oxen and asses, carry on a business which brings many hundreds of their fellow-creatures into the market. These more wholesale dealers have their partners or agents permanently settled in regular establishments in the large Seribas. More frequently than not, these agents are priests, or Fakis as they are called, though strictly the term Faki belongs only to those whose profession it is to explain the Scriptures; it is, however, an indisputable fact that the slave-trade is included amongst the secondary occupations of this class, and, as matter of fact, they are all more or less soiled with the defilements of this scandalous business. In the larger towns, and especially in Khartoom, there is every opportunity for observing their doings, and things often come to light which, except they were actually witnessed, would seem perfectly incredible. In finding scope for their commercial propensities they practise the most heterogeneous trades: the poorer Fakis act as brokers, retail-dealers, amulet-writers, quacks, schoolmasters, and match-makers; whilst the richer and more educated class are directors of schools and managers of inns, where they place paid subordinates to carry on their business. The doctrines of the Prophet are taught in their schools, whilst the merissa-shops are dedicated in a large degree to the worship of Venus. But, in spite of everything, these people are held in the greatest veneration, and their reputation for piety not unfrequently survives the generation in which they live; they are buried in the public places for prayer, the places of interment being marked by small white banners as hallowed ground. A few words will suffice to exhibit these holy men in their true colours.

With the Suras of the Koran in one hand and their operating-knife in the other, they rove from Seriba to Seriba all over the country,

leading what might be termed in the most rigid sense a life of perpetual prayer; every other word that they utter is either an invocation of Allah, or a direct appeal to Moham-med-el-Rasool. But the wide difference between faith and practice is exemplified in the unrighteous dealings of these Fakis; never did I see slaves so mercilessly treated as by these fanatics, and yet they would confer upon the poor souls, whom they had purchased like stolen goods, for a mere bagatelle, the most religious of names, such as "Allagabo" (i.e. given by God). The following incident will show that with their horrible blasphemy they do not hesitate to combine such cruelty as the commonest scavenger would shrink from using to a dying dog.

In one of the convoys were some poor, miserable Mittoo-slaves, almost too emaciated to bear the heavy yoke (the sheyba) that was fastened to their necks. Going, as I was wont, to my kitchen-garden, I had constantly to pass the huts in which they were kept. One morning, hearing an unusual outcry, I paused to inquire what was the matter. A scene such as my pen can only indignantly depict met my gaze. A dying man had been dragged from the hut, and was being belaboured by the cruelest of lashes to prove whether life was yet extinct. The long white stripes on the withered skin testified to the agonies that the poor wretch was enduring, and the vociferations I had heard were the shouts of his persecutors, who were yelling out their oaths and imprecations. "The cursed dog, he is not dead yet! the heathen rascal won't die!" Then, as though resolved to accumulate cruelty upon cruelty, the Faki's slave-boys not only began to break out into revolting jeers, but actually played at football with the writhing body of the still gasping victim; truly it seemed to be with justice that La Fontaine had recorded: "*Cet âge est sans pitié.*" The horrible contortions of the sufferer's countenance, even if they failed to

excite commiseration, were sufficient to melt the hardest of hearts; but, so far from this, the unfeeling reprobates were loud in their asseverations that the poor wretch was only shamming, and intended to sneak off unobserved. His pitiable appearance, however, gainsaid their words, and he was finally dragged off into the woods, where a few weeks afterwards I found his skull, which I deposited with those of many others of his fellow-sufferers in the Museum in Berlin.

Such is the history of the skull marked No. 36 in my collection, and such are the

deeds perpetrated in the very face of death by Mohammedan priests, who consider themselves the very pillars of their faith. And yet our Missionaries, perhaps the most guileless men in the world, start by putting themselves on equal terms with these Mussulmen, and endeavour to make headway against their faith, when it is really a simple case of morality that is at issue. The history of Islamism has ever been a history of crime, and to Christian morality alone do we owe all the social good that we enjoy.

Further on Dr. Schweinfurth remarks:—

Our age is now anxiously awaiting the fulfilment of the great work, but the other half of the task has still to be accomplished; the dark cloud of barbarism still lowers over the innermost regions of Africa, and Egypt, the oldest and richest land of the historical world, has its mission to perform. A great revolution has already begun, and although at present it affects only the surface, there is scarcely any reason to doubt that progress, alike spiritual and humane, will ultimately claim the victory. But the task is gigantic, and no one can be more sensible of this than the traveller who has lingered at any of the sources of the slave-trade. One point there is in which all are unanimous—that from Islamism no help can be expected, and that with Islamism no compact can be made. The second Sura of the Koran begins with the prescription: "To open the way of God, slay all those who would slay you; but be not yourselves the first to commence hostilities, for God loves not sinners; slay them wherever you meet them; drive them away from the spot from which they would drive you, for temptation is worse than a death-blow." Islamism, the child of the deserts, has everywhere spread desolation, and wherever it has penetrated, deserts have arisen bleak and bare as the rocks of Nubia and Arabia, and

under its influence every nation from Morocco to the Isles of Sunda has congealed into a homogeneous mass; inexorably it brings all to one level, remorselessly obliterating all traces of nationality or race.

That Islamism is capable of progress is merely a supposition that has been hatched up from books, and has no foundation; there is likewise nothing to prove that it has fallen to decay; its condition appears to be that of one perpetual childhood. Its votaries are like the germs of vegetation that slumber in the sands of desert valleys; a drop of rain, a mere nothing, may call them to a transitory life; the plants bear their flowers, produce their fruit, then die away, and all becomes once more buried in a long, deep sleep.

Another question then arises as to whether Mohammedans might be roused to civilization by adopting Christianity. If a European residing in Egypt were asked whether it would be possible for the people to adopt European customs without forsaking Mohammedanism, he would at once answer in the negative; and if he were further pressed with the inquiry whether there was any prospect of the religion ever changing, his reply would again be that there is not the remotest hope of such an issue.

We are afraid that Mr. Smith will hardly coincide with the Doctro's closing remarks. The italics are our own:—

But the worst feature in the case is the depopulation of Africa. I have myself seen whole tracts of country in Dar Ferteet turned into barren, uninhabited wildernesses, simply because all the young girls have been carried out of the country. Turks and Arabs will urge that they are only drawing off useless blood, that if these people are allowed to increase and multiply, they will only turn round and kill one another. But the truth is far otherwise. The time has come when

the vast continent of Africa can no longer be dispensed with; it must take its share in the commerce of the world, and this cannot be effected until slavery is abolished. Sooner than the natives should be exterminated, I would see all Turks, Arabs, or whatever else these apathetic nations may be called, vanish from the face of the earth; they are only occupying the place of their betters; and *negroes, if they only work, are their betters.*

We can most conscientiously declare that from the beginning to the end of Dr. Schweinfurth's most interesting volumes there is not one syllable that can be construed into an endorsement of the opinion that the wide-spread influences of Mohammedanism in Africa have been "beneficial." It is universally described as a blight and as a curse even amongst cannibals and people of the most debased character and type.

We have hitherto abstained almost entirely from supporting our statements by Missionary evidence; but as Missionaries are certainly travellers, it is quite possible that they are capable of describing with accuracy what they have witnessed. It is, of course, open to Mr. Smith to impugn what we now adduce, on the score that the writer is a Missionary. Those who are acquainted with him know that he is a man of high intelligence and acute powers of observation; upon his Christian character it would be superfluous to dwell. He has been for nearly forty years a Missionary in Africa *north of the Equator*, and has had most extensive opportunities of personal knowledge:—

Marshall, Norwich, June 25, 1874.

SIR,—In answer to your request for information, I pen the following remarks:—

In order for Mohammedanism to be beneficial to the negro race, it should present a moral or religious creed superior to that at present known by them, and also present facilities for a further advance to the perfect revelation of God.

People seem to have a very imperfect knowledge of heathenism and the state of morals among the heathen, drawing their conclusions from statements made about King Coffee or the Dahomian monarch, as if these were fair samples of the whole. They take their knowledge of Mohammedans from, I fear, a superficial knowledge of their works and ways.

The heathen believe in one true God, the Creator of all men and things. They believe Him to be Almighty, the All-present, All-seeing, All-knowing Being, and one to whom they are indebted for daily mercies and blessings.

They believe themselves to be separated from Him, and need mediators to approach Him.

They believe their various idols to represent, not God, but the departed spirit of some mighty king or conqueror. They pray to or sacrifice to the idol as representing the spirit of a mighty one, expecting to obtain his favourable intercession with the Almighty.

They believe in a future state of happiness and of misery; that misery in the world to come will be the result of sinfulness in this life.

The commandments contained in the second table of the law are fully recognized, and a departure from any of them to be sin.

God is often mentioned by them as the giver of life, health, peace, and protection.

Offences against law are tried in public,

the accused having an opportunity of answering for himself, of producing evidence in his favour, of obtaining advocates.

My personal knowledge of Mohammedans and heathen living together in the same town does not give me an impression that the Mohammedan is an improvement upon the heathen; he is in truth a heathen, unchanged in moral life, but cased in an armour of self-sufficiency and pride. A heathen is impressive, feels he is not right or might be better. But the Mohammedan is hard; he, receiving no moral change, thinks himself perfect because he performs certain acts of outward worship, and fasts according to law, abstains from some articles of food, and gives alms.

I prefer heathen servants in any capacity to Mohammedan servants for honesty, truthfulness, and fidelity.

Changing a country from heathenism to Mohammedanism I should regard as an evil; for I know that the moral state of Ilorin, where Mohammedanism reigns supreme, is very inferior to that of Abbeokuta, where heathens reign—I mean Abbeokuta when uninfluenced by Christian teaching. When I was in Ilorin, at a time of peace, robberies were constantly committed in the public approaches to the town in open day, house-breaking and murder of frequent occurrence in the town to an extent unknown in Abbeokuta.

As to knowledge of the arts of civilized life, I don't know anything done by the Mohammedan which the heathens do not do, except that a few Mohammedans know how to write and read Arabic, one here and there knowing what they read and write.

The Mohammedan uses the art of writing to impose upon those of his own creed and the heathen. He goes to the heathen and writes charms; there is no human ill that he

is not ready to write a charm for, and by it he obtains much gain. If he knows better, he uses that knowledge to impose upon the ignorance of his fellow-men.

The Mohammedan, if he has political power, forces his religion upon the heathen; if the heathen possess the power, he becomes a charm-maker for them. He is a leader in all slave forays; he is an adept at slave buying and selling; he helps the heathen in wickedness when he is an inferior. His religious creed is, I believe, farther removed from the truth than that of the heathen, and in practice he is a heathen, with pride and self-sufficiency added; and when the heathen is open to the impressions of Gospel truth, the Mohammedan rejects it with scorn.

With one thing only the Mohammedan has an advantage—that of writing and reading. The heathen sacrifice human beings to their gods, and the Mohammedans will slay to make proselytes.

The Mohammedan creed cannot save, for it offers no Saviour; therefore it is of no spiritual benefit to Africa or the negroes. Its morality is no better than that of the heathen, but it adds self-sufficiency and pride to it, and as a consequence makes its proselyte twofold more a child of hell than before.

In houses, in dress, in cleanliness, and in

food, there is no advantage possessed by the negro Mohammedan in Ilorin over the negro heathen of Abbeokuta.

Therefore I conclude that Mohammedanism is worse than heathenism, and the introduction of the former will prove to any heathen nation a great evil.

When we went to Ilorin one of the Society's Scripture Readers saw a robbery committed by a slave of one of the chief men. My personal servant had his cap stolen off his head in a crowd in the market-place. Gangs of beggars went about begging, and individual beggars might be seen at the corners of the streets. These things are strange among the heathen.

When we lived in Lagos a case of murder occurred. A Mohammedan murdered his foster-mother for money; a heathen man assisted him by keeping watch. I visited them both the night before their execution. The heathen man was penitent, and received me thankfully; the Mohammedan was unconcerned and full of levity. This I was told he carried with him to the scaffold.

Mohammedans are not unacquainted with the taste of strong drinks. I have often been asked by them to give them spirits in Ilorin and Lagos.

H. TOWNSEND.

If we were to attempt the multiplication of similar evidence from Missionary records, we might publish a bulky volume. While most cordially uniting with Mr. Smith in his reprobation of the Oceanic Slave Trade and the cruelties practised by *soi-disant* Christians, from which, by gigantic efforts, the result of Christian belief in the teeth of philosophy, Christianity has shaken itself free, he has not seen fit to dwell upon the purveyors who brought the slaves to the barracoons. We could furnish him with interesting facts as to the propagation of Islam in Western Africa, such as the invasion of Param by the Tibali. Four hundred children of the king's family and of the families of other great men were caught by the Mohammedan horsemen, who made a great fire and burnt them alive. It will be for Mr. Smith to explain to the *Westminster Review*, and to those who uphold commerce as the preferable mode of humanizing to Missions, "the message which European traders have carried for centuries to Africa."

There is one point on which some remark is necessary. Mr. Smith has made capital out of Mr. Pope Hennessy. He admits that he is a Roman Catholic. He does not mention that he is a pervert to Romanism. The jaundiced eye with which such persons look on the Protestantism which they have quitted is notorious. Why he should have been sent to govern a colony in which there was no Romanism, and in which Protestant Missions have been almost coeval with the settlement, would be a question requiring intimate acquaintance with the penetralia of the Colonial Office to explain. In our volume for 1873 we have expressed the unfairness of Mr. Hennessy's most confusing statistics. His tenure of government was very brief, and very eccentric; and his "Blue Book"—not "Blue Books"—is in marked antagonism to the value and efficacy

of Protestant Missions*. We acquit Mr. Smith of all intentional misrepresentation; but as an additional instance of the delusions under which he has written throughout, we quote his assertion that the population of *Sierra Leone* (or else his argument is unmeaning), where liberated Africans are, or rather were, handed over to Christian Missionaries, is 513,000, of whom 35,000 are Christians. Even Mr. Pope Hennessy has not asserted this, although he has insinuated it, and no doubt misled Mr. Smith. This is the population of all the West African settlements, including Lagos, the Gold Coast, and the Gambia. The total population of Sierra Leone is about 41,000, of whom probably 36,000 are Protestant Christians, and about 5000 are resident Mohammedans and heathen. The colony is now a great place of traffic, and in the course of each year probably 40,240 Mohammedans and heathen pass backwards and forwards, making a longer or shorter stay. Of the resident Mohammedans many are the descendants of persons entertaining that belief when first rescued and landed in the colony. There is thus, and ever has been, a constant influx and reflux of Africans, birds of passage, some liberated, some free, all strangers alike to religion and civilization, exercising influence most injurious and depressing and most antagonistic to Christian influences. They have been visited by the "earnest-minded, simple Missionaries" described by Dr. Schweinfurth. We challenge Mr. Smith to disprove the correctness of this statement. We, too, have conversed with Mr. Johnson, who most bitterly deplored to us the unwarrantable use made of his language, meant to stimulate the Church to increased and aggressive exertions on the heathendom around. As well might Mr. Smith take occasion to assert, from the admission made by St. Paul, that amongst the Corinthians there was fornication, "not so much as to be named amongst the Gentiles," that therefore the Christian converts were on a lower level than the heathen around them. Any one acquainted with Missionary work can quite understand the existence of the evils which Mr. Johnson deplores, and in the midst of so many evil surroundings how sore are the temptations to relapse and to apostatize. Over and over again not only Mr. Johnson but the Church Missionary Society has deplored the lack of Missionary zeal in the second and third generation of Christian converts in Sierra Leone. Piety is not hereditary, and is not transmissible. Neither the sons of Eli nor of Samuel shared in the piety of Eli and Samuel. Yet in the Missions on the Niger and in other efforts there is proof that Mr. Johnson's statement was too highly coloured when he said, "We have not laboured, and therefore have no fruit." Africans have laboured and have gathered in fruits. Africans have gone forth to evangelize the regions which are beyond, and that too from Sierra Leone. Has Mr. Smith any acquaintance with the Niger Mission, and whence did it proceed? Mr. Johnson no doubt meant they have not laboured as they ought to have done, and therein we agree with him. But of what Christian Church might not the same only too truly be averred? Mr. Smith esteems Mr. Johnson a man of "a very Catholic spirit." Mr. Johnson holds the origin of Mohammedanism to be "devilish and human," and that it is in its effects "anti-Christian." This, so far as we can gather, is not Mr. Smith's opinion.

* In our volume for 1873 we discussed the question of Mr. Trübner's correspondent, "Rara avis in terris." Mr. Smith talks of this young negro going to Futa (p. 35). We suppose he is under the impression that Futa is a university, or at least a town! In the waiting-room of the Euston Square Station, all the Mohammedan negroes in Africa who have read the Koran, even once, might be most comfortably accommodated. The priests themselves cannot distinguish between "mumpsimus" and "sumpsimus" when they jabber the Koran, and do not attempt to understand other Arabic books. Mr. Reade's statements about the Soudan, where we believe he has not been, may be compared with Dr. Schweinfurth's. We have quoted Mr. Reade in our number for August, 1873.

ORIENTAL DEVELOPMENTS OF CHRISTIANITY.

"I am made all things to all men, that I might by all means save some."

(*From the "Calcutta Christian Intelligencer."*)

SUCH was the statement of the great Apostle of the Gentiles as to the policy he had pursued in preaching the Gospel. And when St. Paul stated this his policy, he did but enunciate a principle inherent in the very nature of Christianity itself; it adapts itself to all nations, and to every rank and class of mankind.

Where any cardinal truth was concerned, there the Apostle's maxim was "not to give place for a moment." But where indifferent matters were under question, having no connexion with the foundations of the faith, there he would adapt himself to circumstances, and to the views of those with whom he mixed; but always with the one grand end in view—the glory of his Divine Master, that he might by all means save some. And so with the great truths of the Gospel; they will endure no compromise, no time-serving, no trimming to suit the prejudices of varying time or place. Would the professed preacher of the Gospel, in these respects, adapt himself to changing circumstances, he must take up a position altogether anomalous—while professing to preach the Gospel, he must in reality be preaching something else—"another Gospel," which in the true sense of the word is no Gospel at all, and against the proclaimers of which St. Paul hesitates not to pronounce a reiterated anathema.

We would then guard our remarks against the imputation of teaching that Gospel truth can in any land or under any circumstances be otherwise than one and the same. All we mean to say is that Christianity possesses such an adaptability that it will develop itself in every land, in a manner conformable to the genius and character of each people brought beneath its sway; while at the same time it will ennoble and refine all with which it comes in contact. And this adaptability we believe to be perfectly consistent with the maintenance of the unity of the faith—the adherence to the grand inspired standard of "one Lord, one faith, one baptism."

Our intention is not, however, to enter on any discussion as to essential points of faith, and matters indifferent. Our design is a far humbler one, namely, to relate an incident occurring in Mission life which suggested the above thoughts, and which will, therefore, form an illustration of them.

We received, some time since, from some Native Christian brethren an invitation to preside at a united meeting for prayer to be held at S——. This place is a Mission station in the district of Krishnagur. The design of the promoters of the meeting was that their brethren from all the other stations in the district should unite with them in prayer for a blessing on the Christian Churches in the district. We gladly consented to the request—the more pleased because the proposal to hold the meeting came entirely from the people themselves, without any suggestion from European sources.

We were at S—— upon the appointed day, but the meeting was not to be held till night. This arrangement was needful in order to allow time to all the people from the other stations to arrive, permitting them to leave their villages when the sun began to decline in the afternoon. They had, for the most part, to come from distances of ten or twelve miles, and, with the exception of a very few who rode on country ponies, all would have to trudge the distance on foot. A few came from greater distances, and these had to make a double stage in their journey—performing the first half in the early morning, halting at mid-day, and again starting on their way in the afternoon. Ere the meeting commenced I was told it was the intention of the brethren to continue their prayers throughout the greater portion of the night. I expressed the opinion that, after the fatigue of their long walk, the people would find so lengthened a service a weariness

to the flesh. My informant told me they would not ; but I was compelled to reply that, for my own part, having already had a hard day's work, I should continue with them as long as I could do so with profit—as long as devotion of spirit did not yield to weakness of the flesh—in plain language, as long as sleep did not come on.

At nine o'clock I repaired to the place of meeting ; it was the church ; for there was no other room in S—— sufficiently large to accommodate the people who were expected. The building is one well suited for an Indian rural congregation of primitive habits, but is little in accordance with European ideas of a church, or of church architecture. It consists of a plain room about forty-five feet in length by twenty-five in breadth ; it has a wall on the south side, and at east and west ends ; but at the north side instead of a wall there is a row of substantial pillars ; and beyond these extends a thatched verandah covering a space of about the same dimensions as those above described. When I went in I found the whole of this space, with the exception of the small platform for the communion table, completely filled by the congregation seated upon matting on the floor. S—— is far out of the civilized world, and benches or chairs in the church are refinements almost unknown. For the president, however, a chair was permitted, as the European Superintending Missionary has not so far carried out his principle of *adaptation* as to sit in Oriental fashion on the floor. As a matter of fact, benches and chairs are beginning to assume the place of mats, even in these rural parts ; but at S—— the change has at present barely commenced. No evening service is usually held in S——, on account of the difficulty of lighting the church. On the present occasion, however, the difficulty was overcome. Some earthen lamps, containing a circle of six or eight of those little cups of classic shape, with an extended lip or spout for the wick, which are so well known in most Bengali houses, were suspended from the roof. They formed a rude and primitive sort of candelabra, and shed a very dim radiance over the assembled congregation, making them indistinctly visible. The president's seat was honoured with a candle. We opened the meeting by telling the people how glad we were to meet them on the occasion, and by reminding them of the design with which we were come together. A hymn was then sung ; it was in English metre ; but it was joined in heartily, for all the trained Mission agents have received instruction in music after the European system ; so that English and other European tunes are generally sung, as well as hymns in native metres. After the hymn a portion of Scripture was read, accompanied with a few words of exhortation ; and then followed a prayer, in which all appeared to join with devotion and earnestness. After we had finished, the Native Ordained Pastors similarly read, and gave a word of exhortation, and prayed. A hymn followed upon each prayer ; and after the first one or two had been sung in European metres, Bengali tunes were adopted. The lay members of the meeting now took their part in offering prayers ; and they did it appropriately and earnestly. At eleven o'clock, though no weariness had crept over us, we thought it best quietly to retire. The little house, or rather room, which forms the Missionary's rest-house on his visits to S——, is close by the church ; and so the last sound we heard, ere we closed our eyes, was that of the full long-drawn tone of the Bengali metred hymns, as they were earnestly and lustily sung by that large congregation. As the hours wore on, the same tones, as "songs in the night," seemed ever and anon to force themselves on our half-conscious sense ; and at length, when the first ray of dawn crept into our chamber, we could hardly believe our ears ; but there it was—the same tone, not quite so full, not quite so clear as over-night, but still as hearty as ever. On asking an explanation, we were informed that not long after we left a brief recess had occurred, and that then the whole party had continued in alternate prayer and praise till two

o'clock. Most of the visitors from a distance then retired ; and after a sleep of about a couple of hours, by four in the morning they started on their way back to their homes. A few of the more determined spirits, however, made up their minds to continue their devotion till sunrise ; and so it was that our ears had been greeted by those native songs. The hymns I was told had been greatly varied by several original compositions made expressly for the occasion. The "poets" in each place had made their hymns and taught them to a body of their friends who accompanied them. Some of the successive hymns were so constructed as to form a question and a reply—the one to the other—or they were designed to convey descriptions of contrasted truths ; thus one would describe the stern justice of God's law, the succeeding hymn would tell of mercy through the Gospel, and so forth.

When we afterwards thought over the matter, we questioned in ourselves whether it was right to encourage this development of Oriental Christianity ; whether it was right to imitate the example of the votaries of the world ; and thus, even in the cause of religion, to turn night into day. We questioned whether there was not some lurking evil at the root of all ; whether excitement and mere sentiment might not have more to do with the movement than real devotion had. We came, however, to the conclusion that it would be wrong to restrain ; that it was rather our duty to guide than to check, and with reference to the turning of night into day we called to mind a precedent of even apostolic authority, wherein we read that St. Paul himself "continued his speech until midnight ;" and not only so, but that "when he had broken bread and eaten, he talked a long while, even till break of day."

The brethren in other places were not slow in following the example thus set to them in S——. One after another, invitations came in from three other of the churches to attend similar gatherings. Another peculiar feature came out in connexion with them, and that was, that the invitations, in two instances, came from individuals long suffering from some chronic disease ; and one object which they had in view was to ask the assembled brethren to intercede on their behalf. Here I felt there was again a special liability to abuse—a special ground for watchfulness. A danger existed lest the persons who thus called their brethren together should regard their so doing as in some way a sort of atonement for some sin supposed to be the cause of their malady. Such a danger in connexion with Oriental notions is by no means a visionary one. The calling together of so large an assembly, necessitating their absence from home for nearly a day, rendered needful the preparation of a meal of no small dimensions for their entertainment. Those who issued the invitation to prayer took upon themselves also the duty of providing a simple repast for the company ; and the expenditure, as a matter of course, was comparatively great. In one instance the giver of the entertainment was well known to be a very poor man. On inquiry as to his means to entertain others while he himself was known to beg, we ascertained that he had collected the money by begging with a special view to this object. Here, then, was not only a danger, but a serious evil. Here was an adoption into Christianity of a Hindu practice, and that not of an indifferent character, but directly affecting the foundation of the faith. The Hindu notion is that such a feast is an atonement for sin, and it would seem as if the same old notion would crop up among Christians, to the detriment of the great central truth of the one atonement of Jesus alone. In short, this development of Oriental Christianity was one which appeared to pass the bounds of matters indifferent, and to trench deeply on matters fundamental. We therefore spoke very seriously with the good man who gave the feast, and told him of our fears in regard to the matter. He entirely denied the motives which we feared had actuated him, and we are bound to give him credit for sincerity. Yet we know not whereto a matter of this kind might

have grown. Other things occurred in connexion with the united prayer-meetings which called for some words of friendly warning to the people, as for example a literal interpretation was in one place given to our Lord's injunction to His disciples to wash one another's feet.

When, however, in our view of the subject, all this is laid aside, and when due allowance is made for everything that seemed to call for watchfulness and caution, there still remains, we think, abounding matter for encouragement, and much that is deeply interesting and instructive in connexion with these Oriental developments of Christianity. N.

THE CENSUS OF MADRAS

AND THE COMPARATIVE GROWTH OF CHRISTIANITY, MOHAMMEDANISM, AND HINDUISM THERE.

(From the "*Friend of India*.")

IF Mr. W. C. Plowden's analysis of the results of the last census of the North-Western Provinces is the most scientific that has yet appeared regarding any Asiatic population, that of the Madras Census, by Mr. Cornish, F.R.C.S., is certainly the most interesting to an ordinary reader. Both provinces have nearly the same population, if we omit the Native States, Hindustan having 30,781,204 on 82,213 square miles, and Madras half a million more, or 31,281,177 on 138,318 square miles. The greater density of the population in the younger province, which has been so often swept by war and mutiny, is doubtless due to the bounteous gifts, both agricultural and commercial, of great rivers like the Ganges and the Jumna. Both countries have been thinned by frequent famines, and it would be difficult to say which has suffered most from these. The greater historical antiquity of Madras as a British province is seen, not in its wealth and commerce, nor in the rapid increase of its people, but in the more peaceful habits of the different communities, and especially in the spread of Christianity, so that the large and growing Native Christian population forms an element which the local government must take into consideration in all its acts, as much as the authorities of the Northern Provinces look to the Mohammedans. Southern India has a Christian population of 533,760, and if the large communities in Travancore, Cochin, Mysore and Poodocotta, Goa and Pondicherry be added, the number does not fall far short of a million. The Mohammedans amount to only 1,857,857, in spite of the immigration of Arabs and Moguls and the cruel intolerance of

Hyder Ali and Tippoo. The Hindus form the bulk of the people, though steadily contributing to swell the Christian ranks, being 28,863,978 in number.

Twenty years after Madras had first been placed under the settled administration of the Company, or in 1822, the first census revealed a population of 13,476,923 over an area nearly equal to the present. After fifteen years, or in 1837, the next census showed an increase of only half a million, for cholera and famine wasted the people, the Guntoor district alone losing half its inhabitants. In 1851 the first regular quinquennial census was taken, and in the twenty years from that time we can trace the increase. In the first five years it was 3·7 per cent., in the next 7·8, in the next 7·6, and from 1866 to 1871 this more accurate census places it so high as 16 per cent. However doubtful these figures may be in detail, the great fact remains, testified to by revenue and many other tests, that the population rose from twenty-two to thirty-one millions in the twenty prosperous years from Lord Dalhousie to Lord Napier and Ettrick. The interest of this fact lies as much in the details as in the general truth, so honourable on the whole to our administration. Including Poodocotta but not Travancore and Cochin, for which the figures are not given, the growth of the three great religions has been as follows:—

Creed.	1856.	1871.	Increase per cent.
Christians . .	328,666	545,120	51
Mohammedans	1,352,992	1,866,363	33
Hindus . . .	20,726,197	29,160,807	37

The fact that the population of the city of Madras was not classified according to creeds till 1871, when the late Mr. Gover wrote so admirable a report on the city census, renders it impossible to state the increase exactly, but leaving that out Mr. Cornish gives the percentage of growth as we have stated it. He is careful to note that the greater ratio of increase among the Christians is due to "the spread of Christianity among the natives of India and not to any considerable additions to the European or Eurasian population." In 1871 the Europeans numbered 26,374, and the Eurasians 21,254.

The fact thus coldly reported by the Sanitary Commissioner of Madras and analyst of the census, that in the fifteen years since the Mutiny the Christians have increased at the rate of 51 per cent. as against 37 in the case of the Hindus, and 33 in that of the Mohammedans, is very significant. The comparative proportion at least is correct, even were we to assume that the totals are not. But the careful enumerations of the Protestant Christians, taken in 1851, 1861, and 1871, and the official tables of the Roman Catholic Christians, annually published, show that the Christians at least are under-estimated in the Government census. And if we turn to Travancore, we shall find the increase of the Christians still more remarkable. That increase is owing partly to proselytism from among the Hindus and aborigines, and partly to that blessing of prosperity which so rests on the Christians that the simple worshippers of devils and exorcists of evil spirits sometimes go over to the Christians in whole villages to be relieved of their fear of the demons. Since the India Office last year reported to Parliament, in the annual compilation which shows the material and moral progress of India, the surprising results of Christian Missionary labour in India, there has been less apparent tendency on the part of uninformed or prejudiced critics to misrepresent a truth which involves the, to them, unpalatable admission that Christianity is the only divine and universal faith, the acceptance or rejection of which by every human being involves infinite consequences. But here we have a Sanitary Commissioner, in the course of his duty as reporter on the census of Madras, showing that Christianity is numerically gaining on the two other creeds at a rate which, if it continues—not

to say increases, as is probable—must absorb or destroy them as it did in Western Asia, Northern Africa, and Europe when the Roman Empire crumbled away.

From Mr. Cornish's words it will be seen that Hinduism is decaying. The very fact that such inevitable conclusions as his should be expressed and published in an official report, and should meet either with the approval or indifference of Hindus themselves, is a testimony to the rapidity of its decadence. He sees in the latest phase of Hinduism—the worship of Vishnu in various forms—an attempt to arrest that decay, because where the Vishnu cult is popular the proportion of Christians is small. The figures show that, even in Madras, all the great caste divisions contribute to the Christian community, although the numbers are highest among the lower castes:—

	Roman Catholics.	Protestants.
Brahmans	3,658	39
Kshatriyas	4,535	565
Chetties	3,444	375
Cultivating Castes . .	35,742	6,147
Shepherd Castes . . .	2,462	395
Artisan Castes	5,215	399
Writer Castes	143	25
Weaver Castes	5,027	595
Agricultural labourers (Vun- nias)	90,852	11,411
Potters	622	110
Mixed Castes (Satani) . .	6,861	1,586
Fishermen	14,459	278
Shanars	26,724	36,470
Barbers	906	420
Washermen	1,840	348
Other Hindus	49,389	3,369
Pariahs	131,367	30,164
Mohammedans	17	5
Nazaranies (wrongly classed as Mussulmans) . . .	13,808	527

It is deeply to be regretted, alike on scientific and Christian grounds, that a census of Travancore and Cochin was not taken at the same time. The Resident should be instructed to see that Mr. Cornish is allowed to superintend the work now, and the Madras Government should ask for returns from Goa and Pondicherry. We have still also to learn the detailed results of the census of Mysore and Coorg, the publication of which has been too long delayed.

THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

IN estimating the Missionary work of the Church of Rome, it should ever be borne in mind that it has from the first period of the discovery of the New World and of the Eastern Indies and China, until very recently, commanded the whole political and military resources of what were then the mightiest empires of the world, especially in the regions in which Missions were carried on. We have no wish to depreciate the zeal and devotion of the Missionaries, mistaken as we know them to be, and convinced as we are that they were merely substituting one species of idolatry for another. But wherever the Spanish, or Portuguese, or French Missionary went, so far as it was practicable, he had the whole moral and material influence of the nation to which he belonged to back his claims. In the New World these claims were asserted as ferociously as by the Mahometans in their Propaganda, and amongst the most deplorable pages in ecclesiastical history are the record of the cruelties inflicted upon the Indians at the instigation of the priests, to whom the armies of Cortez and Pizarro formed an escort. So too in the palmy days of Goa the Inquisition there did not lack the power of the temporal arm to enforce its behests, and from the seat of the Portuguese Empire Missionaries went forth with the might of Portugal with them to secure respect to their message. In a former article in a previous volume, we have shown how even in Japan Francis Xavier did not disdain the prestige of secular power, and was encircled with its pomp and circumstance in the midst of his devoted labours. Of late years, since Spain and Portugal have dwindled into insignificant nations, Romish Missions have been shorn of much of this adventitious aid, but the fruits of the conquests achieved when the glory of these nations was at its meridian have not altogether perished: the Missions thus established have in many cases endured even to the present day; their descendants constitute the bulk of the adherents of Romish Christianity in heathen countries. Nor has this prompt willingness of the temporal power to intervene on behalf of Romish Missions altogether ceased. What Spain and Portugal once was, France, so far as her power extends, attempts to be. * Serious complications have hence arisen, and continually are arising, especially in China, to the serious detriment of the spread of the Gospel. But this is even yet more conspicuous among the defenceless tribes of the Southern Seas. Many of our readers will remember how nearly France and England were, in the days of Louis Philippe, precipitated into war by the violent action of French Propagandists in Otaheite. A notable instance, too, is recorded in the life of Bishop Patteson, where he gives an account of Père Montrosier (vol. i. p. 368). The Bishop says, "He let me see that he knew that he could force upon the Lifu people whatever he pleased, the French Government having promised him any number of soldiers he may send for to take possession, if necessary, of the island."

In marked contrast to this has been the attitude assumed by England towards Missionary effort. It is not an exaggeration to say that for a considerable period the utmost effort was made to hinder Missionary operations in the East Indies. Those who are conversant with such subjects know well that although open hostility has not been persevered in, yet the most supreme indifference has usually prevailed in high quarters, and that it has required in many instances no small amount of exertion to procure attention and to insure the safety of Missionaries. The bare idea of a Protestant Missionary being in a position to write for any number of armed men "at an instant's notice in a war steamer," to aid him in enforcing the establishment of a Mission, would be supremely ludicrous. But it is a modern as it was an ancient fact in Romish Missions. There has been a moral prestige in favour of English Missions arising from the influence of our nation in foreign lands, but it has not been reinforced by material

aid. We could have wished that in many instances more sympathy, which would have been very valuable, had been exhibited by our rulers, and that our dealings with the heathen had been unstained by unworthy compliances with idolatrous rites and customs, but we feel assured that there has been a distinct advantage in the dissemination of the truth, apart from violent compulsion and the power of the sword. As Bishop Patteson remarks, the French Bishop of New Caledonia had not been able to make much way, though "an earnest and hard-working man," by his having "the misfortune of being connected in the people's minds with French war-ships and aggression."

When, however, we turn from these material aids to Romish Missions, there is matter for interest in contemplating the more pacific and legitimate methods by which they are carried on. Like Protestants, Romanists have a distinct organization for Missionary objects, which is a department to itself, and is not left haphazard to ordinary ecclesiastical arrangement." To all intents and purposes the Propaganda is a Missionary Society as much as any of our own, and engrosses more authority than has ever been claimed by any Society in connexion with the Church of England. As we gather from the May number of the "Annals of the Propagation of the Faith" for the present year,—

The Congregation of the Propaganda has the charge of everything relating to the propagation and preservation of the Catholic Faith in heretical and infidel countries. It sends Missioners into different parts of the world, assigns the several Missions to the

religious corporations devoted to the apostolate, presents to the Holy Father nominations to the bishoprics, vicariates, and prefectures apostolic, and settles all difficulties with regard to the spiritual and temporal administration of the Missions.

It is true that a Cardinal is Prefect of this body, and that he may be deemed to be in immediate subordination to the Pope or his Jesuit advisers, but so far as we can understand the foregoing extract, the congregation seems to settle all spiritual as well as temporal difficulties in Missions with autocratic power. The constitution of this body is, however, not the only remarkable feature of Romish Missions. The object of the Propaganda is not only to spread Romanism in heathen countries, but also in those which are deemed "heretical." England therefore may be, certainly has been, a sphere of the Society's operations, and upon its conversion money probably in considerable quantities is still expended. The conversion of the heathen is one object, but is by no means the especial object of the Romish Propaganda. Ever since a pseudo-hierarchy has been established here, the success has not yet been so great as to dispense with the aid of the resources of this great proselytizing Society.

It is, however, especially interesting to notice the sources whence the "sinews of war" are obtained. Probably many will be surprised at the smallness of the amount acknowledged. During the past year the gross income of the Church Missionary Society alone, from all home sources, amounted to £196,525, exclusive of £64,695 also entrusted to its administration for special purposes; with very trifling exceptions this sum was collected in Great Britain; it would have been much larger had foreign contributions, especially from the Mission fields, been included. Within the same period the contributions to the Propaganda *from the whole world* have only amounted to 220,967*l.* 0*s.* 0½*d.*; this, too, notwithstanding the concession of "precious favours" to associates. By the contribution of a halfpenny a week, and by superadding to the Pater Noster and Ave of morning and evening prayers, the intention that they are said in behalf of Missions with the addition of "Saint Francis Xavier, pray for us," associates can obtain plenary and partial indulgences, which are enumerated at length on the wrapper of the periodical. Notwithstanding this potent appeal to ignorant superstition money does not seem to flow in rapidly, and if the Missionary zeal of the Church of Rome were to be judged by the pecuniary contributions of its members, it could scarcely be

other charge than a very small sum for printing." Perhaps, if he had had the results before him which we have submitted above, he would have come to the conclusion that the "vast sums" exist only in his own imagination, and that by comparison with "the plan adopted for raising money for Missionary purposes in general use in France and other Roman Catholic countries," so far as it has avowed the result as tested by balance sheets, is distinctly in favour of the English system. As Sir Bartle Frere's opinion carries weight in many quarters we deem it needful to point our readers to this singular inaccuracy, perhaps springing from a mistaken preference for ecclesiastical machinery over voluntary agency in this particular department. A fairer test might be the sums received by the Church Missionary Society and the Society for the Propagation of the Gospel. A wholesome lesson, too, might be learned from the collapse of this official system in the American Episcopal Church, where it has been tried and failed. We are well aware of the success which has attended the practice of the Wesleyans, which, in this respect, much assimilates to the Romish system, although we are not prepared with information as to which of the two may have copied from the other; but it would lead us too far now to discuss it thoroughly, even if it were likely to be attended with advantage.

COURT-YARD MEETINGS IN TINNEVELLY.

THE REV. N. HONISS, in the *Madras Church Missionary Record*, gives the following interesting account of "court-yard meetings" and street-preaching in the Surandai district, Tinnevely:—

Street-preaching I never resort to but as a last resource, though I am sorry to say this last resource not unfrequently occurs for want of time to make more convenient arrangements. Our plan is generally for the catechist to go on the previous day to the place we propose visiting. His business is to make friends with the heads of the village, and obtain the consent of some influential man, to give his court-yard and influence to obtain a meeting. Yesterday affords an illustration. We had decided to visit a little village called Rastha. The catechist went before. There is a small congregation of Maravars here, and the headman is related to the head heathen of the place. The Christian represented our request to his kinsman, and he at once lent his aid. For these occasions we have a printed notice with a blank space, which is filled up with the date, &c. It states the object of the meeting, and who is expected to address them; and it affectionately invites all to attend. This was stuck on the wall of our friend's house. This arrangement gives our proceedings an appearance of authority and order, which predisposes the people in our favour. When I arrived at 5 p.m. I found about twenty present. A chair had been provided for my accommodation, the court-yard had been swept, and empty sacks were placed on the ground for seats for the *élite*.

I spoke of the paramount importance of religion, and of the claims of Christianity.

Our preliminary arrangements may strike some as being rather fussy; but the Hindu likes a fuss, and nothing of importance is ever undertaken by them without a fuss. Had we gone to Rastha like itinerant mendicants, and taken up our position at the corner of the street, we should probably have had a congregation of half-a-dozen Coolies, with a great number of very noisy children. We should have been interrupted in the midst by the passing of bandies and the provoking number of cows and buffaloes which always come wandering home at dusk. The heads of the village would most probably have chewed their betel-leaf at a distance, and, with Hindu suspicion, have thought we were inciting their dependents to rebellion. We should have been unusually favoured if the Coolies had been permitted to hear us to the end, without being called off to their work. In the plan adopted we had the poor as well as the rich, the children as well as their parents. The children were awed into quietness by the respectful attitude of their parents; the servants naturally grouped themselves in the background, and were prepared to hear what their masters appeared to approve. The meeting was concluded with prayer, when all stood up.

ANOTHER VALEDICTORY DISMISSAL.

On July 7th a Special Meeting of the Committee and friends of the Church Missionary Society was held at the Missionaries' Children's Home, Highbury Grove, to deliver the Instructions of the Committee to the following sixteen Missionaries about to proceed to their respective stations:—

The Rev. J. B. Wood	Returning to Lagos, West Africa.
The Rev. W. S. Price	} Proceeding to East Africa.
The Rev. J. Williams	
Mr. D. S. Remington	
The Rev. F. J. Macartney	Proceeding to Western India.
The Rev. C. E. Vines	} Returning to North India.
The Rev. John Stuart	
The Rev. A. Clifford	Proceeding to North India.
The Rev. T. Spratt	Returning to South India.
Mr. E. Blackmore	Proceeding to South India.
The Rev. J. D. Simmons	} Proceeding to Ceylon.
Mr. A. R. Cavalier	
The Rev. J. Ireland Jones	Returning to Ceylon.
The Right Rev. Dr. J. S. Burdon, Bishop of Victoria	} Returning to China.
The Rev. J. H. Sedgwick	
The Rev. H. Evington	Proceeding to Japan.

Messrs. Evington and Clifford are members of the Universities of Oxford and Cambridge respectively.

The chair was occupied by Arthur Lang, Esq., a member of the Committee. The following Instructions were delivered by the Rev. C. C. Fenn, Clerical Secretary:—

The Committee have once again the solemn and delightful duty of addressing a goodly number of brethren whom it is their privilege to send into the Mission field, some for the first time, others already tried in the service and graciously acknowledged by the Lord as His instruments in diffusing among the heathen the knowledge of salvation. Among the varieties of gifts which it is the good pleasure of God to bestow on His servants may be reckoned also varieties of temperament and natural disposition. Some are ardent and hopeful, endued more or less largely with that self-confidence which, when duly chastened by the grace of the Holy Ghost, and the discipline of providential dispensation, is a talent that has often been abundantly laid out in the service of the Redeemer. Others are more deeply impressed with the weakness of all human energies, the uncertainty of human schemes, the inscrutable character of the Divine dealings and purposes, the disappointments which God in His wisdom and love sometimes allows His people to meet with, and the mysterious power which the great adversary of souls is still permitted to exercise. But the Committee have no doubt that all of you, dear brethren, feel on the one hand the insufficiency of man, and on the other the

necessity, the duty, and the blessedness of confidence in God.

It is on this last subject—the grounds and the nature of confidence in God, more particularly as exercised by the Christian Missionary—that the Committee would now offer a few observations.

You will rejoice to be reminded that the foundation of all Christian confidence is the knowledge of God in Christ, the firm persuasion that *God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and that in Christ we have redemption through His blood, forgiveness of sins*—in fact, the knowledge and belief of the *love which God has towards us*. No one needs more than the Missionary to be continually beholding *the Lamb of God that taketh away the sins of the world*, continually rejoicing in the *propitiation through His blood*, and in the assurance of that acceptance and Fatherly love which has thus been obtained for us. This is needed to keep alive the great Missionary motive, the constraining sense of Christ's love; it is needed also for maintaining that confidence in God of which the Committee now speak.

There are specialties in the exercise and application of this confidence, called out by the circumstances in which the Missionary is

placed. The Missionary must have an undoubting assurance that God will carry to completion the great purpose of His love in filling the earth with His glory, in causing the knowledge of His name to be made known to every nation, and in gathering together from every kindred and people and tongue an innumerable company of redeemed souls, whom He will present to Himself a glorious and immaculate Church—partaker of His own Divine nature, sharing in the eternal joy and glory of His only-begotten Son. There must be the confidence also that in bringing about this great end the word of the truth of the Gospel is the grand instrument which God has used, and which He will continue to use to the end; not unaccompanied indeed by other manifestations of Divine power in the punishment and destruction of His enemies, and the providential deliverance of His people; but still showing itself to be the sword of the Spirit, the hammer that breaketh the rock in pieces, and vindicating to itself the truth of the Divine declaration, “Thou hast magnified Thy word above all Thy name.” It is the Word of God that is *quick and powerful, piercing even to the dividing asunder of soul and spirit*. It is the Word *which is able to save men’s souls*, and by which we are *begotten again to be a kind of first-fruits of His creatures*. Then, again, the Missionary may surely have confidence not only that the Word, and the preaching of the Word generally, will produce its appointed effect, but that he himself personally will be used and acknowledged as an instrument in God’s hands. Our Lord expects us to abide in Him that we may bring forth much fruit, and that thus our heavenly Father may be glorified. Every one of us may therefore expect to be enabled to glorify God. And surely every Missionary who labours diligently in making known the Gospel may humbly believe that God will glorify Himself by using the Gospel for the conversion and salvation of sinners. If, to refer to a well-known anecdote, a Sunday-school teacher was led to agonize in prayer for the conversion of every child in her class, and to expect that the prayer would be answered, and if her expectation was justified by a graciously vouchsafed fulfilment, why may not the Christian Missionary adopt the same course, entertaining the same anticipation? Why should not the teacher in the Theological School firmly believe that those whom he instructs will grow in grace and know-

ledge, and will hereafter be, some of them at least, heralds divinely blessed of the glad tidings of redemption? Why should not the professor in the Missionary English College firmly believe that the words of Christ which he attempts to unfold, and the proofs which he sets forth of their Divine origin, will result in the conviction and conversion of some amongst those for whose souls he is thus labouring? Why should he be content with any lower aim or lower result? Why should not the preacher to adult heathen, whether in the crowded street, or in the rural village, or in the private house, firmly believe that some among his hearers will be convinced of sin, and embrace the only Saviour? Results of an inferior kind should not indeed be despised. Let thanks be given to God even where nothing else is witnessed than more widely diffused intellectual knowledge of the Gospel, more willingness to listen to it, more friendliness towards the Missionary, or towards Christian converts. But let it be remembered, at the same time, that nothing tends more to produce these subsidiary and lower results, nothing more helps forward even the preparatory work, than the spiritual conversion of individuals. This, more than anything else, proves the power of the Gospel, illustrates its nature, and stimulates the attention of an otherwise apathetic population. Success in preparatory work is a happy *accompaniment* of true spiritual fruit, but is not a *substitute* for it, and should scarcely even be a consolation under its absence. Let there be earnest, wrestling prayer that souls may be born again, and let there be the confidence in God that the prayer will be heard.

A strong faith will be strongly tried. Those who go out to the work full of love, full of zeal, full of expectation, will often find that God sees fit to deal with them in a way that they cannot comprehend. He is never unfaithful to His own promises, but our fallible interpretation of those promises will, doubtless, be sometimes disappointed. Petitions offered in faith are always graciously answered, but the particular boon sought for may not always be given. Even when the thing prayed for is bestowed, the mode of its bestowal may be contrary to anticipation, and be accompanied by much that is painful to bear. But it is just by confidence under trial that God is especially glorified. Sometimes even the opportunity of preaching the Gospel is denied. Sickness or other providential circumstances bar the way. The

heathen in some cases refuse even to listen to the message; in other cases they seem incapable of understanding. Still, more frequently, what they do understand is rejected with indifference and dislike. In such cases a double temptation arises. Some may be inclined to regard the work as hopeless, either abandoning it altogether, or continuing it as a mere matter of duty without waiting upon God for the blessing which He has promised. Others, again, may be tempted to rest content with effects of a lower description, to solace themselves with that which is secular and temporal in the absence of that which is spiritual and eternal. Surely the right course is, first, to pray more earnestly for guidance to the use of right means, and then to believe that the lingering of the harvest is only temporary—that spiritual fruits will be reaped at last, and that the Lord will give evident tokens of good that will cheer the heart of the faithful labourer.

Confidence in God, again, is often tried (sometimes even shaken, though shaken it ought never to be) by the imperfections seen among the Native Christians, or by apparent proofs that some professed converts are such in profession only. The means of grace seem sometimes unaccompanied by grace itself. Even where grace is believed to be at work in the heart of a Native brother, it seems powerless in overcoming personal or national defects. Trust reposed has been disappointed. Sometimes, more painful still, it is a brother Missionary that is the source of perplexity. He is regarded as a brother in Christ, as one in whom the Spirit of God is at work, but the expectations based on this belief are disappointed. It seems as if confidence had been reposed on the power of Divine Grace in the heart and life of a fellow-Christian, and that that confidence has been falsified. This, doubtless, is a great and sore trial. Lastly, there is the trial which arises from the Missionary's sense of his own weakness, imperfection, and sinfulness. In so far as weakness is disconnected from sin, whether it be the weakness of body or weakness of mind, it is a simple trial in the ordinary sense of the word. Sinfulness itself can hardly so be termed; and yet, not to tread further on difficult ground, it is clearly the will of God that, until death, we should carry about with us that flesh against which we have to contend. In all these points confidence is so far tried that the removal of these sorrows

and evils against which continual prayer is offered is delayed. The Missionary has still to bear his cross—still to see, or to seem to himself to see, God's name dishonoured—still to find his efforts and prayers to be, for a time, and in a certain sense, unsuccessful.

The Committee are aware, dear brethren, that such must in a greater or less degree be the experience of all of you. God will permit trials of this kind to arise; but, blessed be His name, He will give you consolation also. Let your confidence still be in Him. Do not let your anticipations sink to a lower spiritual standard because they are not immediately fulfilled. Be assured not only that He will fulfil His promises, but that the larger our expectations are the more acceptable they are to Him. "*Open your mouth wide, and I will fill it,*" is His language. The more you expect, the more you will receive, provided only that it be the expectation of believing prayer and enlightened faith. When God delays His answer to prayers, if they are prayers for which we have a Scriptural warrant, the earnestness and the expectation should not be weakened, but increased. Though it tarry, wait for it; it will surely come, it will not tarry.

The Committee would address these considerations to themselves also. They would expect much from God as regards the Society's work generally, and with reference to you, dear brethren, in particular. Many are the indications of God's blessing at the present juncture. The increase of pecuniary means, the enlarged interest in Missionary work manifested at the Universities and throughout the Church of England generally; the earnest cries for help from Northern and Western India; the success mercifully granted to Missionary effort in China and Southern India; the wonderful openings vouchsafed in the Japanese Islands, and on the coasts of the continent of Africa; the evident growth of spiritual life in many of the infant Churches connected with Missionary Stations; and then, again, the quickening of spiritual life and of zeal for the salvation of souls during the last few months in our own native land—all these are tokens of good which the Committee thankfully and joyfully recognize. They humbly believe that showers of blessing are destined to fall on the different fields of Missionary effort far greater than have yet been known, and that you and the Society's Missionaries generally will be more than ever abundantly endued with the gifts and

graces of the Spirit, and will even, while here below, be enabled, in some degree, to enter as good and faithful servants into the joy of your Lord.

Western Africa.

To you, Brother WOOD, we turn first as representing on this occasion our West African Mission. We could have wished that you had not been the only representative, for the openings in that field are many, and the labourers few; yet we are specially thankful that you should find your health sufficiently restored to return, inasmuch as there is no work connected with the Mission which seems to us of so great consequence to its present and future well-being as that to which in the providence of God you have been called. The Committee wish that you should consider the Training Institution your chief charge, and that you should devote your best energies to it with the deepest sense of its paramount importance.

Since you were there the accommodation in the building has, as you know, been increased, so that it is now capable of holding some thirty students. Along with this enlargement of accommodation there are many indications of rapidly increasing opportunities for usefulness in various directions. The journey of our brothers Roper and Maser—the improving feeling at Abeokuta and Ibadan—the demand for teachers in the villages along the Lagoons—all of them indicate that opportunities will not be wanting if only agents are forthcoming for the work. The Committee are therefore prepared to admit students into the Institution up to its fullest extent, provided that really suitable young men are forthcoming. Their desire is that the training should be such as to qualify for Teachers and Catechists. They would, however, urge a high spiritual standard of qualification for admission, only receiving such as give good evidence of having really dedicated themselves to Christ, and so give hope of being witnesses for Him wherever they may be placed. The wish has been expressed by the brethren at Lagos that the charge of education in that place should be committed to your hands, and that you should have the superintendence and the control of the different schools connected with our Mission work, with the exception of the Grammar School and Female Institution. We are led to understand that such an arrangement would be agreeable to yourself, in which case it would have the full approval and sanction of the Committee. It would tend, they be-

lieve, greatly to increase the efficiency of the education given, raising the tone and standard of the teachers, and securing greater uniformity in the results. They only trust that strength may be granted to you for the increase it would be to your work and responsibilities.

East Africa.

From the West Coast the Committee turn to the East Coast with feelings of deep and solemn hopefulness. It is more than twenty years since the Society, as to-day, set apart additional labourers for this field, and laid their plans for taking up several stations in the Interior, with every expectation of success. Those hopes were not realized. Perhaps there was too much of man in that effort; at all events, the time of God was evidently not yet come. By sickness and death the ranks of the Missionaries were reduced; by violence and destruction the work was hindered, so that for many years their faithful Missionary, Mr. Rebmann, was the only representative of the Society on that coast.

A concurrence of providential circumstances seems now, however, to point to the fact that the time is fully come when a fresh effort should be made; and the Committee recall the past to impress upon their own minds, upon the minds and hearts of their friends, and especially of those dear brethren who are going forth, the importance of going forward with a chastened spirit—ceasing wholly from man, and placing our whole confidence in God—using, indeed, every precaution and every agency that prudence and experience may dictate, and yet entering into the full import of the Word of the Lord of hosts, “Not by might nor by power, but by My Spirit.”

The Committee cannot too strongly express their thankfulness to God, dear Brother PRICE, that at the present crisis you should be found not only in this country, but be willing, after so short a sojourn at home, to go forth and take the direction of their East Africa Mission. They know well how you and our sister, Mrs. Price, were looking forward to a season of well-earned rest with your children and your friends; but when the claims of this Mission were placed before you, they thankfully recognize the grace of God which has enabled you to set aside all personal considerations, and in obedience to what you consider the call of Christ and duty to betake yourselves again to the life of a Missionary, and to undertake a work of no ordinary risk and difficulty.

The Committee have already had several

opportunities of conferring with you about the work in regard to which the details must needs be very much left to the leading of circumstances. They will therefore be content with indicating the objects they have in view:—

1. They are desirous that arrangements should be made for receiving and instructing in the Gospel, and in useful arts, such Africans as may be liberated from the British cruisers. They conceive that the best course will be to secure a sufficient quantity of ground on the mainland, in the neighbourhood of Mombas, and there establish a settlement. Provision will have to be made for the protection of this settlement from without, and for the preservation of order within. For the latter the Committee hope that they may be able to send out with you a layman, to whom in secular things may be committed the charge of the settlement, and who will see that the needful regulations are carried out. For the former they have confidence that the British Government will appoint a Vice-Consul at Mombas, or appoint one of the Society's agents with vice-consular authority, by which sufficient protection will be secured.

In carrying out your plans for the organization of this settlement, the Committee trust you will be able to make good use of some of those who were trained by yourself and Mrs. Price at Nasik. They have no doubt you will receive the warmest welcome from those who are there, and that others at Nasik will be prepared to follow their countrymen when they know that you have arrived. It would be unreasonable not to expect very considerable difficulty and much disappointment in the establishment of a settlement such as is proposed; but it would be unchristian not to believe that before faith and patience difficulties and disappointments will be met and overcome, and a foundation laid, with the good hand of your God upon you, for much blessing to the tribes of Eastern Africa.

2. The second object the Committee have in view is the development of Kisulidini as the abode of a Christian community, where there may be educational establishments for the young, where the natives of that part of the country may have before their eyes an example of the blessings that flow from faith in Christ, and from whence to the surrounding districts the light of the Gospel may be spread.

3. The further object the Committee set before them is the establishment of a strong station, with a view to a chain of stations towards the Interior. They have been led to

think, both from the accounts of Mr. Rebmann, in 1848, as well as from evidence lately laid before them, that the best situation for such a station would be among the Jaggas in the vicinity of Kilimandjaro. They hope that this will prove to be the case, and that it may not be long before they hear of the attempt being made, and of Christ being preached in that country.

You, Brothers WILLIAMS and REMINGTON, have been chosen to accompany Mr. Price, and the Committee hope that before you depart your numbers will be reinforced by others.

The Committee do not think it well that any special post should be assigned to you before you reach the country, as so much must depend upon the future circumstances of the work. It is the wish of the Committee that Mr. Price should not only act as the Corresponding Secretary of the Mission, but that the direction of the Mission should be in his hands to a greater extent than is generally the case in the Society's Missions, but which, under present circumstances, seems necessary for its well-being. The Committee therefore desire that you should follow his directions as to the posts you should occupy and the work you should do. All their desires and prayers for you are summed up in this—that you may have the mind of Christ—His mind in devotion to the Father's will—His mind in yearning compassion for perishing souls—His mind in bearing patiently with the ignorance and provocations of those about you—His mind in being willing to be least of all and servants of all—His mind in patiently possessing your souls in the confidence of your Father's love and power. If these be the characteristics of their Missionaries connected with East Africa, the Committee have no fear but that success will crown their undertaking.

Western India.

You, Brother MACARTNEY, have been assigned to Western India. Your more precise location will be determined by the Corresponding Committee in Bombay. The Western India Mission is not, at present, one of those in which there has been any abundant manifestation of outward results. Yet the individual conversions have been sufficiently numerous and striking to prove (if proof were needed) that there is nothing in the character and circumstances of the people to forbid the hope of a rich spiritual harvest. The Divine Counsellor is always present with His people; and whether

you be stationed in Scinde or in the Deccan, the Committee rejoice to remember that you will find among your Missionary brethren loving helpers and wise advisers.

North India.

Brothers VINES and STUART are returning, Brother CLIFFORD proceeding for the first time, to the North India Mission. You have laboured, Brother Vines, in the educational branch of the Society's work in St. John's College, Agra. Other able and devoted men besides yourself have toiled diligently in proclaiming Christ and His Gospel to the youths who have been drawn thither by the secular education which the College affords. Though the known spiritual conversions resulting from these labours have not been numerous, the Committee are convinced that the work should be continued. You may find, perhaps, some suggestions for future plans, and certainly some grounds for hopeful anticipation, in the success granted to kindred institutions at Masulipatam, and more recently at Narawal in the Panjâb. The Committee would encourage you to expect spiritual fruit in conversions from heathenism; and they trust that the College will become increasingly useful every year in imparting a higher education, based on Scriptural principles, to youthful members of the Native Christian Church.

In sending you back, Brother Stuart, to the North Indian Mission the Committee regret that they are unable at present to designate more definitely the particular post that you should occupy. They are in communication on the subject with the Corresponding Committee at Calcutta, and they do not doubt that your way will be made plain. The Committee cheerfully acknowledge the zeal and devotedness with which you have been enabled to labour, and it is their prayer that you may be abundantly endued with all the wisdom, power, and love which your future position may require.

It was with much thankfulness to God, Brother Clifford, that the Committee some months ago received your offer to fill a particular post in Calcutta, for which they had long been endeavouring in vain to find a suitable occupant. The present is a very critical period in Calcutta and the other large cities of Northern India—though indeed it might almost seem as if the Christian Church in this country had allowed the most favourable crisis to slip past. Not

long back there was among the more educated young men of Calcutta an avowed and general dissatisfaction with Hinduism, and an apparent disposition to advance at least some way towards Christianity. What might have been the result if, at that juncture, the Universities of Great Britain had yielded to the Lord's service a greater number of their choicest young men, deeply taught of the Spirit, who might, with the advantage of academic prestige, have addressed themselves to those who thus seemed "*not far from the kingdom of heaven*," and have endeavoured to show them the more excellent way, it is now useless to speculate. At present, the reactionary party has revived from its stupor, and the ancient superstition seems to be regaining a measure of its former ascendancy. The Committee are convinced, when they consider how much knowledge of God's Word has been diffused among the class referred to, that there must be many ill at ease with themselves, who are longing, though it may be unconsciously, for that satisfaction and consolation which the Gospel only can afford. The Committee trust that you may be employed by God as a messenger of peace to some of these, and may be otherwise instrumental in dispelling the gross spiritual darkness that still prevails in Calcutta, notwithstanding all that has been effected by European brethren and civilization. And they believe that the accomplishment of this will be facilitated by your taking part in the work primarily assigned to you—that of assisting Brother Welland in the duties of the Old Church. May you enter on your new sphere in the fulness of the blessing of the Gospel of peace!

South India.

You, Brothers SPRATT and BLACKMORE, are proceeding to that *field which the Lord hath blessed*—the Tinnevely Mission. One returns to it, the other enters it for the first time, at a critical period of its history. With some trembling, but with firm hope, on the part of the Committees here and in Madras—with some trembling, but with vigorous action, on the part of the Missionaries—with some trembling, but not without signs of faith, courage, and energy on the part of the Native Christians themselves—the Tamil Church in Tinnevely is beginning to lean, under God, on its own resources, and to dispense gradually with that pecuniary help which it would be wrong for a Missionary Society permanently to afford it. The necessity of this step is at

once so obvious and so imperative that the Committee rejoice that its difficulty, and the need of care in carrying it out, is clearly perceived by their Missionary brethren. The Committee will cheerfully do what lies in their power to strengthen the Tamil Christians for the responsibilities thus opening upon them. A sound and appropriate Christian education for the different classes of the Native Christian youths, in which a study of God's written Word will form a prominent part, is most important for this purpose; and it is with the duty of promoting such education that you, Brother Spratt, are entrusted. You will also, according to your own wish, be the Chairman of the Native Church Council at Nallur, and will thus in a double capacity be enabled to help forward the development of the Tinnevely Christian Church.

Your first duty, Brother Blackmore, will be to acquire the Native language. The Committee in Madras will direct your place of residence while so engaged. As far as the future can be foreseen, it is in contemplation that, as soon as you have mastered the Vernacular, you should be engaged not so much among the Native Christians as in preaching the Gospel to the adult heathen.

Ceylon.

You, Brother Jones, are returning to the Mission in Ceylon. But a few months ago it seemed doubtful whether your services would not be lost to the Mission field. God has been graciously pleased to remove that hindrance by restoring, in some degree, to health and strength her who had shared the joys and sorrows of your Missionary life. The Committee rejoice with you in this merciful dispensation, and join with you in earnest prayer that the sorrow of parting with dear ones in this country may be abundantly counterbalanced by the presence and blessing of God in your labours in Ceylon. You will labour as before in the Central Province; and in Mrs. Jones's state of health it will be necessary to select some comparatively salubrious place of residence in that part of the island.

The Committee take this opportunity, Brother SIMMONS, to acknowledge the self-sacrifice and readiness with which you have consented to meet a pressing emergency in the Jaffna Mission by transferring yourself thither instead of returning to your former work, endeared by many associations in Tinnevely. The Committee have reasons

for specially impressing upon you the duty of taking care of your health by avoiding over-exertion. They do not ask you to take charge of the higher educational work; let that be left under its present management. They wish also that the four Native Pastors should, as much as possible, be thrown upon their own resources; but they know that the mere presence of a European Missionary of experience, and kindness, and Christian consistency will be much valued by the Native brethren, and will be of service in other respects, even should the amount of actual work which his physical strength permits him to do be comparatively limited.

The Committee have assigned you, Brother CAVALIER, to the Tamil Cooly Mission. Your place of residence while acquiring the language will be fixed by the Ceylon Conference or the Finance Committee. You will find a valuable counsellor in the Rev. W. Clark, and the Committee pray that you may be aided in the acquisition of the language, and may be enabled to enter with zeal and strength on the eminently evangelistic work to which you have been appointed.

China and Japan.

The Committee turn now to China. It is with truest thankfulness, Dr. BURDON, that we think of your returning to China, not only as the Bishop of the Colony of Hong Kong, but also of the southern portion of that vast Empire, and of the Islands of Japan, which we understand the Archbishop of Canterbury has included in his letters commendatory. The satisfaction which the Committee have felt at your appointment, after more than twenty years' connexion with them, has been enhanced by the desire you have expressed—to which your presence here to-day bears witness—that you might still be numbered among the Missionaries of the Society. We know that it was only upon the assurance received from us that we regarded the See of Victoria as a Missionary Bishopric that you were made willing to accept it. We cannot, therefore, but be very hopeful that, with the blessing of God, much benefit will result from your oversight of the work carried on by this Society in the vast field committed to your charge.

A large increase of the Native Clergy—a large ingathering of Chinese believers into the fold of Christ—a large expansion of the work—and not least, a higher standard of zeal and holiness and love in the Native

Churches, will, we trust, mark your episcopate. We are well aware that your position is not without its peculiar difficulties, and perhaps not the least is your official connexion with the College of St. Paul's. The resuscitation of that college in some useful form is a subject, we know, that has much occupied your thoughts: we trust that you may be successful. The Committee know no one in whose hands they would be more hopeful of success.

Though we regret that no one has yet been met with to accompany you to Hong Kong and strengthen our Missionary staff at that place, yet we are thankful that two of our brethren here are proceeding to posts within the limits of your charge, and will enjoy, we trust, the benefit of your company on their journey out.

You, Brother SEDGWICK, have been appointed to labour at Fuhchau. Although little success has as yet been granted to the preaching of the Gospel *within the city walls*, yet it may be truly said of the populous and extensive district through which our brethren have itinerated, that a "great door and effectual is opened unto us." In many villages, large and small, little knots of Christians have been gathered out—some of them consisting of but a few families, others forming congregations—and their numbers appear to be rapidly increasing. Among these, as you are aware, Native Catechists have been placed to watch over these infant Churches, and to make known the Gospel to the millions round. Not only is it advisable that these Catechists should be better instructed, but also, if God permit, that their numbers should be multiplied. At present the hands of our two brethren labouring there might be fully occupied by itineration in the districts committed to their care—indeed, they urge strongly upon us the appointment of others to assist them in it. And in addition to this there is the all-important work of instructing the Native Teachers. It is in the hope that ultimately you may be able to take the chief charge of this work that the Committee send you to Fuhchau. It will of necessity be some time before you will be able to render much help in this or indeed in any way—as the acquisition of the language still lies between

you and the high privilege to which you have been called of preaching among the Gentiles the unsearchable riches of Christ—but while your present thoughts are engrossed with the language you will, we trust, keep before you this training work as that to which we hope you will eventually be able to give yourself, and for which we pray earnestly that you may be specially prepared of God. A more responsible office it would be difficult, if not impossible, for any Missionary to hold: we trust, therefore, you will feel the deep need, as we have reminded those who are destined for East Africa, of drinking into the mind of Christ.

You, Brother EVINGTON, as you know, have been appointed to labour in Japan—the earnest, we trust, of many labourers from the University of Oxford towards the evangelization of that interesting Empire. It is the wish of the Committee that you should be associated with our Brother Warren at Osaka, who has already written inquiring after you, and from whom we doubt not you will receive a warm welcome, and with whom we believe you will find it a real privilege to labour. The Committee had thought that for a while Kobi would have been the residence both of Mr. Warren and yourself; but the Providence of God seemed to open the way for him at once to take up his abode at Osaka itself, and we are thankful that such should be the case. We trust, therefore, that Osaka will from the outset be your destination also. The Committee will not enter upon any detailed instructions to you. The language will of course be your first concern. Both as regards that, as well as the exact work to be undertaken by you, you cannot do better than take counsel with and follow the advice of our brother, Mr. Warren, with whom we trust you will realize, in the enjoyment of Christian fellowship both in respect to counsel, sympathy, and strength, that two are better than one.

The Committee will add nothing further beyond commending you to the care and blessing of our covenant God and Father—inasmuch as, after prayer, our friend Bishop Burdon has kindly undertaken to address to you a few words of counsel and encouragement.

The Instructions were successively acknowledged by the senior Missionary in each group. Prayer was then offered by the Rev. E. Auriol, after which the Bishop of Victoria addressed his Missionary brethren, and the Meeting was closed with prayer by the Rev. R. C. Billing.

"TO THE EAST OF LAGOS."

TWELVE years have elapsed since, by the cession of the port and island of Lagos to the British power, an important slave-market was closed, and a new channel was opened for legitimate trade into the interior of Africa. Persistent efforts have since been made by the Church Missionary Society to make Lagos still more than it was heretofore a basis for Missionary operations; so that not only should the Gospel be preached to the dwellers in the island, but that from it the Word of the Lord should be sounded forth into the regions which are beyond. There has, however, from that time, on the mainland, been most deplorable disorder and confusion, partly arising from fear of territorial aggression on the part of England, partly, and more especially, from the intestine feuds of the various tribes of natives, whose jealousies and wars have been the source of unspeakable misery. Foremost among these has been the war which has so long prevailed between the Yorubas and the Egbas.

While the earnest endeavour of the Missionaries has been to keep clear of the complications which have arisen between the British authorities at Lagos and Abeokuta, their work, as our readers are well aware, has been much, though probably unavoidably, hindered thereby. We have no intention of reviewing this story, with which, probably, most persons are already only too familiar. Light seems now to be arising out of the darkness, and we may well be hopeful that the worst is now over. Still, the direct communication with the interior is not so unimpeded and in so satisfactory a state as could be wished. With so important a vantage post as was secured at Lagos—which is now, we trust, developing into an active and living Church, aiming at self-support—our Missionaries have been able to hold their ground, and to accomplish much useful work. It was not, however, their object or wish to confine their operations within the limits of a small island, and, in order to secure constant and uninterrupted access to the interior, it has become necessary to investigate fresh routes. In pursuance of this object, the countries adjoining Lagos and to the East of it have recently been visited by our excellent Missionaries, Mr. Maser and Mr. Roper, and we would fain hope, from Mr. Maser's interesting journal, which we annex, that "the things which have happened have fallen out rather unto the furtherance of the Gospel." It may be that the impediments which hinder the free adoption of our route into the regions which are beyond, may be for the salvation of the souls of those dwelling in another direction. May the Lord hasten it in His time!

JOURNAL OF THE REV. J. A. MASER,

DURING A JOURNEY TO COUNTRIES EAST OF LAGOS, IN DECEMBER, 1873.

In July, 1872, the Lagos Government had despatched a Mission to the eastward of Lagos, beyond the Ijebu territory to ascertain whether another line of communication with the interior towns of the Yoruba country could be established, the old and short road having been closed by the Jebus and Egbas, whose territories it traversed.

Captain Goldsworthy, who had conducted the Mission, reported to the Missionaries of the Church Missionary Society at Lagos that the Ijo people of Igbo Bini and the Ondo natives were anxious to receive Christian teachers. When the Church Missionary

Society was informed of this, they instructed their Missionaries at Lagos to visit Igbo Bini and Ondo, and to report to them whether the country was really open to Christian Missionaries. Accordingly, after the rainy season was over, and two days after the day of prayer for Missions, Mr. Roper and myself, after a short preparation, set out for this journey.

December 6, 1873.—We left Lagos yesterday evening with two canoes. The larger one was borrowed at the rate of a shilling per day from Mr. Banfill, which Mr. Roper and myself occupied, and the smaller one, our own

Mission canoe, was occupied by Mr. Young, our Native Agent, by Lahami, one of the students of the Training Institution, and a Sierra Leone man, a native of Ijesha, who was recommended to us by Philippe Jose, one of the elders of the Breadfruit Church, as a man who would be useful to us on the journey. Mr. Jose and the majority of the Ijesha people took a lively interest in our journey. They had petitioned the Church Missionary Society a year ago that a Missionary might be sent to their country by this route; we thought it therefore prudent to avail ourselves of the services of this man, especially as we could obtain hardly any reliable information in Lagos about the region to which we were going. Our course was to the north-east, on the large sheet of sweet water which runs parallel to the sea, being separated from it sometimes by a broader, sometimes by a narrower strip of land. The water of this "lagoon" has a peculiar brown colour, which it owes perhaps to decayed vegetable matter being kept in suspense in it, or being deposited in its bed. The same colour is observed in the lagoon near Igbesa and Porto Novo. There is also much reed growing on its banks, which is called "skin" by the natives. We had six canoe men with us in our canoe, three of whom were always at work, night and day. There were besides these men in the canoe a cook, and Albert Reiff and Josiah Ashton, our boys.

December 7th.—We arrived at Leke wharf about midnight, and remained in our canoes until the morning, when we proceeded to the town of Leke and visited the Agent of Banner Brothers in London, whom we knew. This gentleman had instituted a Divine Service on Sundays, and he asked Mr. Roper to preach to them on this Lord's-day. It is held at the house of the Commandant, Captain Brydon; there were about twenty people present. The afternoon service was kept by Mr. Young in Yoruba, to about fifteen people, in the house of the Collector of Customs, who is a native. In the evening I preached in the street to an eager crowd of people on the Last Judgment, and our Saviour Jesus Christ who had come to deliver us from everlasting damnation. There were many children present. I noticed particularly an old woman, who was very attentive, and who offered me afterwards some kola nuts.

December 8th.—We started on this Monday morning at a quarter before eight o'clock from Leke wharf. We found the water still running towards Lagos. The scenery on the

river was very fine. There were high trees on both banks, some with dark green leaves, others interspersed between them with red glossy leaves. This tree is called Aterigba, and is used for rafters. Yellow blossoms of shrubs of light-green foliage and twigs full of scarlet-coloured berries stretched themselves into the valley of the river. We passed many islands of various shapes, densely covered with trees. But it was painful to observe the almost total absence of human and animal life. There was seen no canoe with men accompanying the stroke of the paddle with singing as at Lagos; no monkey or bird was seen; the only creature which attracted our notice was a serpent with its head erect swimming in the river, endeavouring to come up into our canoe. In the midst of this picture of luxurious vegetable life, dry trees indicated that decay was there also. There can be no other reason why this beautiful broad river is so destitute of life but this, that the country was emptied of its inhabitants through the slave-trade during the last two centuries, when it acquired the sad name of Slave Coast. Capital and interest, so to speak, of human life, were ruined for many generations to come. At three o'clock in the afternoon we arrived at the limits of what is considered the territory of Lagos, the village of Ode, which is situated on the sea-side of the lagoon. Opposite to this place a small opening in the left or continental bank of the lagoon was seen, and, inquiring of a canoe man whom we met, we were told that we had to enter that passage to proceed to Artijiri and Igbo Bini. Regretting that we had to leave the large lagoon, which was about one mile in breadth, on entering the narrow passage we were agreeably surprised that neither breadth nor depth of the new channel was diminished; it was, in fact, a new river running parallel with the one we had just left. The land between them is probably only morass, though it is thickly covered with trees.

After an hour's pull we came to Makun, the dreaded place of this water. An island of three miles in length lies before it, which divides the river into two channels; the village itself being situated on the land or Jebu side of the river. Some fishing-stakes were visible on the branch of the river, which passes near the village; here terminates the Jebu territory. A toll was formerly levied from all canoes passing up and down the river. The people of Makun are known to be great robbers, and Captain Glover visited them

some time ago in the gun-boat "Eko," and warned them not to disturb any trading-canoe on these waters again. We knew already in Lagos that this was the only spot at which an attempt might be made to stop us in our journey, the Ijebus being naturally jealous of the tribes beyond them, that no European should come to them to supply them with ammunition of war. The Ijebus had, besides this, been our constant enemies ever since the slave-trade was abolished at Lagos by the squadron on the West Coast. Whilst on the journey we learned from one of our canoe-men, Josiah King by name, who had been kidnapped at Ondo when a boy, and sold to the Igbo Bini people, that he was brought to this place to be sold again to Epe, on the road to Lagos, to which place he was finally sold. He became free at the time of the cession of Lagos to England. He was baptized only three months ago at the Bread-fruit Church; he reads his translation often in the canoe, when his turn to rest has come. Having arrived near Makun we entered that channel of the river which was farthest from the town, the canoes being propelled both by paddle and sail. When we had left Makun about half an hour night set in, and we fastened our canoes to poles stuck into the river, lit our lights, and prepared our evening meal. Suddenly a gun was fired behind us; all of us were at once silent, and only one of our men remarked drily, "Eran kan ku"—i.e. a beast has died—meaning the gun to be discharged by a hunter; but when a second gun was discharged soon after, we began to be afraid. The guns in the stillness of the night gave a very loud report, and the echo was rolling along through the various creeks around us. We got quietly under weigh, but soon we heard voices of men coming after us in a canoe; the canoe, however, passed us in a distance, and the men were singing. We were doubting whether these could be the same men who had discharged the guns; but they were scarce at the head of our canoe, when each of these men fired his gun again, the flash lit up the whole river in the darkness of the night. We feared now an attack to be imminent, and no doubt each one of us cried to God from the bottom of his heart, though no sound was heard, save the splash of the paddles. We could soon observe light on the shore and heard voices, but nobody came near us; we kept on pulling, and arrived at midnight at Artijiri wharf, where the salutation "Ele"—i.e. "Come on softly"—was very comforting to us. We had

now arrived in the country of the Mahen and the territory of Chief Manuwa, the friend of the Lagos Government, whom we intended to visit.

December 9th.—This morning we saw many canoes coming in; it was the market-day at Artijiri, which is held every ninth day under the control of Manuwa, who lives at the town of Itebu, six miles in the interior, on the bank of one of the branches of the Ofara river. He belongs to the nation of the Mahen, whose proper king is residing in a creek to the south-east from this. Two messengers of the King of Mahen came to our canoe at the wharf; one of them wore a tastefully-arranged head-dress, or brow-band, into which large pieces of coral were fixed, and his hair was plaited in small curls, which appeared like points or globules of coal. The messenger of Chief Manuwa came also to us, who disputed the claims of superiority of the king over his master. Their talk began to assume the proportion and temperature of a palaver, when we interposed by saying that we were sorry we had not heard of the King of the Mahen people before; this was no doubt owing to his never having sent a messenger to the King of Lagos (the Governor is called King in the native language); if the king would do so, he would soon be known by the Europeans of Lagos; as for ourselves, we were anxious not only to visit the Chief Manuwa, but also the King of the Mahen, and the kings of all the tribes in these regions. Upon this they became quiet, which was a great comfort to us, as we saw ourselves surrounded by strange faces, speaking a strange dialect, and who withal looked very fierce. Manuwa's messenger, Ota Koro by name, soon brought us to the market-place, which is about a mile across a strip of land on the bank of one of the mouths of the Ofara, which is here quite overgrown with grass. The market-place is a narrow open spot of the forest; it was filled with men and women, whose appearance was much more savage than that of the people around Lagos. Most of them were armed with guns, pistols, cavalry swords, daggers, and cutlasses. Men, women, and children stared at us. Many of the hostile Makun people were present, as also representatives of the other tribes around the market-place; it was divided by thatched sheds into lanes; chiefly yams were sold, which were heaped up in the different passages. In a few hours the bargains are made, and the buyers and sellers hasten to their distant homes, so that by two or three

o'clock in the afternoon the market-place is without a single inhabitant; and if any one wishes to cross over the Ofara to Manuwa's place, he must fire a gun as a signal, upon which a canoe will be despatched to fetch him up. We had to wait an hour in the market-place, before we were shown into a small canoe, and paddled up the stream to the town of Itebu, where Manuwa resides. The appearance of the country through which we passed was exceedingly strange to me; the river, in which the canoe was propelled through reeds and herbs, seemed to be higher than the surrounding country, which appeared to be inundated all around. The trees had almost lost every leaf, and some were quite dry. From the canoe I looked as it were down into a valley on both sides. I have never in my life seen such scenery before; the only explanation of it I can imagine is, that the river, choked by the luxurious vegetation, overruns its banks and converts gradually the whole country into a bog, into which the whole vegetable surface is collapsing. When we approached the town of Itebu the messenger fired three times with his gun, when two large guns were discharged in the town as an answer. After we had got on shore we were told to wait; soon we saw the chief coming out with the bellman, umbrella-carrier, and some followers. When they arrived at the place where we stood, they turned solemnly round without speaking, and we had to join the procession, which entered the palace by a hall along whose sides continuous seats of mud-like sofas were raised, on which our whole party was seated. We stood up to salute the chief, and told him that we had heard of him in Lagos, and had come to inquire whether he was willing to receive teachers of the Word of God for old and young. In his reply he said, that since the time of his ancestors, who were Kings of Bini, he had heard of Europeans, and through Kosoko, the former King of Lagos, he had become acquainted with Captain Glover, who had treated him well; he was at peace with all the tribes surrounding him, such as Oyo, Ijebu, and Ondo. He was glad to receive teachers, but he wanted especially trade and money. We were then conducted into a private room adjoining the hall, where we were offered sweet bamboo palm wine. Here we delivered to him the small presents we had brought for him. He showed us expensive silk cloth he had in possession, and said he wanted some white cotton cloth to trade with, to obtain money to finish

the large house he was building in European style. Itebu was evidently a new settlement. Manuwa had formerly lived at Aboto, but had left that place to establish a new colony here. The village consists of fifty houses, and perhaps 300 inhabitants. After our interview, we were shown into a house prepared for strangers; here the man in charge boiled some yams for us. The king wanted us to stay some days, but as we had such a long journey before us, we excused ourselves with the short time at our disposal; and he consented to let us go, escorting us with his bellman in the same style out of his town as he had conducted us in. We returned to Artijiri market in a large canoe; the place was now quite empty of people. Having crossed over the strip of land, which separates the market-place from the lagoon, we started at once for Aboto. After an hour's pull darkness set in and we anchored, but proceeded at twelve when the moon arose. At daylight we came to a creek leading off towards the sea, which was pointed out to us as leading to the town, where the king of the Mahen people resides. At two p.m. we arrived at Aboto, which is a small village close to the river, where the river Ofara runs into the lagoon. The villagers seem to be industrious people. They have mats and provisions to sell. There was especially much dried and smoked flesh of the ese, sea-pig or cow, exposed for sale. The king, or chief of the town, an elderly man, received us kindly. We had a lengthy interview with him, in which we endeavoured to give him an idea of our work in this country. We desired him to give us a messenger to show us the way to the next town; but he replied that as we brought no messenger from Manuwa to him, he would not give us one. Aboto being a place where many water-roads branch off, we soon lost our way, as we proceeded, but were in time directed by a man whom we met. We offered him money if he went with us a guide, but he refused. We entered now into a stream running against us, which was strange to us, as the current had been hitherto almost imperceptibly against us. We had soon to fasten our canoe to a tree, as it was dangerous to proceed by night in the narrow and rapid flowing river. We were much tormented by mosquitoes during the night. This place is called Igbo Ope (Palm forest) on account of the many palm-trees growing there. Starting in the morning of the 11th December we again missed the way, entering into the Pokoda Creek instead

of taking the channel to our right. We were again directed in time by two women, who paddled a canoe alone. This whole day we passed through a region like the one we had seen near Ijebu, and which appeared as being in inundation. The creek was very sluggish; it wound its way serpent-like to all points of the compass. We saw no firm land all day. There were many prickly aloe trees seen, also a mangro bush, a sign that salt water does now and then come here. Another creek branched off to the south, as we proceeded, to a place called Arugbo on the sea; from this place it is said the Ibadans obtained their salt, when the roads of the Egbas and Jebus were closed against them during the last war. The river runs now from a northerly direction; the barometer indicates also some elevation. At five o'clock p.m. there was a town in sight. The inevitable reed is seen on the right and left; it is allowed to grow to such an extent as to cover the whole surface of the river, as a protection of the town against an enemy. We arrived at half-past five o'clock p.m. at this place, which is called Igbekebo; it lies picturesquely on a high bank of the river. This is the first firm land which we have seen since we left Aboto yesterday at noon. We informed at once the chief of our arrival, but were called up only after an hour's time. We were shown into a kind of palace with a pointed roof, which the Yorubas call Gobi, and which only royal persons are allowed to construct. The interior was tastefully made; there was a large hall with pillars of winding curves. About twenty men were assembled, one of whom had to act for the king, who was absent. We told them that we had come, having heard that Igbo Bini and Ondo wanted teachers, and as we passed their town, we thought it right to see them also, and if they were desirous of having a teacher of the Word of God among them, one would be sent. The man who acted for the king replied that all these words he heard of Captain Glover's messengers before, but he could not act independently of their king at Igbo Bini; what he should decide to do, that he would accept also. We presented him with a cap, excusing ourselves on account of the smallness of our present with the fact that we were no traders, and wished him that God would lead him to the truth, as all men had strayed from their Creator, and He was calling now upon all to return. It was quite dark when we returned to our canoe. We started at two o'clock with the rising moon

towards Igbo Bini. We soon found the way blocked up by reeds again, and had great difficulty to get a passage through what looked more like a grass field than a river.

Friday, December 12th.—After we had gained the open river, we soon had to contend with the same difficulties. At 6 a.m. we came to the upper point of Ipokoda, where you can drag a small canoe over a distance of land about one mile in breadth, in order to shorten the journey from Igbo Bini to Aboto by half its distance; in fact, this strip of land separates one outlet of the Ofara from one of the outlets of the Oluwa. In coming to a place where several large creeks met, we again providentially found a man, who kindly volunteered to lead us the right way, showing us a short cut through a creek; when we arrived at the end of it close to the open water again, we met a barrier of dry reeds in the way. Whilst we were endeavouring to drag our large canoe over it, a woman came to the spot in a small canoe, and dragged it expertly over the reeds alongside our canoe into the open river. The canoe people in this country are all armed with harpoons and ropes, with which they catch the ese, a river pig. At half-past eleven we saw on our right hand on the left side of the river, where the last mentioned town Igbekebo also was, on the steep bank, the town of Ojualá. The people of the town were all in commotion at seeing us, and paddled after us in many canoes. My companion doled sweet biscuits out to them, which they called Oyin (honey). We were sorry that we had not time to go up to the people. At half-past one o'clock we were met by a canoe of one of the king's family laden with a sheep and many children; he was much interested at seeing us; they were going down to Leke, which they hoped to reach in three days. They wanted rum of us, which we had not to give; we were presented by them with some palm wine. We were not a little cheered by this interview. The man inquired also after Captain Glover, and asked us for knives. In leaving us the party sang, "Ele, ale—Okoko—Adie bere—oko'mo rè ò;" i. e. "Be pleased, we are pleased. The hen bends down and gathers her young." The tune was sung to the stroke of the paddle. To bring these canoes through the narrow passages, causes very great labour, and is fatiguing work. One can easily walk over these places covered with decayed reed, and over these the canoes are to be pulled. It is effected in the following manner:—Poles

are laid in the canes or reeds, the men then stand on these poles as they lie alongside the canoe on the reeds, and pull the canoe forward at its sides. A man stands in its bow with a long hook, which he fastens into the grass, pulling the canoe up as he draws at the hook; others stand in the stern with poles thrusting the canoe forward. The natives called Ijos, the krumen of the Yorubas, have to undergo this labour as often as they leave their towns. These reeds grow about four or five feet high; nice ferns and creepers are interspersed between them. In the rainy season, when there is a stronger current, large patches are torn away and carried towards the sea, passing Lagos as small green islands, which collapse as soon as salt water touches them, when they appear as if they had been scalded by hot water. To-day our people had to work from two o'clock in the early morning till five in the evening. As we approached Igbo Bini these barriers became more frequent. At last the king's people came out to help us in, which was an act of great kindness, and relieved our weary people. We landed just when it became dark. We found the king in a spacious hall and delivered to him our message, that we had been informed he wanted teachers, and we had come to hear and see whether this was the fact. He said he would call the assembly together to-morrow and give us an answer. We established ourselves in the large hall of audience for the night, and were kindly provided by the king with curtains in the shape of large mats, and chairs, light, and mats to sleep on. I need not say that we slept soundly, being for the first time during the week on firm ground and not troubled by mosquitoes.

Next morning, the 13th December, we had a long discussion about the messengers whom the Ijesha people of Lagos had sent to their country with presents, and who could not venture to go there on account of the war the Ibadans were waging against them. Two of them were here, and some are at Erinla waiting for better times to proceed on their journey. We then went out to see the town, which was built on the sides of a hill almost surrounded by water; towards north the hill over-towered the town, which may contain about 8000 inhabitants. We saw some palm-oil casks in the streets. A native trader, a Brazilian emigrant, introduced himself to us and led us about the streets and lanes of the town. The houses are built spaciouly. An Ijesha man has especially a fine house.

They do not build in closed compounds, as the Yorubas, but in open houses after the European fashion. The street in front of the king's house is the largest, having some bread-fruit trees adorning it. The manner in which the king's house is built shows also some influence of European taste. The eastern side of the palace contains the large hall of audience, the sepulchral hall of the king's father, and before these two rooms an ante-room, open to the sky and surrounded on its sides by an elevated bank, which is covered by a thatched roof, and under which you may either walk or sit. From this you pass by two ways into the king's private rooms. The first is through a small door at the juncture of the ante-room and the hall, which is closed by a part of the stern of a ship still bearing the inscription "Josephine," and the other passes underneath portals, where the idols of the chief have found their place. This is at the south end of the ante-room. The king generally sat there, it being also opposite the entrance from the street into the ante-room. The Ijos are very clever in making canoes. There is a regular establishment of shipbuilding as it were on the bank of the river; the canoes are surrounded by large bamboo leaves, which stand upright; having cut out the inside of a tree, they know how to open it gradually by the means of the rays of the sun, which they admit through the tall palm-leaves, and by means of fire within the tree. They sell these canoes as far as Brass, one of the mouths of the Niger, for 60 bags or 30*l*. They import iron from Brass and Shekeri or Benin. They say they understand the language of the people of the delta down to Koloba or Brass.

December 14th.—The third Sunday in Advent we spent at Igbo Bini. We had morning and evening service. The king, though he was invited, did not appear. Our congregation consisted of our own people, and some people of the town, who besieged us from morning early till evening late, and many children. We began by teaching all of them the Lord's Prayer. My text was, "Repent ye." (Matt. iii. 2.) In the afternoon the first letters of the alphabet were taught and the Lord's Prayer continued.

December 15th.—This morning the king seemed again not to be ready with his assembly, which he had promised on Friday. He seemed to dislike our going to Ondo. When urged on the subject, he called a few of his elders together, to whom we delivered

the same message which we had told the king. They replied that they were a nation living in many villages; it was necessary for them to consider this matter in a general meeting; we should now proceed on our journey, and when we returned, they would let us know what they had to say. Besides this, they wanted to hear from us what presents we would give them. Mr. Roper at once replied, whether it was not enough that we promised to teach them without money; and I added that Bishop Crowther was promised large sums of money, both at Koloba and Sekeri, before he established a Mission among them. They seemed to be much disappointed. However, the king was ready to assist us in our journey to the next stage with canoemen and carriers. Our people, assisted by the king's men, had to labour for four hours to bring our small canoe over the reeds to Oluwagbo, a small village belonging to Igbo Bini; some of our party went on foot and arrived at the place in less than two hours. At Oluwagbo we gained the more open and higher water of the Oluwa, a river which comes down from the Ondo country. The people of the village wanted us to sleep there, but we were obliged to push on to Agbaje wharf. We arrived there after an hour's pull. This is a market-place only, without a dwelling, as Artijeri; it is on the steep bank of the right side of the river, and is held every ninth day; it was full of empty market sheds, which we used as lodgings during the night. We were told that the Okeaye people had been here in the morning waiting for us, and firing guns, and not seeing us they had left, but promised to come out to meet us next morning. The river Oluwa is very fine at this place, as it runs past its steep banks covered with stately trees. Our canoemen from Lagos returned to Igbo Bini, but the king's messengers remained with us during the night to deliver us safely into the hands of the Ondo people coming from Okeaye. Left almost alone in this solitary place in the thick forest, we were anxious to see the hand of God to be with us on our journey into the unknown country before us. There is here the nest of an Apará, on a large tree overhanging the river. The bird is of the size of a pigeon, and is considered sacred, as the stork in Europe. People say, the person who sets fire to its large nest, made of twigs, shall lose his own house by fire, and he who breaks its eggs, his child shall die in punishment thereof.

Mosquitoes troubled us here very much as at Ipokoda or Igbo ope.

December 16th.—We had to wait till nine o'clock this morning before the Okeaye people arrived; there were about thirty of them. They carried us in hammocks over two places full of water and mud, walking in the mire up to their thighs; the way went through thick forest; we only met a few Ikale men, who stared at us from between the thicket of the trees; in three hours and a half we arrived at Okeaye. We were solemnly conducted to a shed in the middle of the main street, where all our loads had been previously put down. There we delivered to the old men assembled our message of peace. We were told to await here the people of Edun, the balogun of the King of Ondo at Erinla, a town three days' journey towards the north from this place. The village of Okeaye belongs to the Ikale people, who have very good houses at the entrance of the town, but which are generally quite empty and only occupied on special occasions. They live in the thick bush on agriculture, and change their abode after the land is exhausted. They are a nation scattered into many fragments, having no king to unite them, and are therefore a prey to the surrounding tribes, being kidnapped by them. In their turn they frequently fall upon their enemies unexpectedly, doing great mischief. The Ondos fear them very much, and are on terms of peace with them at present, and are now allowed to make a colony at Okeaye for purposes of trade with the Igbo Bini people. We were lodged by Edun's representative in a small compound. I was glad when I could lie down on my stretcher, being thoroughly exhausted with my march of six miles. In the evening we were entertained by music and singing performed by a number of women.

December 17th.—We find that Okeaye is only one and a half days distance from Itebu, the town of Manuwa. A town called Osowo is reached at noon, and on the second day we arrive at Itebu. If we had not promised to return to Igbo Bini, we would prefer to return by this route. We were told to-day that Edun's people are on the way to meet us. On our walks through and around the town we are followed by a guard in the shape of an old man. The Ondos worship the river Oluwa, which means Master or Lord. On the market place at Okeaye there is the house of the devil, who is also worshipped in the country; this is a storehouse with rags hung up in it, being clothes of enemies

killed in battle; their skulls also adorn the place. Cowries are lying about it, as each one who passes there is supposed to drop a few as a sacrifice to the devil. I told the people that they worshipped the enemy of God, who is the father of liars, more than Him who gave them life and food; they had been long led about by him, but now they should return to God, who was seeking them through His messengers. They were as drowning men, but God was ready to pull them out. One of them remarked, that the devil would bring them to God. I replied, the enemy of God could not do so. God had sent His Son, who died for us; He brought men to God. This evening no messengers from Edun came, and we resolved to make a move towards Lagos to-morrow, if we could not proceed onward.

Thursday, December 18th.—When the people heard of our resolution this morning, two men belonging to Edun, who are stationed here, came and said they would make arrangements to bring us to their country to-morrow, even if Edun's men should not come. So we shall see what turns up.

We took a walk to the brook called Orisha, which is in a narrow deep valley; the brook contains cool and good water, as a living well is feeding it. To-day Salu, the oloja or governor of Okeaye, sent to salute us. He is a chief of the Ikale people, and had come home from his farm. The messenger delivered us also seven fine yams in the king's name, and said we should at once call on him. As we went many people followed us, and the house was quite full where the chief was. He appeared to be an old hard-working farmer. We told him that we esteemed farmers in Europe very highly, and that they are always against war, and depended on God for His blessing on the fruit of the earth. He said, they are on friendly terms with the chiefs around, with Manuwa and the Ondos; but the Oyos, or Yorubas, he said, kidnapped them. We hope to-morrow we shall be carried towards Ondo. The people assembled this afternoon with the view to select carriers for us. Edun's people are not yet in. We told our host that we could not walk, and they promised they would carry us. May the Lord help us graciously on!

December 19th.—This morning I arose very early to prepare myself for the journey; this was unnecessary, as the carriers were not ready. When it became daylight, we sent our loads out into the street; at last some men came, but none would come forward; finally,

when urged by the old men, some picked up a few of the light loads; none would take the hammocks to carry ourselves. We were obliged to declare again to them all, that we could not proceed if there were no carriers, when they all got up a certain cry, exclaiming, "Dankare, dankare, dankare, dankare, eru oba dé!" meaning that they are all slaves of the king, and swinging their arms over their heads in an excited manner. At last we got off, after seven o'clock a.m.; but on what a road! through primitive forest, river-beds full of mud, roots and stones, over fallen trees and through gutters which the rain-water had made deep. The road took a north-easterly direction; we passed six brooks full of water; as it was the dry season it indicated that the country was well watered. We stopped for breakfast at a place called Isurenat at twelve o'clock, and rested one hour and a half. Thence we went on to a place called Igidudu, where we stopped for the night, having travelled eight hours and a half. It was in the high forest. It was very strange to the people to carry the hammocks, and they changed carriers every ten minutes. Mr. Roper walked the whole day. We made huts with our mats; happily there was no rain. Unfortunately our carriers had nothing to eat; they even had refused to carry yams for us, which had been given to us in Okeaye, and now they came begging for yams.

Next morning, the 20th, we started early, at 6.15 a.m., keeping the same north-easterly direction, and reached in four hours Odigbo, or Isero, a ruined town, in whose neighbourhood people had again settled. These were to relieve the Okeaye people, and to carry us to the next town; but they seemed to be very unwilling to help us on. We then asked the men, who had come with us from Okeaye, who had carried us hitherto, to go with us to Edun, the balgun, but they said they came to Okeaye for themselves to do some business, and now they would return to that place, and it was the duty of the Odigbo people to help us on. We had now spent four hours in the place, waiting for the Odigbo people to carry our loads, and we could not see any carrier, so we resolved to proceed with the few men we had, thinking the people would bring the loads after us. It was two o'clock when we started, and we had to walk till it became dark. Happily Mr. Roper hastened forward, and crossed the river Ominla just as it was getting dark, arriving at the town of Ajure at nightfall. He lit his lantern there, ob-

tained some carriers, and met us as we approached the river in the dark. Before we could hear the rushing noise of the water, we heard the voices of his party and saw the light. We had walked an hour in the dark in the high forest, and were greatly cheered at seeing somebody, and perceiving that our journey for to-day was coming to an end. A man crossed the river and carried me on his back over it. The town was close by, and we were shown into a room of a house, whose owner came soon afterwards home, and was much displeased that the balogun's messengers had lodged us there. I was too tired to take any notice of what was passing. Presents of pounded yams and soup were brought in by the people and eagerly devoured by our carriers and the bystanders. It was late before the visitors went away and the place became quiet.

The next day, the 21st December, being Sunday, we rested and kept morning and evening service, which was well listened to, as also an address in the evening in the street. We had always a congregation around us, whether we were at home, or sitting in our room in the house, or walking in the streets. We taught our hearers the first four petitions of the Lord's Prayer, which they repeated after us in a high tone, as if they were singing. The Ondos in general speak as mountaineers in a higher key than the coast people. We observed that the people were very anxious to listen to all we had to say. It was with them now as it formerly was with the Abeokutans. A woman begged our two little boys, whom we brought with us from Lagos, to teach her the Lord's Prayer by herself, which they gladly did. We felt that this field is ripe, and prayed that the Lord would send labourers also into this harvest.

To-day, 22nd December, we got up early to proceed to Erinla. We had to pass several brooks. At the gate of Ajure a similar scene had taken place as at Odigbo and Okeaye. None wanted to take a load, or much less carry us in the hammock; however, finally we got off. Soon we saw a horse the balogun sent for us. Mr. Roper ingeniously contrived to make a saddle, and we proceeded on our journey. We had to scale high cliffs, and saw ourselves surrounded by high mountains. When we approached the town, which lies in an open valley, we heard the report of guns, as at Itebu. There was no ditch or wall around the town, which is of the size of old Ijaye, containing about 30,000 inhabitants. We had to halt before the balogun's house;

after a short time we were led in. He was sitting in the verandah, and saluted us, "Ara nyin olé, alafia wà?" which he repeated several times. ("Are you quite well? is there peace or prosperity?") The balogun, as a sensible man would do to strangers who came from a tedious journey, sent us at once to our lodgings, which were the most comfortable quarters we have had. He sent us yams, a pot of palm-oil, and palm-wine, and when we inquired when it would be convenient for him to see us he sent word to say at "ago meta" (three o'clock). Going precisely at that time, we were made to sit down in the verandah, which was soon filled with elders, people, and children. Hides were spread to sit upon. The balogun soon came out; he is a tall, stout, and intelligent-looking man of sixty years. He had a fan of skin in his hand. Several elders, with ornaments of cowries and beads, were sitting at his left side. We told him that it was made known to every one in Lagos and England, through Captain Glover's messenger, that the road from Lagos to Ibadan through the Ondo country was open, and that the Ondos were willing to receive teachers of the Word of God, and therefore our fathers in England had directed us to inquire whether they were willing to receive teachers. We should be glad if he would help us to see their king at Ode Ondo to deliver the same message to him. We told him that we had already spent much more time in coming to his country than we thought, and we should be glad if he helped us to proceed to-morrow to see the king. He said nothing, but showed by signs that he would not let us go so soon. We thought in Lagos we could perform the whole journey in a fortnight, and it is now eighteen days, and we have not yet gone through half of it. He presented us with a goat, and we went home. In the evening he again sent provisions and fruit. In the evening we took a walk. Saw Josiah King's mother, who was much pleased to see us, being overjoyed at having her son back again. She presented us with a fowl. Many women and children followed us through the town. We exhorted the women to teach their children to pray to God in the morning and evening of each day the simple petition, "Lord, have mercy upon us!" which they all with one voice promised to do. We told them also that many children in Christian lands prayed to God for the black children, and loved them. With this they seemed to be much pleased. We were afterwards told that

the balogun's sister was among the crowd. One could not help feeling deep sympathy with these people as they stood silently, numbering about 100 souls, devouring as it were every word which was spoken to them.

December 23rd.—The balogun's messenger came early, troubling us for presents for all he and his fellows had done for us in carrying us up from Okeaye. Soon the balogun came himself. He thought we had made an agreement with them to pay them a certain sum, which we wanted to do, but the people had refused; and when he was told that at Okeaye, when we could not obtain carriers, the people took our loads and carried us to Odigbo, and thence to Ajure, he said we should give them the present which we had promised them, which we then deposited into his hands for distribution, as we ourselves could not undertake to pay the real carriers of the different places, who had gone back to their towns. There were, besides, many well-dressed men who carried nothing, and who would have taken the money for themselves. The balogun on his retiring sent us a bag of cowries, which showed us that he was a generous man, and that he was annoyed at the cupidity his people had shown, who from that time did no more trouble us on that account. We saw to-day in a private house the few things the Ijeshas of Lagos were intending to send to their country, and which were detained here. Ogedengba, the balogun of Ijesha, is still being pursued by the Ibadans; and some of his people having fled to Iku, an Ondo town, that was threatened by the Ibadans also. We asked the balogun Edun again to let us go to the king, to which he replied that his messenger had not yet returned from the king; he would do so to-day, and we could go to-morrow. He sent to call us in the afternoon, when we found a large assembly of people, and we had to deliver our message again. When we had done the chief said we should tell all this to the king also, and as our matter was agreeable to God, and would bring peace to the country, the king and the elders of Ondo would receive it. We thanked him for these words, and told him that we saw that the Lord had made a way for the Gospel to come to this country, and they must trust in Him patiently, and wait till the work of peace would be established among them. He said we could proceed to the king to-morrow.

December 24th.—We started at eight o'clock to proceed to the last stage of our journey—to Ode Ondo, the king's town. We had even here some difficulty to obtain carriers for

our loads as in the other places, and it lasted some time before the war-chief prevailed on the people to take our loads. He accompanied us to the gate, and as he wanted a special favour—a sign of friendship—I gave him a small fife, with which I called our carriers together, as I had nothing else about me to give him. Three days ago, when we entered the town of Erinla, he sent a messenger to me to say he wanted something from me as a sign before he saw me as a special favour, when I sent him a shilling. I never met this practice before in the country. At the end of the town he saw a young horse grazing with his mother, which he gave us for the journey, which proved to be very useful on the way. We passed through a picturesque country of mountains and valleys. The way was much longer than we had anticipated. We had to travel from eight to one o'clock in the heat of the day through an open country, which was very wearisome. Discharges of muskets announced again our arrival at Ode (or yard of) Ondo. We had to wait outside the house of the chief, who is next to the king, and who is called Jomu, in whose house we had to lodge. A multitude of people were gathered together. We informed at once the elders that as our time was becoming short they should please to forward our business and lead us to-day to the king. It is a part of the etiquette of African kings to detain a stranger as long as possible. It cost the people much self-abnegation to comply with our wish, and after we had rested and refreshed ourselves we joined a large number of elders and people and went in procession to the king. As we went our number increased. The town is regularly laid out with broad avenues. It was destroyed through civil war thirty years ago, and the king lived in a town one day's journey from this, towards north-west. It was Mr. Goldsworthy who brought the king back to the capital, and within these two years many houses have been built. The procession passed through the market-place of the town, where Mr. Goldsworthy had planted a flag with the St. Andrew's cross, and which was still flying. At the site where once the king's palace stood the procession halted. It was enclosed by a wall on three sides. We were told to wait here for some time. Soon the procession entered the enclosure, when we saw under a shed on our left, which was as long as the whole area would admit, many armed men sitting, and under the short shed on the back side of the square, opposite the entrance, the king and his elders.

The king, whose name is Osemonde, was decently dressed in a fine cloth of stripes of silk and a red velvet cap, with white lark's feathers waving over it. Standing before him, we told him our message, that we had come to ascertain whether he and his people were really in earnest to accept the Word of God, who called every one to repent of his sins and have faith in Him and our Saviour, whom He sent into the world to teach us and to die for us; and this our Saviour had commissioned His people to preach this Word of Peace to every creature. Jomu, the next man to the king, put the question to the large assembly present, which consisted of about 500 persons, whether they would accept teachers of the Word of God, when all responded in the affirmative as one man. He represented the matter to them as a continuation of Captain Glover's work to renew (*ton se*) Ondo. We then added that it was necessary for them to give liberty to all who wished to come and hear the Word of God. Presently about six men came forward, who declared they would not allow their wives and slaves to come to us, as they already run away to Okeigbo, and they were afraid if they came to us more would run away. We told them all men were entitled to hear the Word of God, as all used the fruit of the soil, the water, and breathed the air, and the Word of God made people better than they were before, and we did not wish to keep the people in our houses, but wished them to come to a public building erected for the purpose. There they saw Josiah King, our canoe-man, sitting before them—an Ondo man, enslaved by themselves in that civil war which destroyed their town. He could not have become a Christian in Lagos had the people there kept him back from hearing the Word of God. The chief speaker and officer next to the king then told them that our word was good, and would not bring confusion, but peace, and the whole nation accepted it. The whole assembly assented to his words as before. The king asked us again to stay a day longer, but we begged him to excuse us, as we spent so much time in coming to him, and much work was waiting for us at home. He gave us a sheep and cowries, and we returned to our lodgings at Jomu's house. In the evening the women of the house came with music and sang the praises of Captain Glover, who brought the "ote," or state of enmity, to a close in Ondo, and established peace among them. They said, "E ho gobana—Oyinbo pari ote—Gobana o—Oyinbō mu' bā woliō." Their singing in solo

and chorus was very agreeable. The whole nation was tired of war; they were thirsting for peace. How appropriate to them was the angelic message of to-day, "And on earth peace!" We spoke to the large assembly around us of the history of this evening, and read it to them out of the Yoruba Testament. The words the women sang were, "Praise the Governor, white man has finished the state of enmity, white man has brought the king home." The fact that the royal family of Ondo have Oyo and not Ondo marks cut in their face, seems to show that they were sent in ancient times as governors by the Alafin or King of Yoruba into this province. Osemonde is the fifth king since Ode Ondo was destroyed by civil war, caused by the rebellion of a chief called Kuka, who afterwards died of an explosion of gunpowder at Erinla.

December 25th.—We held an early service outside our house. Mr. Roper addressed the people. We went away at nine o'clock, having to leave our loads behind for want of carriers. None was there to take the hammock save our four carriers from Lagos. However, on we went, sharing our horse and hammock alternately and walking, and arrived at two o'clock under a broiling sun quite exhausted at Erinla. At three o'clock our loads came; they were carried by Jomu's people, and a chief came along with them. This Jomu was very kind to us, and was very careful that we should not be hurt by anything. He even said he had made arrangements that the sun should not be hot that day. When we left he earnestly asked how many months it would last before we returned again.

December 26th.—Yesterday, when we had returned, the chief Edun said we could not go to-day; but we asked it as a special favour to be allowed to return. He then said we should go only to the next town Ajure, which is about three hours from Erinla. We said we wished not to spend the Sunday in the bush, and he should lend us his horses as far as Odigbo, which he finally promised to do. This morning no horses were to be found. We went to him to take leave, and advised him to make good roads, and asked him also especially whether he would allow everybody to hear the Word of God without molestation, to which he assented, saying that everybody was listening while we spoke to him, women and slaves, and so it would be when we came among them. One of the horses he had promised could not be found. It was now already

past eight o'clock, and Mr. Roper went after it. He found it surrounded by small boys, at whom the animal was kicking frightfully. We would never have got it had Mr. Roper not secured it himself. It was nine o'clock before we started; all our loads had gone before us; we arrived at twelve at Ajure, where our loads were left to be sent to Odigbo, where we wished to stop for the night. We arrived at that place by means of Edun's horses, though a great deal of walking was required besides. At Odigbo we slept in one of the sheds on the roadside; as we could not get carriers we could not send Edun's horses back from here as we had promised, a journey of ten hours being before us. This was (December 27) a very fatiguing march, much of which had to be done on foot; my little horse was soon knocked up, and the river Oluwa forbade his further progress. We had to leave the horses here in charge of Edun's man. A large tree had fallen over the stream, and from the other side numbers of small long trees had been joined, forming a bridge, but no horse could pass over it. The remaining three hours we had to walk in the dark through the primitive jungle, and arrived after eight o'clock in the evening at Okeaye extremely exhausted. Next day being Sunday we rested, having service in the morning and evening under the shed.

Next day, the 29th December, we proceeded to Agbaje wharf, where we arrived at 9.45 a.m., but could not see our canoe, which had been ordered to come up from Igbo Bini. At ten it arrived, and at eleven we were again at Oluwagbo, whence we walked in an hour and a half to Igbo Bini. We heard already on the way that a misunderstanding between the Igbo Bini and the Ikale people had arisen; the former not having paid their debts, the latter kidnapped eleven persons. In return one of the Igbo Bini people kidnapped four Ikale people. The King of Igbo Bini mentioned nothing of the matter to us, but a Lagos trader told us we should settle this dispute. But as Mr. Goldsworthy was almost involved in war when he endeavoured to settle a similar dispute between these two tribes, and as the king did not ask us to take it in hand, we told him that we would not interfere in the matter. The king promised to lend us eight men for our return journey as far as Aboto.

December 30th.—During the night there was much noise and firing of guns. We were ready to start at six a.m., when the king de-

tained us by telling us his grievances against Lagos, and said his slaves, and even his messengers, whom he had sent to Lagos, would no more return to him, and this circumstance prevented him from accepting Christian teachers. We should inform the Governor of Lagos of this, and let him know his answer on the subject. Thus, for the present, Igbo Bini is closed against us. A Lagos man was there, acting as adviser to the king, who was himself also vexed, because he had lost his slaves in a similar way as the king; and it may be guessed what kind of influence he exercises over the old man, the king.

We started at 7.30 a.m. from Igbo Bini, and reached the same day, after halting a couple of hours at Igbekebo, the creek called Oyanbo, which combines the river Oluwa which comes from the eastern part of the Ondo territory with the Arufa or Urafa, which is fed by the western part of that country. The main waters of the Oluwa had left us before we reached Igbekebo. After leaving this place and before we reached the creek called Oganbo, another lot of waters left us by the Ona Arugbo, also for the south. In this creek, Oganbo, the remaining water of the Oluwa was at first with us, flowing downward, but when we came to the Ita Mange or Mahen, the Oluwa ran to the south; and we had the current against us, which was now clearly coming from the Arufa, which sent waters by this its eastern channel, the Oganbo, to Sekeri or Benin. The Oganbo is a branch of the Ipokoda, or Eastern Arufa, which runs to Aboto, and thence partly to Benin, and partly to Lagos. The eight men whom the King of Igbo Bini had sent with us to assist us by the way returned to their master from this place, Aboto, whilst two boys he had also given us to assist us, proceeded with us to Lagos to wait until the king should send for them. Having gone on day and night, we arrived on the 1st January at 3.15 a.m. off Artijeri, and at 9.15 at Makun, and in three hours more at Ode; at 6.40 p.m. we were abreast the village of Ifagbo, and at 9 p.m. off the Island of Lakoye. The next day, January 2, we reached Epe at 5.30 a.m.; at 10 p.m. at Ejiurin; and next day we arrived safely at Aroloya Creek, Lagos, whence we had started, not without apprehension as to the safety of our journey.

And now the Lord has brought us back in peace, praise be to His name, and may the dark places we have seen be soon filled with His glory!

ON THE SIAH POSH KAFIRS.

"THE regions beyond!" When Christianity was in its cradle, what was fabled of the Infant Hercules might with far greater truth have been declared of it. The new religion could not be held in swaddling-bands. It crushed serpents to death in its earliest but most vigorous grasp. It began in Jerusalem, and brought its glad tidings home to the hearts and consciences of those who were waiting for the consolation of Israel; but, like the Jordan, which in his swelling overfloweth all his banks, it could not be contained in Judæa, nor could it be confined to those who were after the flesh only of the seed of Abraham. The word of the Lord sounded forth into the regions which were beyond, and to the Gentiles was the salvation of God sent. By the confession alike of all, Christianity ever has been, is, and must be an aggressive religion. There have been periods in the history of the Church when it has seemed to be still and dormant; but even then it might be discernible that it was gathering together strength for fresh efforts. It has paused, but its course has not been arrested. The fertilizing influence of its waters has receded from particular spots, and left them dry and barren; but in other places the wilderness has become a pool of water. What is true of Christianity in general is true more especially of Christianity in its distinctive Missionary aspect. Stagnant Missions are an anomaly—we were almost going to say an absurdity. When reapers enter into a field of corn they do not cut down a few sheaves and sit upon them, resting from their labours; nor do they proceed to cart them away, and store them into barns, and thresh out the grain; but, with sickle in hand, they pass onwards, through the length and breadth of the field. The sheaves will be seen—some here, some there, and over a vast expanse—a great deal still untouched. To the careless and uninformed there might seem difficulty to comprehend the particular mode of procedure adopted; but eventually, in due season, the whole is gathered in and housed. So it is with Christian Missions. The advance will at times seem irregular, and the results partial, but the work is going on. If the labourers were more numerous, there would be more expedition and a larger ingathering. The prayer of the Church therefore is, and should be, that the Lord would thrust forth more labourers into His harvest. Those, too, who are already in it should be like the Apostles of old, perpetually extending the sphere of their operations.

It is now nearly nine years ago since, in the pages of the "Intelligencer," an article appeared in our pages communicating some important information concerning Kafiristan. The attention of our Missionaries was called to it by four inquirers who visited them in Peshawur, a frontier station, which is to India what Cherbourg is to France—the eye with which to see, and the hand with which to strike. An earnest invitation was then addressed to our friends to commence a Mission in Kafiristan, and an assurance given that a messenger with such glad tidings would be well received. There was no European Missionary available for this arduous undertaking, and two Affghan Christians, Josiah Misrech and Fazl-i-Hukk, volunteered, in the face of many dangers, to accompany the Kafirs, and to share their lot, as was then pointed out. This fact was in itself a signal instance of the power of the grace of God. The Affghans are the most relentless foes of the Siah Posh Kafirs. Yet here, those who in their Mohammedan condition would have been foremost in a foray, and most forward to shed blood, were ready, at the peril of their lives, to venture into the wild regions of their hereditary foes, not to destroy men's lives, but to save them. Surely this in itself is a memorable and encouraging fact in the history of Missions, and one which ought not to be lost sight of by those who are watching the indications of the progress of God's kingdom. It is also most remarkable, as has been noticed by Captain Wood, in his "Journey to

the Source of the Oxus," that of all the neighbouring states "the Kafirs alone have successfully held out against the progress of Islam. Possessing a country strongly fortified by nature they continue to wage an interminable war with every true believer, and have repaid on the faithful, with tenfold vengeance, the injuries that their forefathers suffered, when idol-temples were razed to make room for the mosque."

Some of our readers will be aware that, since this first effort made by the Affghan Christians to carry the Gospel into Kafiristan, an effort has been made by Mr. Downes, formerly an officer in H.M. Artillery, but now a Missionary of the Church Missionary Society, to penetrate into that wild country. Mr. Downes at present is at home, qualifying himself for future usefulness in the Mission field; but it will be interesting to place before our readers his account of the singular people whom overflowing zeal and love for souls led him to seek out in the early part of last year. The expedition was a most perilous one; and we cannot doubt that Mr. Downes did well that which was in his heart, but, as was the feeling of David, when he longed for the water of the well of Bethlehem that was at the gate, so must it be with those who have the responsibility of conducting Missionary enterprise: there must be an anxious fear not to put men's lives in jeopardy. And yet, when men like Mr. Downes break through, it is at most serious risk they do so. We can only therefore place before friends the account of these things, in the hope that the hearts of many may be lifted up in prayer that God will Himself make an open door, whereby His servants may pass through, and gather out a people in whom the Lord Jesus Christ may see of the travail of His soul, and be satisfied therewith. To the narrative of Mr. Downes we have appended, from the *Lucknow Witness*, another interesting narrative, from the pen of Mr. Johnson, who, like Mr. Downes, was once also an officer in the Bengal Army, and for some while lent valuable help to our Missionary, Mr. Hughes, at Peshawur, when there was urgent need for it in the educational work carried on there. Mr. Johnson may be, we believe, rather considered as a "free lance" than as identified with any particular Christian body; but it is interesting to notice how the minds of earnest Christian men are turning towards these remote regions, and yearning in spirit over them. It was before the hosts of Israel passed over Jordan that the spies went across and traversed the land, and brought back report of it to Moses and Aaron in the camp. We hope it may be so in the present case, and that the Church of Christ will be led to devise ways and means whereby these outlying portions of the Lord's vineyard may be reclaimed, and, instead of bringing forth wild grapes, may bear a wholesome vintage, and be planted with trees of the Lord's planting. Mr. Johnson's attempt to enter Kafiristan was ineffectual, but is full of interest. The account of the Affghan Missionaries, published in our July number for 1865, read in combination with the narratives of Messrs. Downes and Johnson, will furnish ample information as to what Christian zeal has hitherto been able to effect, or rather attempt, for Kafiristan.

KAFIRISTAN.—BY E. DOWNES.

Kafiristan, although within 200 miles of British territory, is almost as little known as fairy land itself.

With this as an introduction, it will be seen that the writer does not pretend to give any certain information; he has only been able to gather a few facts, if facts they are, from the writings of others. Whatever he has been able to learn he will now attempt to

write, and hopes that he will be able to interest others as much as he has been interested himself.

To speak generally, Kafiristan is a mountainous country lying chiefly to the south of the Hindu Kush. The extent is rather uncertain, since its boundaries are unsettled, and vary according as the Mohammedans make successful inroads upon their territory. It

is not, however, at present a large country, and probably does not extend over a greater space than an irregular sort of triangle, with a base of 150 miles, and a height of about 100.

There is evidence to prove that some of the adjoining tribes, now orthodox Mohammedans, were originally Kafirs. Chitral and Bajour to the east, and Lughman on the south, and Panjshir on the west, were all Kafirs a thousand years ago, as may be seen from the records of Sherifadin (the historian of Amir Tîmour) Baber, Abul Fazul, and others.

With regard to its present boundaries, we are unable to get any positive information; but approximately it may be said to be bounded on the north by the line of road leading from Chitral to Faizabad,* on the west it is bounded by a lofty range of hills, the principal peak of which is called Koh-i-Kohwand; on the south and east its boundaries seem to be most varying, and to verge into the Mohammedan districts of Kabul, Kuner, Bajour, Chitral, and Kashgar-i-Khurd. The inhabitants of the latest subdued portions of the Kafir territory are called Nimcha Mohammedans, since their adherence to Islam is more nominal than real.

This boundary, viz., of the Nimcha Mohammedans, is constantly varying, as may be seen by the following example:—When Mr. Masson published his journeys in Beluchistan, Afghanistan and the Punjab, about thirty years ago, a place called Kittar was a noted village of the Siah Posh Kafirs: it is now quite within the limits of the Nimcha Mohammedans, and all its inhabitants are nominally Mussulmans. But, perhaps, on the east, the boundaries of the strictly speaking Siah Posh Kafirs, at present, may be said to be a high range of hills west of Kuner, running down from the Hindu Kush, and losing itself towards the Kabul river. The southern boundary must remain ill-defined, unless a theory of Captain Wood's is true, that the Himalayas are a separate range of hills from the Hindu Kush, and that the former is pierced by the Indus, Kuner, and

other rivers, losing itself at last in the plains of Panjshir. This is unsupported, we believe, by any map except that at the end of his own book. If this is true, the Himalaya range would probably be the southern boundary of Kafiristan. All, however, agree that there are some high hills beyond which Mohammedans have never been able to penetrate, such as Koh-i-Karinj, north of Lughman, and Nurgal, north of Shewah.

The Nimcha Mussulmans are the means of communication between the Kafirs and Mohammedans; all trade is carried on through their medium, and they remain on good terms with both parties. It is said that the extent of country occupied by them is variable; in some cases it will be a large extent of country; in others a narrow belt of not more than five or six miles. They are said to be extremely careless about religion, not even knowing the Kalima, and not being in the habit of saying their "Namaz" at all. In fact, they are at heart Kafirs, though they have been forced, by fear of death, to accept Islamism nominally. It is said that the Amir of Kabul is turning his attention to them in the districts adjoining his territory, sending Mullahs, &c., in order to make them good Mohammedans. It is supposed that most descriptions of Kafiristan that have been published have been obtained by means of visits to the Nimcha Mohammedans; and it seems very doubtful whether any one except Kafirs have penetrated the real Siah Posh country itself (*i.e.*, within the boundaries before laid down).

In attempting to give a description of the country of the Siah Posh Kafirs, we must depend upon the information supplied by the various authors who have written on the subject. Mr. Charles Masson, in his narrative of various journeys in Beloochistan, Afghanistan and Punjab, gives the following account:—

"From the summit of Koh-i-Karinj a most extensive and commanding view is obtained of the region inhabited by the Siah Posh. The eye wanders over an immense space of low rounded hills, with few prominent ranges or any particular mountains of great elevation.

"The impression derived from the *coup d'œil* coincides with the understood nature of the tract, it being represented as hilly, and traversed by innumerable barren and rugged valleys and defiles, the roads, chiefly leading along the banks of precipices and frightful chasms, while it is amply supplied with rivers,

* It is generally supposed that the Siah Posh Kafirs do not extend north of the Hindu Kush, but Masson lays down the northern boundary as the line of road leading from Chitral to Faizabad, and Captain Wood mentions meeting Kafirs north of the Hindu Kush range, and says that their expeditions down the valley of the Kokcha, near the Lapis Lazuli mines, are quite common.

rivulets, and torrents; but the abundance of water is unfortunately unaccompanied by any extent of cultivable soil. The table spaces, which seem to prevail, may be presumed alike unavailable to agriculture, whether from the rocky character of the surface or from the absence of moisture. It is allowed that no practicable spot is neglected, and that Juari Mekhahi or Indian maize is the grain usually cultivated, and frequently on terraces artificially constructed.

"The unfitness of the country for the purposes of tillage is so evident that the principal attention of the inhabitants is directed to their orchards, which yield them amazing quantities of fruits, found also in the wild state, in the greatest profusion over their hills. It is known that they have vines and walnut trees; and it may be presumed peach, almond, and pistachio trees, which abound in the hills of their neighbours. They do not, however, procure grain from the adjacent tracts, which is accounted for by the fact that their diet consists principally of meat, cheese, curds and fruits, both fresh and dried. The quantity of cheese made and consumed by them is said to be surprising. Horned cattle are said to be scarce among the Siah Posh, as are sheep, but they have numerous flocks of goats. These, besides supplying them with food, furnish them with clothing; and, from the circumstance of wearing the prepared skins with the hair outside, they have gained the name of the Siah Posh or black clad.

"Little is known of the vegetable productions of the country. The river Kow, when swollen by the melting of the snows, or by rains, brings down to Lughman branches of an odoriferous wood, supposed to be sandal, but which is likely the juniper cedar. The Siah Posh hills are popularly thought to be the locale of the 'Meher Ghya,' or plant of affection, the possession of which is said to secure the love of any one to its fortunate owner. As so valuable a plant would be in high request, it is generally assigned to an inaccessible region.

"It is also universally believed that gold is found in large quantities in this country, and it is fancied that it grows with the grain. The metal is pale coloured, and called Tilla Kahi, or straw-coloured gold, of the same quality as, I believe, Chinese gold generally is. The rivers flowing through Kafiristan undoubtedly bring down gold with them."

This will be observed to be some account of the southern portion of Kafiristan; we will now turn to a description of part of the more

northern districts. The following is an extract from Elphinstone's description of Kafiristan. He obtained his information through Mullah Najib, who visited parts of that country. The district described is near Kamdesh, which he informs us is within three stages of Badakhshan:—

"The whole of this Alpine country is composed of snowy mountains, deep pine forests, and small but fertile valleys, which produce large quantities of grapes, wild and cultivated, and feed flocks of sheep and herds of cattle, while the hills are covered with goats. Grain is inferior both in importance and abundance. The common kinds are wheat and millet. The roads are only fit for men on foot, and are often crossed by fivers and torrents, which are passed by means of wooden bridges, or of swinging bridges, made on ropes of withy, or some other pliant tree. All the villages that I have heard described are built on the slopes of hills, so that the roof of one house forms the street leading to the one above it; and this is said to be the constant practice of the country. The valleys must be well peopled; that of the Kamojee tribe, at least, contained ten villages, and the chief place (Kamdesh) consisted of 500 houses."

We will conclude this description of the country with an extract from the "Church Missionary Intelligencer" of July 1st, 1865, in which there is an account of the visit of two Peshawur Christians to Kafiristan. This is, in all probability, the latest account we have of the Kafirs or their country.

"The mountain tops were bare and bleak, but their sides were covered with forest trees, especially fir; there were also the walnut, mulberry and amluc trees. The fields were artificial, built up in small terraces with stones; there being hardly any earth, they make mould with sand and dung."

The origin and history of the people and their language is still involved in uncertainty. There have been a great many suppositions as to who these mysterious people were; at present nothing very positive can be determined on account of the imperfect information we possess. Some suppose them to be originally Arabs; this appears to be the least probable of all, for except the bare tradition that they are Arabs, and of the tribe of Koreish, nothing in the least tends to support this idea. Language, religion, features, habits, all tend to contradict it.

Others say that they were aborigines of the country, and also of the surrounding districts; and that they escaped on account of

their mountainous position from being conquered and converted to Mohammedanism. There is nothing much to be said for or against this theory; it is, however, exceedingly vague. Captain Wood was inclined to believe that they were originally Tajiks, and of the same race as the people of Badakshan; whereas Mr. Wolfe thinks that they came originally from the neighbourhood of Kandahar. There is more to be said for the latter locality, as it appears to be supported by a tradition current among the people themselves. The following is from Mr. Wolfe's book:—

“Tradition of the origin of the Kafir Siah Posh:—

“Kamoj, Kamos, Salaal and Halal were four brothers, who lived at Kandahar, from whence they were expelled by the Mussulmans; Kamos, Salaal, and Halal became Mussulmans, and the Kamoj remained Kafirs. They have no exact account of their origin; some say that they were Affghans, others that they were Arabs, and some of them say that they came from another country. They *do not* (?) know their genealogy. A bloody war among themselves drove many of them from Kandahar to Kamkood, thence to Kambasala; thence to Kalamrud, Kamdad, and then to Kamroj, where, at this time, 4500 Kafirs are residing.”

Others say, and there is much to be said in support of their theory, that they are of European extraction, being either a portion of Alexander's army, or a colony planted by him.

The chief reason for urging this theory is, that their features and colour are those of a European nation; and that many of their customs, such as their sitting on chairs or forms (as will be noticed presently), are distinct marks of western nations. They are said to prefer Europeans to Asiatics, and even have traditions among themselves that they were originally Europeans. The latter is commonly believed, and, we think, will bear investigation.

Burns says, in a foot-note in his chapter on the Siah Posh, that “since the British entered Affghanistan, one of the Kafirs, near Jellalabad, sent a congratulatory message at the arrival of so many Kafir brethren as ourselves.”

That a friendly feeling is felt by Kafirs towards Europeans has been the result of the experience of all who have seen and conversed with them. The writer of this has observed it himself in an interview with a Kafir about a year ago; and the same kind

and friendly feeling appears in letters from the Kafirs to the Missionary at Peshawur, copies of which may be seen in the “Church Missionary Intelligencer” for July 1st, 1865. Masson sums up his historical arguments for this view thus:—“When no one knows, all may conjecture—but with regard to the Siah Posh community, the Asiatic and the European would probably apply very different speculations. The latter might fondly fall back upon the remote period when the son of Philip led his victorious arms into the regions of Central Asia, and call to mind the various colonies he planted in them to promote the security and permanent retention of his acquisitions. He might remember the Macedonian colonies of Alexandria and Caucasum, of Arigœum and Bazira—the garrisons of Nysa, Ora, Massaga, Peuceleotis and Aornos. He might also recollect that a number of sovereigns of Greek descent subsequently ruled in these countries, until they were overrun by the Getic hordes of Scythia. He would not fail to discover that the region now inhabited by the Siah Posh is surrounded by the very countries in which the Greek sovereignty prevailed, and that it is encircled by the colonies, posts, and garrisons, known to have been established in them,—while it is naturally that into which expatriated princes and their subjects would have been driven, or into which they would have retired, to escape the fury of their fierce and barbarous invaders. He might further be pleased to find that the conclusions which such recollections would tend to suggest were sanctioned by the recorded traditions existing in these quarters, and that they are strengthened by the fact that many petty princes and chiefs, some of whom, now Mohammedans, but originally Siah Posh, claim descent from the Macedonian hero.”

There are, however, some serious objections to considering the Siah Posh to be Greeks; the chief among them is, that the language bears no resemblance (as far as we know) to the Greek language. Vocabularies have been made by Burns, Wolfe, and Vigne; but their very scantiness show how little is known at present about the real language of the country. The resemblance to Persian—Pushtoo—and Hindi make one naturally suspect that this is no part of the real language; but only a *patois* used by the Kafirs in their communications with the adjoining countries. A closer examination might show that the language itself would confirm the theory that the Siah Posh Kafirs are Greeks.

Other nations have been suggested as the source from which the Kafirs have sprung, but they do not seem to be probable theories—for instance, Wolfe hints at their being Jews, merely on account of the supposed resemblance of one of their customs to some Jewish practice, and the report that on one of their altars there is inscribed a verse of the Pentateuch. A more probable theory is that they are descended from the fire-worshippers of Persia, but the only fact in support of this is that they expose their dead in the same way as the Parsees. This isolated fact by itself, we think, proves next to nothing at all.

We now propose to consider the relationship that exists between the Kafirs and other nations.

The nations surrounding Kafiristan are all Mohammedans, and the relationship that exists between them would be best described as "war to the knife," and this has been the state of affairs from the time we have the first historical record of the Kafirs. We hear that Sabakhtagin and his son Mahmud waged a most severe and bloody war with the infidel tribes in the region of Jellalabad and Lugham; and, though the Siah Posh are not mentioned by name, "it will," as Mr. Masson says, "strike one that if, previously, there had been no enmity between the natives of the hills and the inhabitants of the plains, there was now ample occasion to have given rise to it. May it be that from this date exists that hostility which has endured unabated for so many centuries?"

Sabakhtagin died in 997 A.D.; we hear of Amir Timour waging war in these parts in 1399 A.D., and the Siah Posh are mentioned by name. So pleased was Timour with the result, that he ordered the history of it to be written upon marble. The Mohammedans did not get the victory until they had fought long and obstinately; but the result was, that the Siah Posh position was carried: "the males of the infidels, whose souls are said to have been more black than their garments, were put to the sword; their women and children were carried away." In 1514 A.D., we find that the Emperor Baber was induced to wage war against these persecuted people, and Chager-serai was taken from them. Ever after this the country of the Kafirs was an attraction to any murderous ruffian who was ambitious of the proud title of Ghazi.

We need not be surprised, then, when we hear of these half-civilized people retaliating in rather a furious way; nor must we be too

hasty in condemning them, even when we read stories like the following, which I select from the adventures of two Peshawar Christians, published in the "Church Missionary Intelligencer" of July 1st, 1865:—

"They proceeded *via* Jellalabad to Charbagh, then to Mulayan, then to Niyazi; and by successive marches to Rajai, Kotala, Adar, and thence to Kajgara, and then to Niliar, the last Mohammedan village on the road; then to Munli and Malai: the next morning they departed on the road to Titani. The night was spent in a house five stories high. A fearful initiation into their work now lay before them, exhibiting Kafir ferocity in its worst features. The next march was to Nikera, on the tops of the mountains. Here they found twenty-eight armed Mussulmans, who had been invited by the Kafirs over from Mungoo. Their hosts feasted them bountifully; and, after removing all suspicion from their minds, had persuaded them to leave their arms in the huts assigned for them. It was at this time that our travellers arrived, and had much conversation with these Mungoo men, two of whom were Mullahs, and six students from Kuner; when suddenly their friend Ghara (who was formerly a soldier in the corps of Guides) called out to them in Hindustani to come away. 'What for?' they asked. 'Because they were going to dance.' 'Then we, too, will stop and see it.' 'But there will be a scene (*tamasha*), and you must come away.' All this was in Hindustani, which none but they understood. They withdrew quietly, and sat down on a rock above. The Kafirs brought a drum and pipes, and began to sing and dance, throwing their hands and feet about, the women looking on. Then suddenly, without one moment's warning, each Kafir's knife was unsheathed and seen poised high above his head, and, with a loud whistle, four or five Kafirs rushed on each Mohammedan, stabbing him in every part. The whole was over in a minute, and all had sunk down dead, covered with many wounds. They then beheaded them, and threw them all down into the rivulet below."

It seems, however, that at times they make treaties with certain Mohammedan tribes; and they are said especially to live peaceably with the natives of Chitral. The Nimcha Mohammedans have been mentioned already, while speaking about the boundaries of Kafiristan. It appears that they are always at peace with both Mohammedans and Kafirs: otherwise it is difficult to see how the latter

could keep up any intercourse or trade with the outer world.

With regard to their treatment of others besides Mohammedans:—As far as we can see, they are inclined to treat Hindus, Christians, fire-worshippers and all other religionists with the greatest hospitality. The writer was himself assured by a Siah Posh Kafir that Englishmen would be welcomed as friends.

The two Peshawur Christians, Fazl Haqq and Nurallah, were evidently treated most kindly, and the Kafirs expressed their sorrow that an Englishman had not accompanied them.

A Parsee, named Shuhryar, visited Kafiristan, and was well treated. Burns mentions his expedition; but, unfortunately, he was murdered shortly after by some Mohammedans, so that not much information was obtained.

Several Mohammedans have said that they entered Kafiristan; the best known is Mullah Najib; but Masson thinks that he did not leave the Nimcha country. Perhaps Mohammedans have visited the country, but it must certainly have been in disguise.

Several Hindus have been said to have visited the country, and there appears to be no reason why they should not, since hospitality is shown to every one except Mohammedans, with whom any treachery is considered lawful. We will conclude this subject on travellers visiting Kafiristan with an extract from Masson:—

“Attaching every value to the report of Mullah Najib, it must still be conceded that we have no information of the Siah Posh race which does not require confirmation; neither are we likely to obtain a sufficient acquaintance with this interesting people until some intelligent and adventurous European shall penetrate into their sequestered valleys; and by the results of his own observation, and of direct intercourse with the best informed of themselves, enable us to form accurate notions of their present and past state of society—of their religion, language, and other matters relating to them. Until we have such testimony, we must be satisfied with the dubious accounts of natives; but we, as Europeans, can never from them acquire the knowledge we wish to possess of the Siah Posh.”

That thirty years should have elapsed, and the information is not yet forthcoming, seems to be a disgrace to us as Englishmen, when it appears that a visit to this interesting

country could be easily and safely accomplished.

We will now consider the character of the Siah Posh.

The Siah Posh are said to be extremely hospitable; in proof of this, Elphinstone says that Kafirs, who are notorious for their hospitality in this life, are deified after their death. All writers agree in giving them credit for this virtue. All seem, moreover, agreed in praising them for their ability, activity, and bravery. It seems hardly necessary to try to establish this, for it is sufficient proof that the ruler of Kabul is pleased to have them in his army; and when there they often, though nominally slaves, rise to the highest rank. Faramoz, the late well-known General of the Amir of Kabul, who was murdered by Aslum Khan, was a Siah Posh Kafir. And the mere fact of the Kafirs keeping up their independence, surrounded as they are by Mohammedans, and subjected to continual invasions, clearly shows that they are brave, and know how to make use of their bravery to the best advantage.

It has been already mentioned that they are deadly enemies of Mohammedans, and it must be allowed that the fault is not on their side. Though they never suffer a Mohammedan to escape out of their hands, still Burns thinks that they are not naturally ferocious or cruel. In the “Church Missionary Intelligencer,” July 1st, 1865, it is said that they never murder one another, but settle all their private disagreements in a friendly manner. It appears that theft is not known in Kafiristan. The Peshawur Christians, whose narrative is given in the “Church Missionary Intelligencer,” say that they do not even spoil the bodies of the Mohammedans whom they kill. This statement must be accepted with some reserve, since other writers say that, after fighting with Mohammedans, they return with the spoils, and that they adorn the temples of their gods with their trophies. Whatever the truth of this may be, it does certainly appear that among themselves they respect the rights of property, and are naturally honest. With respect to adultery we have the most contradictory statements, but in the narrative of the Peshawur Christians the following account is given of the chastity of the Siah Posh:—“Adultery is never known in Kafiristan, but many men have more than one wife. The breach of the seventh commandment, in any form, is not for a moment endured. They believe the vengeance of their

gods falls on the whole village for it." If a case of adultery is discovered, they continue to narrate, "the property of both man and woman is then at once plundered, and the houses of both are burned to the ground; and, pelted and hooted by both boys and girls, they are expelled for ever from the village, and sent away to the Mussulmans. The very road they go is deemed impure, for the people follow them and sacrifice a goat at the nearest stream they cross."

Next we will consider some of the customs of the Siah Posh.

In doing so we are met by great difficulties. Many of the customs connected with different events, such as marriages, births, &c., mentioned by one writer, vary considerably from those given by another. In making the present compilation it is no easy matter to determine which of their customs are merely conjectures of the writers, and which owe their seeming contradictions to the fact that customs are not the same in different parts of the country. The writer will do his best to determine the cause of the differences, omitting such stories as appear to be only conjectures, or are contradicted by other writers, and selecting those which seem to give any insight into the national character of the Siah Posh. The customs which are agreed on by the majority of writers on Kafiristan will be most carefully recorded. We will commence by an extract from Masson: it is Malek Mannir's account:—"In company with Malek Sar Buland of Chaghansarai, I went to the Kafir town of Kattar. Kafirs call Mohammedans Odál, and say they have driven them to the hills, usurping the plains and eating their rice. The men wear tufts of long hair on the crown of their shaven heads. Married women wear a ring in their left ear. Corpses are placed in deal boxes and exposed on a hill; poles are placed on the boxes, and smaller sticks are made to cross them, if the deceased have slain Mohammedans, the number of cross-sticks denoting that of Mohammedans slain by the parties when living. The houses of the Kafirs are five or six stories in height, and the men are fond of sitting on the tops of them, singing and drinking wine. Adjacent to the town of Kattar was a house set apart for the accommodation of females during menstruation and childbirth, who under such circumstances are not allowed to remain at their homes. When I asked if they believed in a future state, they laughed, and asked in turn, in their own language, 'Tút múj, Bút já?' literally 'Father dead, rice eat?' In

reply to another question they said their god was at Kabul, and paid them a visit once a year on a horse. Asking if they had seen their god, they said they had not; then, asking how they knew he came, I was answered that their priest, or guardian of the idol, told them so; I was conducted to the Bút Khâna (house of the idol). At the door was seated a very aged man, the guardian. He rose and opened it. I was led through three or four apartments filled with articles of raiment, swords, shields, knives, &c., the consecrated spoils of Mohammedans. From them I passed into the chamber of the idol—an erect image of black, or dark-coloured stone, of the ordinary size of a man. The bad odour proceeding from the apartments filled with the raiment was such that I could not stay long.

"Incredulous as to the future state, the Kafirs believe that sins are visited by temporal calamities, amongst which they reckon drought, pestilence, hail, &c. On the return of a party from a dárâ, or foray upon Mohammedans, such as have slain an enemy brandish in triumph over their heads sticks or poles, called shánt, with the clothes of their victims on them. The less fortunate hold their poles behind them. The maidens of the village issue forth to meet them, their bosoms filled with walnuts and dried fruits, with which the victors are permitted to retire, while those who have brought no trophy have their faces pelted with ashes and cowdung. A feast is prepared and cows are slain, the meat is cut into slices and parboiled in a large vessel. The lucky individuals receive shares in proportion to the number of Mohammedans they have slain, the others receive single shares, over the shoulders of the person presiding at the feast, who distributes the contents of the vessels. Broth is unused by the Kafirs, who say it produces flatulency. Besides meat they feed largely on cheese. The Kafirs are very social and hospitable. We had brought as presents to Malek Udúr, salt and Lunghis, and when we departed a collection of dried fruits was made from every house in the town for us."

It will be seen in this narrative what importance is attached to the murder of Mohammedans. This is a point about which all writers are agreed. The Peshawur Christians say that the two chief ranks among the Kafirs are Bahadur and Surunwali: both of these ranks are only to be gained by murdering a certain number of Mussulmans. The same thing will be observed at the

close of the following extract from Elphinstone:—

“One of their characteristic features is their constant war with the Mussulmans, whom they hold in detestation. The Mussulmans indeed frequently invade their territories in small parties to carry off slaves, and once or twice have undertaken more important expeditions against them. About thirty years ago there was a general crusade (if I may be allowed the expression) against them. The Khan of Badakhshan, one at least of the princes Kashgar, the Padshah of Kuner, the Bauz of Bajour, and several Euzufzye Khans confederated on this occasion, and met in the heart of the Kafir country; but, notwithstanding this success, they were unable to keep their ground, and were forced to evacuate the country after suffering considerable losses.

“The arms of the Kafirs are a bow about four feet long, with a leathern string, and light arrows of reeds, with barbed heads, which they sometimes poison. They wear also a dagger of peculiar shape on the right side, and a sharp knife on the left, with which they generally carry a flint, and some bark of a peculiar kind which makes excellent tinder. They have also begun to learn the use of firearms and swords from their Affghan neighbours. They sometimes go openly to attack their enemies, but their commonest mode is by surprisals and ambushes; and they expose themselves to the same misfortunes by neglecting to keep watch by night. They often undertake remote and difficult expeditions, for which they are well suited, being naturally light and active. When pursued, they unbend their bow, and, using it as a leaping-pole, make surprising bounds from rock to rock. Mullah Najib saw the men of Kumdesch march out against another tribe. The rich wear their best clothes, and some put on black fillets ornamented with cowry shells, one for every Mussulman the wearer had killed. They sung a war song as they marched away, in which were the words, ‘Chera hi, Chera hi, Mahrach;’ and he learnt when they had succeeded in coming on an enemy unprepared, they set up a loud whistle, and sing a song, of which the chorus is ‘ushroo oo ushroo.’ On such occasions they put every soul to death. But their chief glory is to slay the Mussulmans; a young Kafir is deprived of various privileges till he has performed this exploit, and numerous distinctions are contrived to stimulate him to repeat it as often as may lay in his power. In the solemn dances, on the

festival of Numminant, each man wears a sort of turban, in which is stuck a long feather for every Mussulman he has killed: the number of bells round his waist on that occasion is regulated by the same criterion; and it is not allowed to a Kafir, who has not killed his man, to flourish his axe above his head in the dance. Those who have slain Mussulmans are visited, and congratulated by their acquaintances, and have afterwards a right to wear a little red woollen cap (or rather a kind of cockade) tied on the head; and those who have killed many may erect a high pole before their doors, in which are holes to receive a pin for every Mussulman the owner has killed, and a ring for every one he has wounded. With such encouragement to kill them, it is not likely the Kafirs would often make Mussulmans prisoners: such cases have happened, when the Kafirs were defending their own village; and they then made a feast with great triumph, and put the unfortunate prisoner to death with much form, or perhaps sacrificed him to their idols.

“They have, however, sometimes peace or truce with Mohammedans. Their way of striking a league is as strange as their mode of war. They kill a goat and dress the heart, bite off half and give the rest to the Mussulman; the parties then gently bite each other about the region of the heart, and the treaty is concluded.”

This method of making peace is with Mohammedans somewhat similar to a custom which they have amongst themselves. Whenever two Kafirs quarrel, and one is desirous of making peace, he kisses his adversary on the nipple of the left breast: after this they are friends.

It is said that the Kafirs exact an irregular sort of tribute from some of the adjacent countries. That they formerly did so is not to be questioned, since history shows that these exactions have led to several wars; but even now it is asserted that in some parts the neighbouring Mohammedans prefer to accede to their demands than be continually subject to their exactions.

It is sometimes said that Kafirs will sell their daughters to Mohammedans, and that this unnatural traffic is quite an institution of the country. This, however, is contradicted by the best authorities. There is no doubt that numbers of Kafir women are sold and carried off to neighbouring countries; but it is probable that they are either taken prisoners by the Mohammedans, or kidnapped by them—though there may be some unprincipled

Kafirs who lend themselves to help the Mohammedan slave dealers. But that it is not a national feature of the Kafirs may be seen by the constant wars which they wage with the Mohammedans; one of the chief reasons being the persistent kidnapping of their daughters by the Mohammedans.

The women are said to be very beautiful, and for that reason attract the attention of the Mohammedans. It is said that they work hard in the fields, and do more hard work than the men, who confine themselves to fighting, and amusing themselves.

We will now examine another extract from Elphinstone, giving us an account of the dress of the Siah Posh :—

“The whole dress of the common people among the Siah Posh Kafirs is composed of goat skins, two of which form a vest, and two a kind of petticoat; the skins have long hair on the outside; the upper ones do not cover the arms; the whole is fastened on with a leathern belt. They go bareheaded unless they have killed a Mussulman, and shave their heads, except for a long tuft on the crown, and perhaps two curls over the ears. They also pluck out the hair from the upper lip, cheeks, and neck, but wear beards four or five inches long.

“Those in good circumstances, and those near the Affghans, wear a shirt beneath their vest, and in summer the shirt forms the whole of their dress, as it always does with the women. The great do not wear goat skins, but cotton cloth, or black hair cloth. Some also wear the sort of white blanket, woven in the neighbouring country of Kashgar. The blankets are put on like Highland plaids, come down to near the knee, and are fastened with a belt; they also wear cotton trowsers, which, as well as their shirts, are worked all over with flowers in red and black worsted. The trowsers are slit at the bottoms, so as to make a sort of fringe. They also wear worsted stockings, or perhaps worsted fillets rolled round their legs; and the warriors wear half boots of goat skin.

“The dress of the women differs little from that of the men, but they have their hair plaited and fastened to the top of their head, and over it a small cap, round which is a little turban; they have also silver ornaments and many cowry shells. The virgins wear a red fillet round their heads. Both sexes have earrings, rings round the neck, and bracelets, which are sometimes of silver, but oftener of pewter or brass. They are left off during mourning; and with the men they are as-

sumed, with much ceremony, after the age of manhood.

“The houses of the Kafirs are often of wood, and they have generally cellars, where they keep their cheeses, clarified butter, wine, and vinegar. In every house there is a wooden bench fixed to the wall with a low back to it. There are also stools shaped like drums, but smaller in the middle than at the ends, and tables of the same sort, but larger. The Kafirs, partly from their dress, and partly from habit, cannot sit down like the other Asiatics; and, if obliged to sit down on the ground, stretch out their legs like Europeans. They have also beds made of wood, and thongs of goat's leather; the stools are made of wicker-work.”

A few interesting customs are described by Wolfe :—

“A youth, after he has come to mature age, and given bread, is dressed in linen. They name a child in the following manner. They put the breast of the mother upon the teeth of the child, and whatever name the mother mentions whilst the child suckles is given to the child.

“The marriages of the Siah Posh Kafirs are performed in the following manner :—The bridegroom brings a cow and six rupees to the father of the bride. The father of the bride fixes a chain of silver upon her ears, clothes her with a dress, and sends her away with the bridegroom. A few days after the wedding, the father brings twenty cows to the happy pair. If any one of the Siah Posh Kafirs wishes to consult the oracles (Genii), he goes to the Ota (priest), places his head among the smoke, and asks the Genius.*

“Their chiefs at Kamoj are Demo, Hazar, Jundloo, Meerak, and Batte. In meeting they salute each other by saying, ‘Too teascha?’—Are you come? ‘Awet Yasana,’—You are come. They have fourteen feast days.”

We know little or nothing about the government of the Siah Posh. It is generally supposed that they have no regular form of government, but that the richer ones among them are looked upon as chiefs, and in some places even take the name of Malek or Khan. We will here give an extract from Masson on the subject :—

“As regards the division of the Siah Posh into tribes, no one knows, or pretends to know, anything about them. Nearly as little can be ascertained of their towns and villages. On the Kuner frontier, where they have

* Is not this like the oracle of Delphi?

more intercourse with their neighbours than in any other, the nearest of their villages are Kattar, Gambir, and Deh Uz, said to be near each other, and on the crest of a table-land. There are also in that quarter Arans, Tshumia, Amisuz, Pandit, and Waigal; and all of these are said to be on the ridges of table-lands at the extremities of valleys. The three first villages are said to have one thousand houses each, and Maleks or principals with the names of Udur, Erakan, Kerim, Batur, and Kodala. The two last belong to Deh Uz. Arans is said to have three thousand houses; Tshumia, Amisuz,

and Pandit, one thousand houses each; while Waigal is supposed to have six thousand houses, and to be the largest town in these parts. It may be reasonably suspected that these calculations are above the truth; still, when it is known that there are large and populous villages in a country, it is difficult to reconcile the fact with so complete a state of barbarism as is imputed to the Siah Posh, or to avoid the impression that men assembled in such communities must have a certain kind of order prevalent amongst them, and be subject to some of the influences inseparable to society."

(*To be Continued.*)

PYAL PEDAGOGUES AND PUPILS.

(*From the "Friend of India."*)

IN the Pyal (or road-side) schools of Southern India, which perform more than half the educational work of the Presidency, whether urban or rural, we possess an almost exact copy of the English dame's and Irish hedge school. The pedagogue himself, when he failed in all else, became a schoolmaster. He confines his instruction to the three "R's;" the educational apparatus consists of sandy ground instead of benches, a solitary black-board, unlimited ink, and a never-ending supply of tough canes. The "dunce's cap" forms no part of the Hindu preceptor's stock, but in its place we find sterner implements of coercion—iron ties and chains—brought to bear when the rattan has proved no cure for obstinacy or indolence.

There is a vast difference, however, in the feelings of the boys when they first come under instruction. In Great Britain the change is generally accompanied by promises of sugared edibles to induce the boy to place himself under the wing of a tutor, whose features, bearing the cast of that habitual authority which Scott supposes Dionysius carried with him from the throne to the schoolmaster's desk and bequeathed as a legacy to all of the same profession, had at first sight caused misgivings in the urchin's mind. But in India the first day at school is looked forward to with a curious desire to fathom the mysteries of the thing, and is gone through with a consciousness of its sacred character; for the Pyal school is not only important as a social institution, but enters into the religious life of the people. A lucky day has, of course, to be chosen, and the teacher, accompanied by all his scholars, attends the new pupil's house, where *pooja* to Ganesa and then to Suruswuttee is performed by the family priest in presence of the lad's male relations. As the schoolmaster is, next to the priest, the chief actor in the scene, he sits in a conspicuous part of the room, and is presented with flowers, sandal-wood, and cloth, worth a little over a rupee. When these gifts have been made the teacher seats himself next the proposed scholar, who repeats a prayer to Ganesa for wisdom and success, and recites the alphabet three times. A vessel containing rice is then brought forward, and the lad's finger traces the names of his father's gods. This concludes the religious ceremony. Each boy is then presented with a handful of rice and sugar, the head monitor receiving also a few pice. A procession is formed and proceeds to the school-house, where the alphabet is again repeated, the fee having been first decided upon. It varies according to the position of the parent, but rarely exceeds eight annas a month. This, however, does not include all the payment of the master, who receives presents on every fifteenth day of the moon, and on the occasion of the principal

festivals. Every fortnight, also, he obtains betel and pan, every Saturday oil, and receives daily from each pupil a cake of cow-dung for fuel. In addition to these periodical gifts there are others which are supposed to stimulate the teacher to advance a boy as much as possible. For instance, when a new book is begun, he receives an anna from the boy who makes the forward step—a fee sometimes rebelled against, but not for long, as the pedagogue withholds a promised holiday, and thus the lads bring pressure to bear on the stingy student. With poor boys no entrance fee is given nor any monthly payment made till the alphabet is learned. A small sum is then offered, and insignificant gifts are presented at festival times. But the daily gift of fuel and the weekly oil are always given. For the Dussera festival great preparations are made in every Pyal school. Songs are committed to memory, and a dance learned. On each day of the feast, the lads, headed by their teacher, perform the part of Morris-dancers, going from house to house and receiving gifts in proportion to their proficiency in the game. Among Mohammedan communities the teacher entirely depends upon presents. When a new chapter of the Koran is opened, he gets so many annas from the poorer and so many rupees from the wealthier students. Once a week, too, every pupil brings two pies, and when the Koran has been read through, a handsome present of silk or cloth expresses the thanks of the boy's father.

Whether for the poor or the rich, a Pyal school teaches only reading, writing, arithmetic, and mental calculation. When a pupil can write well with his finger in sand, he is provided with a stylus and leaves of the *Aristolochia Indica*, or with a gypsum pencil and palaka—a little black-board serving as a slate. Each day the students copy the morrow's lessons on their palaka, which is carried home, and the contents "learnt by heart." When delivering the lessons, the boys go one by one to the teacher, hold the slate with the back to their faces, and thus refresh the master's memory and prove their own. A Madras school spares its constituents the drudgery that custom has made necessary in all English schools, where weeks of weary labour are spent on unmeaning strokes, pot-hooks, and hangers. The Indian child's first lesson is a complete letter, and he makes real progress thenceforward. As the late Mr. Gover remarked, "the backward Hindus have in this respect forestalled us, and in an ordinary Pyal school writing is learnt without waste of time." The Bengal system of learning, by memory, business agreements and complimentary forms of address, prevails also in Madras. But there the teacher has to borrow from his friends all the letters they can give him. These are taken to the school, read, copied, studied, and explained, although the reading of them is no easy matter, since the vernacular current hand differs from the printed character quite as much as German handwriting differs from the Roman type of books. Beyond arithmetic and the subjects we have noticed, nothing is taught except the calendars, festivals, lucky and unlucky days, and so forth. The routine and discipline are much the same in all the schools, which generally begin the business of the day at the early hour of six. The first child that appears has the name of the goddess of learning inscribed upon his palm as a sign of honour; on the hand of the next boy a cypher is written to show that he is worthy neither of praise nor censure; the third receives a moderate caning, and every succeeding scholar additional punishment.

At present it is doubtful whether the Pyal school of India has more to borrow intellectually from the English school of corresponding standard, or *vice versâ*. The Indian mode turns out every pupil a tolerable scholar, though at a vast expense of labour. The English, or class system, ensures a much higher average, but also manufactures dullards. He is the wise educationist who will work through these indigenous schools and elevate them till each Province sees a generation who can read and write.

"THE EARLY HISTORY OF THE BASLE MISSION ON THE GOLD COAST."

(Translated from the German.)

IN pursuance of the intimation in our July number, we now proceed to furnish some account of the early history of the Basle Mission to the Gold Coast. It is detailed at length in the "Evangelisches Mission Magazine," published at Basle, but our space would not permit us to reproduce the whole account, interesting as it is. Without any further preface, we commend it to the attention of our readers as a topic of peculiar interest at the present time. A history of this Gold Coast Mission had been begun by Dr. Ostertay, but he died before the completion of it; and as so many of the early friends of the Mission are now passing away, it has been thought well to preserve some record of this noble attempt at evangelization before those who are well acquainted with the particulars no longer survive.

It was in 1816 that a Mission College was established at Basle to prepare young men for work in the English and Dutch Mission-fields. Towards the establishment of it different Societies lent assistance. The Church Missionary Society, for instance, maintained eight students in it. Gradually the number of pupils increased to twenty. With the view of finding suitable location for the young men they had prepared, they entered into communication with the Society for the Propagation of the Gospel,* which was then willing to employ Lutheran Missionaries, through Dr. Knapp, of Halle. Before, however, this project was realized, a desire sprang up, not only for educating Missionaries, but for sending them forth into the Mission-field independently of other Societies. Amongst those who were most anxious for this was Otto Victor, Prince of Schönburg-Waldenburg. The first effort was made in providing Missionaries, or rather ministers, for the German and Swiss settlements in South Russia, and on the shores of the Caspian Sea. But serious obstacles had to be encountered, and the success was not very great. In 1823 much interest was excited by the success of the Missions which had for some years been carried on on the Western Coast of Africa. The intention was to send Missionaries into the Bullom and Soosoo country, carrying on the work in conjunction with the Church Missionary Society. But at that time they were not prepared to extend their operations beyond the proper limits of Sierra Leone. A resolution was then adopted of entering into communication with Denmark, with a view of establishing a Mission to the eastern part of the Gold Coast. Two pious kings, Frederick VI. and Christian VI., had, during the previous century, made several unavailing efforts to evangelize their heathen subjects in Africa. Frederick VI. had sent forth Ziegenbalg and Plutschau, who were the first Missionaries to India. Christian VI. had sent Missionaries to the Danish islands of the West Indies, to Greenland, and no less than three distinct bodies of Missionaries to the Gold Coast, who had been speedily carried off by fever. The zeal of the rulers had, however, been but little responded to by their subjects, even by those in charge of the Mission College in Copenhagen. Rationalism had, both there and even at Halle, quenched the fervour of Missionary zeal. A visit from Dr. Rudelbach, of Copenhagen, who had been for some time residing at Stuttgart and Tübingen, excited in him a desire to revive the "dying" Mission College in his own country; he undertook to consult with Bishop Munter, who considered the subject rather from a worldly than a spiritual point of view, and the Basle Mission. He found, however, more congenial help from Pastor Rönne, who had been tutor to the Crown

* Is not this a mistake? We think the Christian Knowledge Society must be alluded to, as in 1816 the Society for the Propagation of the Gospel had no Missions to the heathen.—ED. C. M. I.

Prince. In a journey made through Funen and Schleswig, it was found that there was considerable interest awakened in Missionary work.

On his return to Denmark, Dr. Rudelbach sought an interview with the king, and explained to him the nature of his negotiations with the Basle Mission. The king was much pleased with the prospect thus held out, of conferring benefit on his subjects. The Prince of Schönburg evinced his interest in a substantial manner, by contributing 1000 florins towards the establishment of the projected Mission. Much encouragement also was afforded by friends in Wurtemberg, Bremen, and other places. Several projects had been entertained, but in 1826 two manifest openings presented themselves—one in the American colony of Liberia—the other, which has been already alluded to, in the Danish settlements upon the Gold Coast. Our concern at present is with the latter, which presented itself as follows:—Major Richelieu, the Governor of the Gold Coast, returned to Denmark after two or three years' residence in the colony. He had found everything there in disorder. No Danish minister had been appointed for fifteen years, and the church was closed. He undertook Divine Service himself, and, after a hymn, read a sermon. The negroes asked permission to attend, which he willingly granted. At the suggestion of an English Missionary, he opened a school on the Lancastrian method, in which he taught himself, and employed some mulattoes as teachers, who had been in Europe, but were addicted to drink. As he was quitting Africa, the negroes called out to him, "Father, bring us a teacher!" Having ascertained that the Basle Mission would supply Missionaries, he laid the matter before the king, who remitted it to the chancellor. "A star of hope," wrote Pastor Rönne, "is rising over Guinea: we will pray, and the Lord will guide it according to His will." At this juncture Kappelen offered to come to Denmark to organize subscriptions, and to further the cause of the Basle Mission in Denmark. As the Basle Mission were unwilling to trench more deeply on their own funds, they consented to this effort of Kappelen. They wrote by him to Pastor Rönne, that they were willing, if help could be procured, to send out two brethren to Negro land, but they could not attempt more. They asked that similar concessions to those granted to Missionaries in Greenland and the West Indian Islands should be afforded to them. Many further inquiries were added, as to the help to be expected from Government, and the best means of prosecuting their object. Major Richelieu assured them that he would give the Missionaries the utmost support, and was anxious to take them with him on his return, but this was impossible. He applied also to Bishop Munter, but found him most hostile to Bible, Mission and Tract Societies. He undertook, however, to permit Missionaries to go, provided they were ordained by him and placed under the jurisdiction of the Bishop of Zealand, to whom Guinea belonged. Pastor Rönne encouraged the Basle Mission to persevere, feeling assured that the blessing of God would rest upon it. Kappelen, who was at this time in Copenhagen, had an interview with Prince Christian Frederick and his wife. The prince urged him to study, with a view of becoming a preacher on the Gold Coast. He also saw Major Richelieu, whom he considered friendly to the Mission, but not himself a converted man. With a view of conciliating Bishop Munter, the Committee undertook to correspond with him direct, and not through Rudelbach and Rönne, whom he especially disliked. They also explained to Rönne that it was not their intention to establish an independent Church in Africa, but one in communion with the Church of the country, as far as the constitution of their own Church would allow. Kappelen reported that a Major Wrissberg had translated the "Sermon on the Mount," and indeed the whole Gospel of St. Matthew, into the Akra tongue, which was not only the language of a small tribe, but the language of commerce extensively used. He also informed them that a retired officer could give some instruction in the Akra tongue to the Missionaries before they left Denmark.

Two copies of an imperfect Grammar, and Luther's Catechism in the Akra tongue, were also available. Major Richelieu also informed the Committee that the king would protect the Mission, which must make Christianberg its head-quarters, where there were schools, a large church, and medical aid was procurable. He admitted that the negroes there had been contaminated by the evil example of Europeans, but still there were good dispositions in them, which needed only a right direction to be imparted to them, and the influence of virtuous example. Accommodation should also be furnished in the Forts east of Christianberg. He also specified the amount requisite for the maintenance of a Missionary. On the 3rd of June a rescript from the king, addressed either by mistake or by the contrivance of Bishop Munter, was sent to the Danish Mission College, authorizing the sending out of a Missionary to Guinea on the same footing as the Greenland Missionaries—the Missionary to be under the jurisdiction of the Bishop of Zealand. Before appointment he was to give proof that he was skilled in teaching. Friends in Copenhagen procured the extension of this permission to the Basle Mission, and an increase in the number of Missionaries to be sent. They constituted themselves an Auxiliary Missionary Society. Leave was obtained by them for the Basle Mission to establish their own Church, but the converted negroes were to become members of the Lutheran Church.

Meanwhile Kappelen had secured many friends both in Denmark and Norway for the Basle Mission, and had gathered 3000 thalers for its support. On his return to Copenhagen, he found that Major Richelieu had been deposed, and was brought before the courts for irregularity in his accounts; two lawyers had been despatched to Africa to investigate matters there. This was a great trouble to the Basle Committee, but they persevered in their effort, and in 1827 they chose two Missionaries for this undertaking. Kappelen, who was to have been one of them, owing to ill-health contracted in his journeyings in Norway, had to be set aside. In the multitude of plans in which he had involved himself his own spirituality had suffered. Among his other schemes was one for chartering a ship, and engaging in commercial transactions on the coast. These the Committee felt it their duty to rebuke and completely to disavow. When compelled by the Committee to decide whether he would become a Missionary or set up for himself, he elected to withdraw, and connexion with him was dissolved. From thenceforward nothing more was heard of him.

In March, 1827, four brethren were appointed—Salbach from Berlin, Gottlieb Schmid, a Swiss, Gottlieb Holzworth from Wurtemberg, and Philip Henke from Nassau, a highly-gifted young man, but of a hot, impetuous disposition. He was sent to Copenhagen with the others on a year's probation. On his way, Holzworth met with an interesting incident at the deaf and dumb asylum at Winnepen. When the inmates were informed of his mission, hearts, eyes and hands were all in motion, and fingers were held up to show how many kreutzers each would give. At Copenhagen the brethren employed themselves in theological and medical studies, and in the acquisition of the Akra tongue. The conduct of Henke caused much anxiety to the brethren and the friends of the Mission in Copenhagen: he seemed deficient in humility and love, and was very self-willed, but still full of zeal. When it was doubted whether he could be sent with the rest, he declared his intention of going alone to convert the negroes. Bishop Munter and the king, on the other hand, thought highly of Henke, and reported highly of him. Great perplexity was thus caused to the Committee at Basle. Inasmuch, however, as the brethren were willing to go to Africa with Henke, no change was made. In due season they had an audience of the king, and were examined by Bishop Munter. On the 13th of June their ordination took place; the scene was a very impressive one. After a short stay with friends, they proceeded to Hamburg, but,

finding no ship there for Elmina, they made their way to London, where they arrived October 10th, 1828, and sailed the next day from Gravesend. The voyage was very stormy, and they were but poorly cared for on board.

THE LAND OF DEATH.

At Cape Coast the brethren for the first time trod the soil of Africa. Mr. Henke writes:—"The captain landed, and returned in the evening with an invitation to us to dine the next day with an English merchant. After dinner we took a walk with the captain. All we saw excited our interest. There is here no desire for clergymen or teachers. The merchants prefer leaving the negroes in ignorance, that they may revel with more freedom in their fleshly lusts. Most of them have harems of negresses." Mr. Henke, with three brethren, made an excursion to Elmina to see what was done there for the furtherance of God's kingdom. Here, too, there were neither clergy nor teachers. The Stadholder had applied in vain to Holland for one in the Fort. There was a large church, with many dusty Bibles and hymn-books scattered on the seats. In the streets of Elmina the brethren saw many idols and heathen rites of a most hideous description, like what might be witnessed in a mad-house. On returning to Cape Coast it was quite evident that the merchants would hinder the Missionaries in their undertaking. They resolved, therefore, to travel by canoe to Christianberg. On their way they were hospitably received at the negro village of Winnebah. At the mouth of the river Sakumo, which is one of the chief fetishes of the people, the boatmen declared the fetish must have a libation of brandy or wine, which was refused. On December 18th, 1828, the first Basle Missionaries arrived at Christianberg in a single canoe. They were welcomed by the governor, who gave them a room in the Fort, and invited them to his table. There were here ten Danes, but only one Danish woman. With the exception of the Stadholder and his assistant, all had two or three wives. The first visit the brethren received was from two fetish priests of Ussu, the negro town of Christianberg, one bringing his son, aged twelve, for instruction. Soon after they were visited by the chief of Ussu, who promised to help them to get a house in the native town, as they wished to live among the negroes. On Christmas Day Henke preached and catechized in Danish in the Fort Church. It was twenty years since the glad tidings of the Saviour had been proclaimed there. The church was quite full. Next day they hired a house by the seaside, to which they removed on New Year's Day, 1829. Henke began classes for a number of unbaptized Mulatto children, and Brother Holzworth began a Bible-class for the soldiers and children, who came gladly. There was some difficulty as to the language in which instruction should be given, whether Danish or the Akra tongue; also whether the Holy Communion should be administered among a people not married in a Christian manner. On January 20th, Brother Holzworth wrote of the heat, and of the difficulties of the language. He goes on to say:—"Without spiritual life I could not live here. The instant that it fails I am most miserable; sometimes it is as if the heaven were sealed, and my God as one who sleeps. My soul cries out, 'Arise, O God, arise, and help me!' And the answer is, 'He that keepeth Israel neither slumbereth nor sleepeth.' Bread from God's mouth, which I have often crumbled and then let lie, I now eat readily." In February the brethren were stricken with fever, and were very nearly dying, but were mercifully preserved. Their expressions of resignation to the Lord's will are of a most touching character. Shortly afterwards Brother Salbach made a visit to Ningo in a yacht carrying maize for the government. The fort, which has the name of Friedensborg (Peace Mountain), lies about thirty paces from the sea shore, in the midst of a most lovely country. Brother Salbach visited there a fetish priest, to whom he was introduced as a religious teacher.

The priest told him that there were many priests there who had all become rich. Salbach replied that he had not come to Africa to enrich himself, but to show the negroes the way of salvation. They were most anxious to send their children to school, and to receive religious instruction themselves. They added, "We, and the people of the surrounding country, will keep by you and serve you." When he spoke of the Moravian Missionaries, whose bones lie resting here till the joyful resurrection, they said, "You need not fear death, God will preserve you; if you should fall ill, there are many negro physicians here who would cure you, and we ourselves would watch over you as much as we could." In Ningo Brother Salbach witnessed for the first time a burying custom. It was a horrid scene of noise and drunkenness. The man for whom it was held had been dead six months. According to their ideas he was only half way on the road to happiness, but would by these performances obtain everlasting bliss. In this respect the practice is akin to Romish superstition. Without this rite it was their belief that the dead man would return and take away one of his relatives. When the deceased person leaves property, it is held at the same time with the funeral, but when this is not the case the relatives collect diligently until sufficient means are provided. Salbach returned to Christianberg by land, accompanied by a mulatto of the name of Bischoff. Everywhere he met with a most friendly reception from the chief men. The result of his journey filled him with joy and thanksgiving. He met with no opposition or prejudice against Christianity, but the contrary. It was the universal wish to receive religious teachers. With many this desire might be mixed with mercenary motives, but still much would be gained if the Word of Truth could find access to them. He says, "My love to them has increased, and my heart will overflow with thankfulness and praise if the Lord count me worthy to do something for their eternal welfare." These bright hopes were soon cast down, for as early as August, 1829, the three brethren, Holzworth, Salbach, and Schmid were called away into eternity. As Henke's first letter containing the sad news was lost in a shipwreck, the first report was not received at home for nearly a year. In a letter written to the United Brethren at Frankfort he mentioned that Holzworth was the first removed. On one and the same day, August 29th, 1829, both Salbach and Schmid departed for their heavenly home. "I was wonderfully," he says, "filled with peace and strength, so that the thought of soon following my brethren, which my exhausted frame seemed to presage, had nothing terrible for me. I see myself the only one left of four combatants upon the battle-field; my strength is small, and my courage often fails. In such fearful times my trembling heart rests upon the promise of the Lord:—'Fear not, for I am with you alway, even unto the end of the world.' So that watching and praying I carry on my warfare, and look forward with joy to the time when all enemies shall lie at the feet of the Lord." In his letter to the Committee Henke says:—"With resignation, peace, and joy, I looked into the open graves of my brethren, and the thought filled my soul with happiness as my weakened body seemed to tell me that I should soon see them again. In truth, the loss of Salbach caused me inexpressible woe. On his sick-bed, and at his death, he was as peaceful, gentle, quiet, and resigned to the will of the Lord, as he had been in life. He drank with patience till the last moment the bitter cup held out to him. Schmid was more difficult to nurse, as his fever ran higher. Of the four brethren I am left alone, and though I have a desire 'to depart and be with Christ,' I feel at the same time willing to remain here in my frail and weakened fleshly tabernacle for the sake of the negroes and the mulattoes. I therefore thank the Lord for in mercy sparing my life, however painful in some respects it may be to me."

Previous to the death of the brethren, Henke had asked the Committee whether he should, as advised, ask for the chaplaincy of the Fort. It was resolved that if no one

else would take it he might enter the king's service, and more brethren would be sent out. Previous, however, to his request being made, the post was offered to him with a salary of 800 thalers if he knew the native language. After serious consideration, he resolved to enter upon this important and anxious office. In a letter to the Moravian brethren, he describes his work as follows:—"I spend six hours daily in the school, which contains eighty children. Every Sunday I catechize the mulattoes, and I preach every fortnight. At Whitsuntide I baptized and confirmed nineteen young mulattoes whom I had previously instructed for half a year. They were quite as much advanced in religious knowledge as candidates in Europe would have been." He then proceeds to give a most deplorable description of the degraded condition of the Europeans and mulattoes generally. "I do not think," he says, "that a more depraved congregation than mine could probably be found in all Christendom. To such men do I declare the glorious Gospel, sometimes with solemn earnestness, sometimes with gentle mildness, hoping and trusting that some grain of the scattered seed may take root, and bring forth the fruits of repentance and faith. You will feel for me, standing alone among so many difficulties, longing for Mission brethren who rejoice in the fear of God, and would sympathize with me in my sorrows and my joys. Here in Ussu, where ungodly Europeans have for so long brought reproach on the name of Christ, the progress of Mission work is necessarily slow, but there are openings in native villages, where happily no European dwells." The Christian physician, Dr. Trentepohl, was carried off by fever. Governor Lind, who had so kindly received the brethren on their arrival, did not want religious instruction to be given to the slave children, he only wanted them to be taught morality and Danish. Of his successor, who was only nine months in office, Henke says, "he had converted the almost hellish place into hell." Of the successor to this wretched man, a gentleman of the bed-chamber, little better was expected. Meanwhile the Committee had determined to supply the vacancy on the Gold Coast, by sending three brethren—Heinze, Jager, and A. Riis.

THE SECOND ASSAULT.

When, in May, 1830, the sad news of the death of the brethren reached Basle, the Committee did not look upon it as a sign to give up their African Mission. They fully expected that at the first assault upon the fortress of African heathenism some would fall. Reinforcements were now necessary. In the Mission-house there were two students from North Schleswig, whose mother-tongue was Danish. It was a natural thing to appoint them to the Danish Gold Coast. To them was added Heinze, a Saxon, whose skill in medicine had obtained for him a doctor's degree. When in London he heard a bad report of the climate, but wrote, "We will go forth in the name of the Lord, and trusting Him." The students from North Schleswig were much encouraged by their own countrymen, in whom there seems to have been much active spiritual life at that time. When they went to Copenhagen Bishop Munter was displeased at their having been ordained previous to coming to him, but the king received them very graciously. In January, 1832, they sailed from London. When off Cape Palmas they met a ship, whose captain told them that Governor Hain was dead, and that Henke was no more. These words pierced like an arrow to their hearts. Both, it seems, had been carried off by rapid illness half a year previously. The report was confirmed the next day by another ship. "Nevertheless," they said, "we go forward undismayed and joyfully, for the Lord is with us, and He hath called us. We made a fresh covenant with our God, by which we were richly comforted and blest, and experienced a greater longing for our work." On arriving at Cape Coast, they were hospitably received by Governor McLean. They were invited to undertake the English service, but, from want of

knowledge of the language, could not do so. It was well attended—the governor reading the liturgy himself. The brethren were anxious that there should be a station here, as, from its proximity to the Ashantees, Mission-work would have much result. A few days afterwards they arrived at Christianberg, where the only effects of the late brethren that they found were books. Their chief aim was to make for the Aquapem mountains, to acquire the Ashanti tongue. For this purpose they visited the high-lying settlement of Mr. Lutterodt, who had been twenty-seven years on the coast. In April the brethren were attacked by the fever, from which they suffered terribly. On April 26th Brother Heinze was carried off—the doctors said by apoplexy—so among the brethren the physician first became the prey of death. The surviving brethren were carried up in hammocks to the mountains. Brother Jager four days afterwards finished his course. Shortly afterwards Riis, now the only survivor, returned to Ussu in improved health, but broken in spirit by the loss of dearly-beloved brethren, with whom he had lived for many years in unbroken harmony and love. Still, as a child, he placed himself in the hands of his Heavenly Father, with faith in His almighty power, praying that the Lord would have mercy upon the poor people amongst whom he, the least and most unworthy of all men, now stood alone. Attacked later in the year by jaundice—a dangerous malady in that climate—he was cured by a negro doctor, who ordered cold baths, by which he was so invigorated and strengthened that in four days he was quite well.

When this fearful intelligence reached home, the Committee had not the courage to send out fresh labourers, but in January, 1833, gave Riis the option of returning. If he resolved to stay, they undertook to supply him with larger funds to provide necessary comforts. It was felt that pedestrian tours in the hot season had been a great mistake. When first intelligence was brought home that Europeans upon these excursions travelled in hammocks borne by men, Mission friends at home, not knowing that there were no horses or carriages upon the Gold Coast, thought that this was most unapostolic; but henceforward more care was taken about the preservation of health, and, although some died in the process of acclimatization, not nearly so many suffered as at the beginning.* Brother Riis resolved upon remaining, and was from circumstances constrained to undertake the duties of the chaplaincy; but his call was, as he felt, to the negroes. As soon as he could get free he went to Akropong, the chief place in the Aquapem land. The project was looked upon by the Europeans as foolish, but he persevered. On his way thither he was well received in every village to which he came. In Akropong he was greeted heartily by the king, who received him with all honour. On the left hand of the prince was a youth, who had on his head two silver horns like cows' horns, a gold plate in the middle of his forehead, and other curious things. On the right was a fetish priest in a dress made of many rags, who made many strange bows to Riis. A dwelling-house was assigned to Riis, who asked permission to live in the village and to give the children Christian instruction. An answer was promised before his departure. Meanwhile he examined the place, which he found abounding in water. Amongst the springs was one of almost unfathomable depth, which was considered a mighty fetish. Its priest had to be presented with brandy before it could be approached. On the road between Abru and Akropong Riis came to a town where human sacrifices were yearly offered. At Tuta they saw the head of an executed priest. Before they

* In Mr. Pope Hennessy's animadversions upon European Missionaries in Sierra Leone, he objects to European Missionaries being carried, which in tropical climates is often necessary. Romish Missionaries in India constantly use palanquins. The objection, as explained by Dr. Schweinfurth, is a Mohammedan superstition, and was suggested, no doubt, by the Mohammedan sympathizers through whose eyes Mr. Hennessy saw.—Ed. C. M. I.

left the king informed Brother Riis that he was willing to receive him, provided that the Danish Government did not object. Riis then returned with fresh courage to Ussu, and three weeks after came back to settle at Akropong.

In the spring of 1835 Mr. Riis established his Mission station high up on the mountains, in a pure air and salubrious climate. The people were very friendly, but he had to take an active part in hewing the wood and bringing it from the forest, in order to make the work progress. In the autumn he was visited by the governor, partly for the purpose of recruiting his health, partly to settle feuds among the surrounding tribes. In this Mr. Riis took an active part, binding up wounds; and although little heed was paid to him by warriors anxious to cut off heads, he spoke to them of their eternal welfare. At length peace was concluded. Mr. Riis speaks of the king as a brave and industrious man, but cruel and revengeful. For many years no white man had dared to go to them; but Mr. Riis had no misgiving on this point. "So soon," he says, "as circumstances permit, I shall rejoice to visit them, as I have promised. The whole of Africa lies open to the Missionary who never forgets that his King and Protector everywhere guides His followers. I would not hesitate for an instant to go to the capital of the Ashantees, if my call led me there. I have been asked to go, but it is no call when I have here full work if I could do ten times more." When the news of these events reached Basle, some discussion arose as to whether the Gold Coast Mission should be given up to the Danes, as was wished by the Count of Holstein. It was eventually resolved that the work should be carried on by the Basle Mission, and that fresh brethren should be sent to the Gold Coast. For this purpose John Mürdter and Andrew Stanger were selected, and, as Brother Riis had requested permission to marry, a fellow-helper was found for him in Ann Margaret Walter, a person of singular humility and modesty, and of childlike, devoted faith in her Saviour. She was a person of good ability and natural gracefulness—an orphan, whose brothers were great friends of Riis. When the new Missionaries arrived on the Gold Coast, they were hospitably received by the English Methodists, who had begun a Mission there, and by the governor. Painful complications now arose between the Missionaries and the Danish Governor, springing out of rebellious movements on the part of the native chiefs against the Danish authorities. The chief of Akropong, who was to be brought a prisoner to Christianberg, managed to escape, and took refuge with the English. With all this Mr. Riis had nothing to do, as he was not in Akropong at the time; but the governor was much irritated, and made formal complaints home, charging him with entering into dangerous combinations with the Ashantees. When intelligence of this reached the Committee, they counselled Riis to yield to the force of power and to return to Europe, in case of necessity to justify himself to the authorities. Upon the whole, however, the first year after the arrival of the new brethren passed over without any particular disturbance.

In the close of the year 1837 the Missionaries were able to report considerable progress in the acquisition of the Fanti and Ashanti languages. In the latter they had compiled a small dictionary, which had been a somewhat troublesome task; for although the language, when once grammatically fixed, would not offer great difficulties, as the construction is very simple, yet there are so many different modes of pronunciation that a thorough knowledge of the roots and forms of the words, and a power of distinguishing which of them form the groundwork of the others, is essential. The Missionaries were much troubled by the perpetual quarrels and bloody feuds of the natives, but still experienced universal love and confidence from all parties. Their medical skill was much called into requisition, and was in many instances blest to the restoration of health among their patients. At the close of 1837 Mr. Stanger, who could not be prevailed upon to take proper care of his health, and who would continue working in the

hot mid-day sun, died. In addition to this sorrow, fresh political quarrels broke out in Akropong. The young chief, Adum by name, established himself on a mountain-ridge opposite Akropong. Almost all Aquapem went over to him, and many families from Akropong itself, so that the place became much depopulated. Under these circumstances, the Missionaries resolved to extend their tours further from Akropong. They went as far as the banks of the Volta, returning by Krobo. Everywhere they found themselves kindly received, and multitudes of visitors came to them. There was, however, little disposition to receive the Gospel message. When they spoke of the Fatherly love of God, and that all men are His children and brethren, the reply was, "We want to fight; we have good hearts, and only want to cut off our enemies' heads." When urged further, they spoke out their minds:—"We did not come here to hear your words, but to ask for a present; give it to us, and we will go." With the King of Aquambu, however, they were very favourably impressed. Still, after the lapse of thirty-eight years, there is no Christian in that place. The first Bremen station, Peki, had to be given up, and the Basle station Anum, to the north up the river, has been destroyed in the Ashantee war. The trade on that river has for many years been repeatedly hindered by the wars of the natives. As they were returning in canoes, the rowers kept murmuring to the fetish and lapping water from the stream with their right hands. They wanted the Missionaries to take off their hats to the fetish, but this they refused. It was a dangerous spot in the rapids of the Volta. After a tiresome journey across the hot plains and up the mountain, they made their way to Akropong. On their return they found Mrs. Riis, who had had an anxious time, nursing her children, very weak. Her illness increased, so that her life was despaired of, but she was mercifully spared. On the 21st of October, however, her little daughter was removed by death. Our dear brother Mürdter, who specially loved her, took her early death much to heart. He little thought how soon he would be called upon to follow her. He died on the night of November 4th. According to human judgment, the death of this highly-gifted brother was a terrible loss to the Mission; but the Lord orders all things according to His own eternal purpose, and knows how to make His cause triumph.

This triumph has come. Thirty years later, in the season of Advent, on the 20th of December, 1868, the Jubilee Church was consecrated on this spot of so much suffering. It was pretty well filled with Aquapem Christians, for on that day eighty-five heathen were baptized, and the heathen king, chiefs, and people poured in to overflowing. These last contributed to the collection, amounting to 120 florins. Akropong now numbers 900 Christians; the united Mission on the coast 2500. Riis did not live to see this result; but in faith, doubtless, he looked forward to some such future, and therewith sustained his courage when his soul was fainting within him.

(To be concluded.)

A MISSION-WEEK IN CEYLON.

**TAMIL COOLY MISSION-WEEK FOR THE HEATHEN IN DIMBOOLA DISTRICT, FROM
MAY 19TH TO 26TH, 1874.**

As this is rather a novel proceeding in the Cooly Mission, it may be well to explain why it was undertaken. It is well known that the Mission has under its charge all the coffee estates in the island. For the sake of convenience in working, these are grouped together into seventeen districts, in each one of which a catechist and his family are located. It is the duty of each catechist to preach on all the estates under his charge at least once every two months. The largest of all these districts is Dimboola, which

contains 34,956 acres of cultivated coffee and 150 coffee estates. It is said to give employment to some 30,000 coolies, who all come from the coast of Southern India. There are two catechists stationed by the Mission in this important district. One of these had been ill for some months and unable to perform his duties. I had several times thought it would be a good thing if all the agents of the Mission could be concentrated on one spot for the period of eight or ten days, and their efforts be directed to special addresses at muster, in the lines, by the roadside, and in the bazaars. By this means I hoped, with God's blessing, not only to do the work which had been left undone by the illness of the catechist, but to stir up spiritual life among our agents, interest the Tamil coolies, and bring the operations of the Mission more prominently before our European supporters. At a meeting of all the catechists on May the 13th I mentioned this, and they entered most heartily into my proposal for a Mission-week.

Every catechist was to leave his own district, and to be in Dimboola on the 19th of May. Fifteen were able to be there, besides the Native Assistant Missionary and myself. I wrote circulars to the European residents requesting their assistance, and I gave to each catechist a list of seven estates on which he was to work during the seven days we were in the district. Thus this tract of country was mapped out into fifteen small portions, in each of which a catechist was to work, morning, noon, and night, as opportunity offered. The following were the subjects selected to preach on:—

The Sinfulness of Man.
The Need of Repentance.
The Need of a New Heart.
The Need of the Holy Spirit.

The Love of God in Christ.
The Resurrection.
The Last Judgment.

This special effort was commenced on Tuesday, the 19th May, and lasted until the following Tuesday, the 26th, being preceded by special prayer-meetings among ourselves for a blessing on the work. During the Mission-week, on May 24th, Whit-Sunday, we all met in a central spot of the district, in a coffee-store, for Divine Service and Communion. The order of each day's work was the following:—The catechist went to the European manager of the estate with my circular for permission to preach at morning and evening muster (when all the coolies of the estate would be present), to visit the lines, preach, sing, and converse with the people, and sell books and tracts, and in the evening to sleep there. At the close of the Mission-week each catechist was to write an account of his work for that week. Their journals have come to hand, and after reading them I feel we have need to thank God and take courage. He has given us His blessing in answer to special prayer. The following may be looked on as the result of this week's work among the heathen:—

1. The quickening of our own spiritual life, and a greater desire to see souls saved.
2. Increased interest on the part of the European proprietors and managers of estates, leading to the formation of a District Committee for the gathering in of funds. Already there are four schools under the Mission in the district, supported by gentlemen, and proposals for the establishment hereafter of five others at the proprietors' own expense were made whilst I was there. When a school is commenced this represents an outlay on the part of each proprietor of 36*l.* per year at least. Several stopped work at three p.m., to give the catechist more time for preaching. Many expressed their pleasure at the plan adopted, and rendered what assistance they could. Among more than 100 European planters in this district there was scarcely one to whom our object was not well known, and who did not sympathize with us in that object.

3. During the week we addressed about 20,000 Tamil heathen coolies. Leaving out many mentioned in the catechists' journals, who merely expressed a desire to become Christian, some fifteen sincere (as far as we could judge) inquirers were noted down,

and yet there had not been one inquirer before this for eight months together. Six out of these fifteen came eight miles to the Special Tamil Service on Sunday. One thing is very observable in all the reports of the catechists, viz., the earnest attention given to the preaching by these heathen coolies; the assistance given by heathen kanganies (a kangany is a man who has a number of coolies under him) to the catechists on parade, and that in the absence of the European; also the number of kanganies and others among the coolies who acknowledge the truth of Christianity, but are prevented by the fear of relatives from professing it. Then, too, we have instances of Roman Catholics searching for the truth from the Scriptures distributed, and the general belief in the final triumph of the Gospel.

Extracts from the catechists' reports will be attached to this account. Only a few of these can be given, because of the time it takes to translate and copy them.

When it is remembered that our work lies among the lowest class of the heathen population of India, I think it will be seen, from the incidents given in the following extracts, that this humble effort has been owned and blessed of God, and that, as it was in apostolic days, so now the saying is true, "According to your faith, so be it unto you." Oh that we had more of this faith! It is, however, a comfort to know that in itinerating work like ours we have God's Word for it that the seed scattered broadcast over the land shall bear fruit sooner or later. I hope to try this plan in another district soon.

EDWARD M. GRIFFITH.

EXTRACTS FROM CATECHISTS' REPORTS REFERRED TO ABOVE.

NOTES BY SELF.—We had wet weather part of the time, which rather interfered with our work. The Anglican and Presbyterian Chaplains of the district spoke well of our efforts, and desire to help us as far as they can.

I preached to large gatherings of coolies on every estate where I spent the night. In two places the rain was so heavy that we held our gatherings in the coffee-store. At one meeting I had 150 present, at the other 200. Both congregations were remarkably attentive as I dwelt upon the nature of God, the fall of man, our helplessness in keeping His law, the need of repentance, and the one only Name under heaven given whereby we may be saved. I also sang them two Tamil lyrics.

At another place, where a young planter is doing all he can for the spiritual good of his coolies, and for that purpose is studying their language, I was surprised, whilst we were busy conversing at 9 p.m., to see the servants walk into the room with a bench between them, books, &c., for evening Tamil prayer. It was, I found, his custom always to have Tamil prayers with his servants, although I imagine he has not been more than two years on a coffee estate. He asked me on this occasion to take evening prayers for him, and I need scarcely say how pleased I was to do so, and how thankful I was to God that He had stirred up the hearts of His servants thus to help forward His Gospel. After the servants left, one of them turned back and promised

that he would hereafter only worship the true God, and would come to our Tamil service on Sunday. Next morning I preached to 120 of this gentleman's coolies, and after I had finished, the head kangany stepped out from the others and said he would like to come to our service on Sunday, which would be held eight miles distant.

Our Tamil service on Whit-Sunday was very interesting. It was held in a coffee-store, and there were about sixty present with schoolmasters, catechists, and inquirers. Two of the inquirers (who had come eight miles with four others) were too bashful to come inside of the building, but listened to all that went on at the door. The gentleman mentioned above also came to the Tamil service, went through the whole with us, and stayed Communion afterwards. Although of another section of the Church of Christ, he knelt down with the Tamil Christians and received the Lord's Supper with them. How truly the Christian feels that all mankind are but one brotherhood and that God is no respecter of persons!

Whilst preaching on another estate, where the proprietor intends shortly to open a school, the coolies declared that they were willing to pay something towards the schoolmaster's salary that they and their children might learn to read.

CATECHIST GNANAYUTHAM'S JOURNAL.—On

our way to the estates, I, in company with other catechists, put up for the night at a heathen man's house. We asked him to allow us to have evening prayer, but as he was silent we were afraid he would not give us his consent. When we had just concluded that we had better have private prayer among ourselves, he came with a light and gave his consent. We had a chapter and prayer, and felt that it was only our unbelief that hindered God's work.

At U——estate I met Veeruppan Appu, and had a long conversation with him on spiritual things. He had a copy of the New Testament in his hand, which I showed him how to read. He then asked me to pray with him that God would give him strength to keep his good resolutions. As the Rev. P. Peter was present at the time I asked him to speak a few words to him, which he did. I then entered his name in the inquirers' book. The Rev. P. Peter and myself went to the lines of A——estate. The kangany and Appu told us the gentleman of this estate teaches the coolies himself. After preaching in these lines on the necessity of repentance and need of a new heart, we went to another line, where I sold some tracts and handbills. Next morning the gentleman of the estate kindly assembled all his coolies before the verandah of the bungalow and gave us as much time as we desired to preach to the coolies.

We began by singing a Christian lyric and offering prayer, and then spent some time preaching to a very attentive congregation. After we had done, two men came out from the others and promised to renounce their idols and join the Christians.

The head kangany's wife also expressed her desire to worship the true God and obtain salvation. Four of these people, besides two other coolies from this estate, were present at the Tamil service on Sunday, held eight miles distant, at Lindoola. The Rev. E. M. Griffith saw and conversed with them, and appointed a neighbouring conductor to teach them three times a week, so that they might soon be prepared for baptism. On one estate the gentleman was so pleased with our preaching that he offered me ten shillings, and when I told him Mr. Griffith said we were not to receive subscriptions this time, he would not hear it, but made me take it as a subscription to the Mission.

CATECHIST G. GNANASIGAMANY'S REPORT.—The Rev. P. Peter and I went to the line of B——estate, sang lyrics, and began to preach.

After I had done preaching, a mason came and objected to what we said. The next morning after preaching we read the parable of the Lost Sheep. Whilst we were talking, the same man came and began to object, and asked, "What is the good of becoming a Christian?" Although I began to answer him, he would not listen, so I turned sharply to him, and said, "If you do not listen to these things you must perish, and your blood will be on your own head." On another occasion, noticing a man was very attentive, I asked him if he did not desire to become a Christian. "Yes," he said; he had for a long time, and would have done so had it not been for his wife and mother; at any rate, he said, he was determined to be saved, and bought a copy of St. Matthew's Gospel.

As I passed along I saw some pioneers and conversed with them. After I had finished, a writer in the pioneer force called me, and, after some conversation, showed me his Bible and a portion of the New Testament, and expressed a desire to become a Christian, as he knew heathenism was false. For five years he had not offered anything to idols, and had tried to prevent others from offering. He also never ate anything that was offered to the idols. He then said, "If you wish to take your food in my house, disregarding caste feeling, I shall be very glad to give you food and lodging." I gladly accepted his invitation. In the course of our conversation in the evening he told me he knew all the soothsayers on that side of the country and did not care for them. One of them came to him one day and predicted that he would become blind within forty-five days. He made a note of it, and when the time expired the soothsayer came round again and asked if he was well. He said, "Oh, yes, my eyes have not become blind as you said." The man went away ashamed, without speaking a word.

CATECHIST G. YASUDIAN'S REPORT.—I went to the lines of an estate, and whilst conversing with the people on religious matters two kanganies stood by listening. At length they said, "This Christian religion is quite true; we see no defect in it; on the contrary, it is good for our souls." Upon saying this they bought some books. Then one of the kanganies, named Vytilingam, said, "I hope to join your religion in a short time, but I am anxious first to know more about it. Therefore, please tell the schoolmasters and catechist when they come this way to visit me." There is a Mission schoolmaster close by.

from whom he will be able to learn more about the Saviour.

Next day, when I was on S—— estate, I met two kanganies, standing by a heathen temple, and began to explain to them the way of salvation, and pointed out that "Jesus is the Way, the Truth, and the Life!" After I had done, the head kangany said, "All that you have said is quite true; but in twenty-eight years more I believe that all religions will become one." (This appears to have become a common notion). Then the catechist inquired, "How did you reckon this time?" He said, "Oh! I knew this before, for I have spoken to many people about it." The catechist then said, "This is what the people in India said at the time of the Mutiny, viz., that the British Government would cease to exist after a certain year. But it did not come true, and so we all know that what was said was false. So, now, there are many people talk like you, and keep back the people from accepting the Gospel. The time is short. Life is uncertain. We do not know whether we shall live another day. The end of the world will come when we do not expect it. If you desire to save your soul, you must accept the Saviour now." On another occasion a Trichinopoly man came, after preaching, and said, "Your religion is true, for I have heard from many gentlemen of the changes which have taken place among the English since they received Christianity." "Then why do you not receive it?" said I. "Oh! I have a great many relatives, and they hinder me," he said, and went away. The next day, after preaching at muster, on G—— estate, I met a conductor, whom I knew as a Christian when I was at Kallibokka (the catechist's own district). After inquiring about his welfare I noticed ashes on his forehead, and asked what that meant. He said, "I was without employment for three years, and frequently prayed to God, but could not get a situation. What is the use of worshipping a God who does not help in time of distress? So I left off worshipping Him." I then entered into a long conversation with him, pointing out the awful condition he was in by thus rejecting his Saviour, and crucifying Him afresh. When I had done, he asked me to eat with him. Then I said, "If you were a heathen I should be very glad to take food with you, but as you are neither cold nor hot, I prefer taking my food in the lines than eating in your house."

On Sunday evening I preached to coolies in the lines of an estate. They listened very

attentively, when one of them said, "Is this religion only for Ceylon, or India also?" I answered, "This Gospel is preached everywhere—to all nations. 'Behold the Lamb of God, that taketh away the sin of the world!' Receive Him, and obtain the salvation of your souls." When, in the next line, I was speaking to some people, a woman said, "Will you please tell me the horoscope of my child?" This gave me the opportunity of showing her her duty to train up the child for God, and to explain the foolishness of trusting in soothsayers. I afterwards saw one of these men, and reprovved him sharply for deceiving the kanganies, coolies, &c. During the week I preached to 1006 coolies, and visited seven estates.

CATECHIST GABRIEL'S REPORT.—I went to N—— estate, and the gentleman gave me permission to preach in the lines, and at muster next morning. The head kangany, having frequently heard the Gospel preached before, related to me at length that he was a heathen, that, though convinced of the truth of Christianity, his relations prevented him from embracing it. Yet he was a subscriber to the Mission funds. The catechist then warned him that, on account of the fear of men, he was voluntarily walking in the road which would endanger his soul, and that as he was sinning against light and knowledge he would be beaten with many stripes.

On the 20th of May, preached at muster to an attentive congregation. In the lines, whilst speaking to the people, a cooly came and said, "Our god is a stone; your God is Christ. Do you not think that our gods have no power?" So saying, he took his umbrella and struck it against the stone. By the force of the blow the umbrella was broken. Then he said, "See the power of our god!" The catechist said, "Everything that is created has limited power, but He who has made all things is Almighty. He only is worthy of our worship." After showing him the foolishness of worshipping inanimate objects, and giving him advice on our fallen condition, I pointed out the way of salvation, and left him.

CATECHIST M. GURUBATHAM'S REPORT.—The catechist says that he met with a Nagamutta conductor, and thus gives a conversation he had with him:—

He (the conductor) informed me that it is four years since he left Jaffna, and one year since he came to the estate. Although, while

in Jaffna, he wanted to become a Christian, no one ever spoke to him about it, and he now wished to embrace Christianity. Having received his education in a Mission school he related several facts of Scripture history. He asked me several things which I answered. He still expressed a desire to become a Christian, and requested me to purchase for him an English Testament, Tamil Lyric, and a Church Catechism. The next morning I preached to ninety people at muster, and spoke to the gentleman of the estate about the baptism of the conductor. He promised to give him permission to go and be baptized whenever he is ready.

CATECHIST SANTHAPPAN'S REPORT.—On my way from one estate to another, a cooly at work in the road thus addressed me: "If I become a Christian, will you pay my debts? Will you get me a wife, as my caste people will refuse to do it?" I replied, "We preach, inviting you to come to Christ, who will take away your great debt by forgiving your sins. Do you trust in God? If you do, you know that a good wife comes from Him." He then inquired if I had preached that morning, and when I told him yes, I had, he said he was very sorry he was not there, and then with tears in his eyes sang two verses of the Christian Lyric, "Oh God, have you no mercy?" After some further conversation with him, I promised to mention his name to the catechist of the district, and, before leaving, read to him a handbill on "Jesus, Justice, and Mercy." The man, before returning to his work, said he would no longer be a heathen, that Jesus was his Saviour, and that He would not forsake him.

A. GNANAMUTHU'S REPORT.—Whilst preaching in the lines on T— estate, I met and conversed with a man named Jacob, who had been one year in Ceylon, and had come from Madras. Whilst talking with him, another man named Rayappan and his wife came and listened to our conversation, and then invited me to his house. He told me he was a Roman Catholic, but that he knew the errors of his Church from what he had learnt in the Mission school, and that now he wished to become a Protestant, and have

his family baptized. I had prayer with four of them, and they promised to come to the service on Sunday. The conductor of this estate also expressed a desire to become a Christian. I found, in the lines of another estate, a young man reading a portion of the Gospel and the Bible. Although a Roman Catholic, he began speaking of the errors of his Church, and proving what he said from verses he read from the Scriptures.

Whilst in conversation with a head kangany, he told me he was brought up in a Mission school, and intended to be baptized with two other schoolfellows. These two had been baptized, and he intended to be soon in the same place, on his return to his village. He bought some religious books of me, and asked me to send him a Bible through the catechist of the district.

CATECHIST S. MICHAEL'S REPORT.—That when on R— estate he preached in the lines on "The love of God in Christ, and repentance." A certain kangany named Arunasalem told the people to listen attentively, and, when my address was over, said to all present, that what I had said was true; that if they did so, all would be well, but if they failed to do so, God would judge them at the last day. When I questioned him on the hindrances to his becoming a Christian, he stated that he had two wives, and found it difficult to do God's will and subdue his own desires. I saw one of the wives, who said she had come to the island at a very early age, and knew nothing. I exhorted them both to become Christians.

CATECHIST VETHAMANIKUM'S REPORT.—He writes, "I went to R— estate, and found there was no European in charge, nor were there any Christians. The kangany, however, stopped work at three p.m., went to the lines and assembled all the people to muster, and stood whilst I preached to 145 of them from Matthew xxv., on the last judgment. The people all listened quietly and attentively. I distributed a few tracts, and came away feeling very much pleased with the assistance and kindness I had received from the kangany."

THE CITY OF OSAKA, JAPAN.

IN our May and July numbers we have already given to our readers communications from the Rev. C. F. Warren, our Missionary at Osaka, one of the Treaty ports of Japan, situated at the south end of the principal island, Nippon. We have now received from Mr. Warren the following interesting account of the city and people:—

Osaka is one of the three Fu or Imperial cities of the Empire, the other two being Kioto and Yedo. It is situated in a plain, which extends about twenty miles N. and S., and from fifteen to twenty miles E. and W. On the N., S., and E., this place is bounded by hills, which rise to a considerable height, the only observable breach in them being the valley of the Yodo towards the E., and on the W. it is washed by the waters of the Bay of Osaka.

The principal rivers by which the plain is traversed are the Yodo and the Yamato. The former is made up of the united waters of the Katsura, flowing from the district behind the hills to the N., the Kamo, which runs through Kioto, the Uji, which is fed from L. Biwa, and the Kidgu. The breadth of the Yodo is considerable, and its current strong, but it is only navigable by boats of the lightest possible draught, and these often get aground on the numerous sand-banks, which are scarcely more than covered with water. Running westward to within about ten miles of Osaka it divides its waters with the Kansakaki, and a little nearer to Osaka it loses its identity in the Nakatsu and Adji, the latter of which flows on the north side of the city and passes the foreign settlement on its way to the bay.

The Yamato flows south of the rivers just named, but in a parallel direction, and enters the bay towards the important and populous town of Sakai. These streams, with their numerous tributaries from the hills on either side, make the district round Osaka a well-watered plain. It is well cultivated, and apparently very fertile. A few weeks ago, as I looked across it from the castle, from the elevated portion of which a good view of the entire plain may be obtained, it was perfectly yellow with the blossom of the rape-seed, which is grown in large quantities for the oil it produces. This, with green patches of beans, peas, wheat, and barley—the two latter just coming into ear—and the scores of villages with which the whole plain is literally studded, in many cases nestling amongst trees clothed in spring verdure, was a charming sight.

Osaka stands about three miles from the bay. Not only does the Adji divide itself

into several streams, but there are numerous canals which intersect the city, especially in its western half. These are spanned by a very large number of bridges—the natives say several hundred—neatly constructed of wood (with the exception of two or three recently erected), some of which are of great length. Beneath these bridges we are introduced to scenes of busy boat life—boats of various sizes and descriptions passing to and fro in quick succession; and on the larger streams may be seen hundreds of large junks engaged in the inland sea and coasting trade.

The streets are not very broad, but they are for the most part regularly built. Some run in a parallel direction from one end of the city to the other, and others running at right angles extend quite across it. They are generally well swept by the inhabitants, and water is plentifully sprinkled to lay the dust. In fine weather, therefore, they are generally very clean, though frightfully muddy after a heavy rain, and no offensive heaps of filth trouble you as you pass along. The drains at either side are open, except when covered with boards by shopkeepers before their premises, and are generally well cleansed and not offensive.

The houses are not, as a rule, more than twenty or twenty-five feet high in front, and sometimes even less, and consequently look more like rows of cottages than streets of warehouses. Almost everything is done on the ground floor, which is generally raised about a foot above the soil. There is generally a kind of attic over the lower apartments of the house, but this is, I believe, more frequently used as a storeroom than for domestic purposes. Hotels are, however, exceptions to this rule.

The shops are quite open in front—their sign-boards, inscribed with Chinese or the native Kana, or both, indicating what may be bought within. Japanese shopkeepers do not transact their business over a counter, there being no such thing in their shops, but on the floor, which is covered with thick straw mats faced with neatly-woven grass or rush matting, which are kept scrupulously clean, no boots, clogs, or sandals being allowed on them. As they wait for customers they sit,

or rather squat, behind; or, if there are several of them, around their *hibachi*, which is the portable fire-place of the Japanese—a box lined with clay, or made entirely of metal, in which a small charcoal fire is kept burning. They remain in this sitting or squatting posture while they transact their business, only rising when necessary to reach some article for the inspection of a customer; and often, as they are concluding a bargain, sometimes a lengthy process, take a whiff of their little pipes by way of assisting their calculations.

Goods of all descriptions, native and foreign, to suit the wants and whims of all purchasers, are to be found in the native stores. Silks and cotton cloths to clothe the body, hats to cover the head, socks to hide the feet, clogs and sandals to keep them from the mire and dirt, umbrellas to protect from the sun and rain, and thickly padded quilts to cover the person by night, may be bought at different establishments. And so with what is necessary to tempt or satisfy the appetite. Rice and fish, tea and sugar, edible seaweed and pickles, vegetables and fruit, sweetmeats and cakes are to be found in all quantities and qualities in as many different shops: whilst, at every turn, the signs *Tobako*, which I need not interpret, and *Sake*, the native spirit distilled from rice, meet the eye. Children are not forgotten in this so-called "paradise of babies," as the toy-shops, well stocked with dolls and balls and other articles made for their amusement, plainly show; and the shops where shrines for family worship, rosaries, and other accessories of idolatry are exposed for sale, force upon our attention the sad and painful fact that we are in a city wholly given to idolatry, and in all things too superstitious.

Many of the shops are stocked with articles of foreign manufacture. In some, kerosine lamps and what appertains to them are exposed for sale, and in others you find a large assortment of carpets, rugs, mats, and woollen goods. The shelves in some shops are filled with wines, spirits, ale, and beer, whilst in numberless others you may inspect an endless variety of miscellaneous goods.

One of the principal buildings of Osaka is its castle, standing near the N.E. corner of the city. It is a large enclosure surrounded by high walls of massive masonry and a broad moat. At intervals on the walls there formerly stood a large number of buildings, which were evidently never intended to protect those stationed in them from the fire of

modern guns. But few of these now remain, most of them having been destroyed a few years ago by fire. On arriving at the gate, which is approached by a broad road over the moat, you are stopped by a sentry, dressed in French military uniform, but looking more like one dressed in the cast-off clothes of a soldier than a veritable son of arms on duty. A letter from the Foreign Office, obtained through H.B.M.'s Vice-Consul, soon clears the way before you. Immense blocks of granite in the wall attract your attention as you enter the gate, and you wonder how they could ever have been placed there. Another gate has to be passed, and, under the guidance of one of the guard, you proceed to the second enclosure, which is protected by walls as solid and high as those outside, and a moat as broad and deep, but at present quite dry. Just opposite the gate by which you enter this second enclosure are buildings containing military stores. At the gate there is sure to be a short delay. The guard who has brought you thus far presents the letter to the officer on duty at this point. Here another man is generally told off to conduct you to the offices where your letter will be opened, and after some minutes' delay—for Japanese officials do not hurry themselves—another man joins your guard, and the two conduct you to the central and most elevated portion of the castle. This is reached by two or three short flights of stone steps. Here the national flag floats in the breeze over your head, and as you look upon the plain and bay you feel that you are amply repaid for the trouble you have taken to reach the spot. There is no pretence at armament. I believe there are only two pieces of artillery on the walls, which are daily used at morning, noon, and night, to warn the citizens of the flight of time.

The temples of Osaka are very numerous, there being, by the last census returns, 1380 Buddhist temples and 538 Shinto shrines in the city; but they are not generally noted for their beauty, and there are very few that will repay one for a visit. The *Tennoji* at the S.E. corner, or rather suburb of the city, is one of the most extensive, and is worthy of a visit because from its pagoda there is a fine view of the city and surrounding district. There are two large Buddhist temples in the heart of the city, the roofs of the principal buildings being conspicuous for miles round. The Government has taken possession of a part of each of these extensive establishments. At one there is a large hospital, and at the other a school. The principal halls are still

used for idolatrous worship. The floors are covered with straw mats, such as are generally in use; the part nearest the shrine of the god is railed off, and the idol, altar, &c., stand within a large recess like the chancel of a church. When I visited these temples a short time ago I saw numbers of persons coming in, rosary in hand, to perform their devotions, much in the same way that Roman Catholics say their prayers before the altar.

There are many evidences of the influence of foreign intercourse on every side. The *Samurai*, the old military class as they were before the revolution, are seldom seen with their two swords, and instead of heads partly shaven and the remainder of the hair tied into a kind of top-knot, the European fashion has been largely adopted. Comparatively few wear the entire foreign costume. It would be a far too expensive luxury for most people, but many of the Government officials, the police, and well-to-do people, or those who are anxious from a love of novelty to ape the foreigner, appear dressed in European style, sometimes dress-coat and hat into the bargain. I cannot say that I admire most of those I meet dressed in this way. To my mind they look far better in the native dress worn by the respectable classes.

It is not uncommon, however, to see men partially dressed in European clothes. Some will cast off their clogs and sandals for foreign boots, with which they often wear our socks. Merino shirts and drawers are much worn under the long robe, girded at the waist and reaching to the feet. There is an evident liking for foreign hats and umbrellas. The former are of all conceivable shapes and description. Straw, felt, and solar hats and cloth and other caps are to be seen in all directions, and they are often worn without any regard to their fitness at particular seasons. A group of Japanese, such as I have sometimes seen on a steamer between Kobe and Osaka, many with some piece of European clothing upon their persons, and yet scarcely two with the same article alike, and many using things as we should never think of doing—as, for instance, using a blanket for a cloak, and a Turkish towel for a comforter round the neck—presents a very grotesque appearance.

There are many other little things which, like the twig on the stream, show which way the current of change is setting. Not only has beef become an allowed article of native diet, but in many places the butchers' shops are indicated by flags on which BEEF, in

large English letters, as well as the corresponding Chinese character, is written. *Jin-rikishas*, a small carriage drawn by a man, are sometimes seen with such signs as "Very quick." One police-station in the city has a flag flying over it inscribed with "*Poste de Police*." Such establishments as the Osaka Hospital, the primary schools, and telegraph offices have their names displayed in English. Public notices, too, which affect foreigners, are often posted up in English and French as well as in Japanese. Very often there are grave errors in grammar and orthography, which show that Japanese interpreters have but an imperfect knowledge of these languages; and yet here we have unmistakable signs that the influence of the last twenty years has made itself felt.

And if we look for more substantial evidences of progress towards the West, they are not far to seek. I will not speak at length of the lighthouses to be found on all points of the coast, yearly increasing in number and efficiency; nor of the telegraph, which brings the distant parts of the Empire within speaking distance of each other, and of the capital; nor of the penny (two cent) letter, and halfpenny (one cent) newspaper and card postage recently improved; nor of the numerous buildings—such as Government offices, hospitals, schools, barracks, &c., which are everywhere rising after Western types, though these are substantial evidences that there is real progress in things material. I will but refer to one or two things in Osaka.

This city is the home of the Imperial mint, which is giving to the Empire its new gold, silver, and copper coinage. Some years ago a mint was established at Hong Kong, but as it did not prove a financial success the machinery was sold to the Japanese Government. This, with other machinery since imported, or made on the premises, forms the plant of the Osaka mint. The whole establishment has been brought to a very high state of efficiency, under the direction of the able and indefatigable European master, Major Kinder, who has a staff of Europeans under him in the various departments. The buildings, which cover a considerable area, are substantial, and very conveniently arranged. I have twice passed through the various departments, and, through the kindness of Major Kinder and his subordinates, have been permitted to make a close and careful inspection of the machinery and the process of coining. As this is the same

through all the various processes of melting, assaying, rolling, cutting, rimming, cleaning, stamping, weighing, and packing, as in similar establishments, I need not describe it. In addition to the coining departments there are forges and workshops for die-sinking, and for making and repairing the different kinds of machinery in use.

Not far from the mint, and close by the castle, is the Osaka arsenal. Of course it is a mere workshop as compared with our vast establishment at Woolwich; but the interest I felt in passing through it was very much deepened by the consideration that it has been erected and brought to its present state of efficiency without any foreign supervision whatever. There were two gentlemen to whom we were introduced on handing our letter from the Foreign Office. They received us very cordially, and gave us every facility we could wish for viewing every part of the establishment. One of them, who is the practical head, and has made the arsenal what it is, received his education in Holland, and he certainly deserves great credit for the work he has accomplished. We saw two bronze field-pieces cast, and others in various stages of progress towards the final polish. In another part workmen were engaged in finishing castings for various purposes. In the gun-carriage department a steam saw-mill was at work, and in the forging department a steam hammer; whilst in the saddlery and harness department some really first-class work was shown to us. I thoroughly enjoyed the visit, and was only saddened by the thought that engines of war and destruction, and not of peace and preservation, were here in process of manufacture. Whilst we may view such an establishment as exhibiting one feature of Japanese progress, surely it should stir up every Christian heart to pray for the spread of the Gospel of peace, and for the hastening of that glorious day when the nations shall beat their swords into ploughshares, and their spears into pruning-hooks, and they shall learn war no more.

Another thing worthy of notice is the railway between Kobe and Osaka, which was opened for passenger traffic on May 11th, and is now in full operation. It has been constructed under foreign supervision, and the rails, iron-work for bridges, &c., have been imported from the West. There are two very fine iron bridges, resting on tubular piles, which remind one of some of our bridges at home. At present there is but a single line of rails, the trains meeting and passing each other at

Nishinomiya, a station about midway between Kobe and Osaka, but another is to be laid in course of time. The completion of this line of railway, short as it is, is a real sign of progress. The opening took place without any official ceremony; and this seems to have been a wise omission, as the presence of his Imperial Majesty, who, it was frequently rumoured, would come to open the line in person, might have led to such a rush as would have been fraught with considerable danger. The fact that the line was open for traffic soon became well known, and crowds of passengers, and still greater crowds of spectators have daily flocked to the station, either to look at the strange locomotive with its train of carriages, or to travel by it. It is something so entirely new in these parts, and the people are as much interested in it as little children with a new toy. The station yard, the broad approach to it which for a short distance runs along the line, and a road crossed by the line close to the station have, on every occasion when I have been there, been crowded with hundreds of people and scores of *jinrikishas*; and when I last went to Kobe, a fortnight ago, I saw that refreshment stalls had been erected to meet the want that must have been felt by visitors from the city. I must just add that the tickets are quite a curiosity, from the circumstance that four different languages appear on them. The station from and to, and the class, are in Japanese and English, and on the back the notice that the ticket is issued subject to the published regulations is in English, French, and German or Dutch.

The completion of this line of railway is a great convenience to both Kobe and Osaka. When I first arrived the only way of getting between the two places was by steamer or *jinrikisha*. The journey by the latter conveyance, with two men drawing, occupied nearly four hours, and the trip by steamer was always more or less uncertain. They started at *any* time, and, if there was not much water on the bar and in the river, might arrive at *any* time. I have several times been four or five hours between the two places, and the last time I patronized a steamer I was nearly eight hours on board. This is now happily a thing of the past. The trains leave at fixed hours in the day, and in just an hour after starting you find yourself at your destination. The construction of the line to Kioto is now to be proceeded with, and it may be possible in a few years hence to go as far as Yedo by rail.

It is generally believed that Osaka, as a Treaty port, will be of less importance than heretofore, and that there will be fewer representatives of mercantile firms here; but Osaka is not likely to lose its position as a great centre of native trade, nor will it become less important as a base of Missionary operations.

And now for a few words as to the moral and religious state of this people. The longer I live amongst them, the more the impression deepens that they are a grossly indecent and immoral people. The social evil rears its head everywhere, and exists to a fearful extent. Whole streets are to be found with scarcely any other house in them than those in which this evil is fostered. There is, too, in the vicinity of one of these streets, a large Lock hospital, where the poor victims of this system are treated, which has probably been established since the introduction of foreign medical science.

I could not write some of the most disgraceful exhibitions one is compelled to witness in passing through some streets. Suffice it to say that, amongst the lower orders at any rate, there appears to be little or no sense of shame, either amongst men or women.

And then as to their religious condition. If the nearly two thousand temples and shrines are any measure of the idolatry and superstition of the people around us, they must exist to a fearful extent in Osaka. The Government may discourage Buddhism, and the educated classes may be sceptical about their national religion, yet the common people flock to the temples in large numbers to pay their devotions. At all events, as a people, they are without God, without Christ, and without hope. Surely this should move every Christian heart to pray that the door,

so long closed against the Gospel, but now creaking on its hinges, may be opened wide, that the knowledge of the one living and true God may be everywhere made known, and the precious name of Jesus sounded throughout the length and breadth of this Empire.

Osaka is a large field, and, whenever the door is thrown open, will need many labourers. Its population, by the census of 1872, of which returns have recently been published, was 530,885, or more than half a million, whilst in the provinces of Kawachi, Idyumi, and Setser, which means but little more than Osaka and the plain in which it is situated, there is a population of considerably more than a million—the census figures being 1,176,296. Osaka, with the populous town of Sakai on one side, and Kobe and Hiogo across the bay on the other, and the numerous villages on all sides, surely present a field in which there is much work to be done for Christ, and many precious souls to be gathered. Then we are but thirty miles from Kioto (which I have recently visited, and of which I hope to send you some account shortly), where there is a population larger than that of Osaka, 567,334 being the figures in the census returns, and which, like this city, is but the centre of a large and populous district. To this we must advance if God should open the country before us; and I sincerely trust that neither the means nor the men will be wanting when the Lord bids us go forward.

Let me beg our friends and supporters at home to pray very earnestly that Japan may be *fully* opened, and that God's Word may have free course and be glorified throughout this land. Surely the cry cannot go up in vain, and the blessing cannot long be withheld.

ON THE SIAH POSH KAFIRS.

(Continued from page 287.)

WE now give the remainder of Mr. Downes' account of Kafiristan, and Mr. Johnson's narrative of his recent attempt to enter the country:—

KAFIRISTAN.—BY E. DOWNES (*continued*).

On the religion of the Kafirs, Wolfe says:—

“The Kafirs worship a god, whom they call Imra, as also the pictures of the dead, and to both they offer sacrifices. They put fire in Imr Tan, i.e. the place where the god is worshipped; and another fire before the idol, and

this ceremony they call ‘Sooj,’ i.e. ‘clean;’ then they pour butter and flour on the idol, and exclaim three times, ‘Hehamaj Ota,’ i.e. ‘accept it,’ and before the place of god (‘Imr Tan’) they say, ‘Hehomaj Imra’ (‘God accept it!’), and the whole congregation exclaims, ‘Hehomaj!’ After this

the Ota, i.e. priest, reads prayers. One of their prayers is as follows:—‘Increase our property, and make us not sick, and kill the Mussulmans.’ After every prayer they exclaim, ‘Hehomaj!’ and then kiss their fingers. Their idols are made of wood and stone—gigantic figures of men. They say that Imra keeps them, and increaseth and diminisheth their property as he pleaseth. They worship Imra through the image. Their prophets are Begeisht (prophet Enoch or Idris), Mani, Marar, Aram, Parsoo, Geesh, Parade (who had seven brothers created out of a tree of gold), Paroon (had also seven brothers), Dooshe, Zaretoo, Nashte—(of the preceding eleven prophets they have idols of wood)—Deselren, a woman; Ghoomer, the wife of Adam (her picture is of stone upon a mountain).

“They know but little of a future state; they say, those who are good go to Parelebola (Paradise), the bad to Paredagarbola (Hell). They dress their dead in festival clothing like a warrior, throw them on a chair, and dance around them.

“If the dead person was poor, they dance three days; for a rich one, seven days; and then they cast him before the idol, without burying him.”

Several Hindus have said that the Kafirs know and worship Mahadeo, and therefore contend that they are really Hindus. There seems to be no foundation whatever for this opinion. There is no evidence from the accounts of travellers to show that Mahadeo is known in Kafiristan. The report is easily accounted for. The Siah Posh are supposed by the Mohammedans to have no religion; and whatever notions of religious matters they have are looked upon by the Mohammedans as absurd, and are ridiculed by them. The Siah Posh, to avoid this ridicule, rather pretend that they have no religion, or affect to have the same religion as the people with whom they speak; for instance, Mohun Lal says that they read the Mohammedan’s Kalima without the least scruple; and, possibly, in speaking to Hindus they may say that they worship Mahadeo. The writer had some conversation with a Siah Posh Kafir, and asked him about his religion. The Kafir, knowing he was speaking to a Christian, said that it was the common belief throughout Kafiristan that Jesus Christ is the Son of God. It is most improbable that such a belief is known in Kafiristan; but the above explanation shows the motive of the Siah Posh in asserting it.

Elphinstone says, “Their religion does not resemble any other with which I am acquainted. They believe in one God, whom the Kafirs of Kamdesh call ‘Imra,’ and those of Tsokooee, ‘Dagun’; but they also worship numerous idols, which they represent as great men of former days, who intercede with God in favour of their worshippers. This facility of deification must render the number of the gods very great; but many must be confined to their own tribe, since it cannot be expected that those will worship them who have never partaken of their entertainments.* Accordingly, the gods of Kamdesh seem to be quite different from those of Tsokooee, though there is one common to both, and there may probably be more who may have been deified before the separation of the Kafir tribes.”

We wish, in conclusion, to point out what a suitable field Kafiristan appears to be for Missionary work. The inhabitants are simple and semi-civilized; they are almost without a religion—certainly without any professed revelation, such as those possessed by Hindus and Mohammedans. Experience has always shown that such people are open to receive the Gospel. Our greatest successes in India have been among such people.

They have no prejudices to overcome, and nothing to give up in order to become Christians. The very fact of Christianity being antagonistic to Mohammedanism is a great point in our favour; for, in proportion as anything is disliked by Mohammedans, it will be appreciated by the Kafirs. Not being under the British Government, and not living in a country filled with Europeans, like India, will give the Missionary a great advantage in Kafiristan, since almost every Missionary in India would be able to say that these two facts are about the greatest hindrances to the spread of the Gospel. Not that our Government is to be blamed, but simply because we are in India the ruling race; and not that all Europeans, willingly, are enemies to the Gospel (though it must be allowed that too many are), but the Eastern mind is filled with prejudices, and almost all the habits of Europeans are distasteful to them. Hence the difficulty of our position as Missionaries here: these great hindrances, as we said before, would be removed in Kafiristan. On arriving in Kafiristan the Missionary would, of course, find

* This refers to the deification of men noted for their hospitality.

many difficulties before him, some of which he never anticipated; but still the probability is, that the people would be willing to be instructed, and (it is to be hoped) eventually willing to embrace the religion of Christ. To show that the writer is not alone in this opinion, he will quote a short extract from Captain Wood's "Journey to the Source of the Oxus":—

"The Mussulmans unwittingly give high praise to this people when they acknowledge, as they readily will, that one Kafir slave is worth two of any other nation. They add that they resemble Europeans, in being possessed of great intelligence; and from all that I have seen or heard of them, I conceive that they offer a fairer field for Missionary exertion than is to be found anywhere else on the continent of Asia. They pride themselves on being, to use their own words, brothers to the Feringi; and this opinion of itself may hereafter smooth the road for the zealous pioneers of the Gospel. Unlike the Hindus and Mohammedans, they have no creed purporting to be a revelation, but, as far as I could discover, simply believe in the supremacy of a deity, and that men who have been good and hospitable on earth will be rewarded in heaven. At present there are many and perhaps insuperable difficulties to their conversion to Christianity; but let us hope that the military operations now carrying on to the west of the Indus may in due time be instrumental in guiding the yet unsophisticated mind of the Kafir to a knowledge of the true God."

Thirty-five years have passed since these words were written; military operations were carried on up to the very boundary of the Kafir's country; but to give them the blessing of the Gospel has hardly entered into our minds; perhaps, after another period of thirty years, we may have the wish, but not have the power to perform. Many think that sooner or later there will be a tremendous

struggle near our North-Western frontier; we may only expect help from the God of battles, if we loyally and faithfully act up to His commands. We would even go further than Captain Wood, and say that there is a necessity for immediate action, in trying to teach the Siah Posh the saving truths of the Gospel. They are at present singularly open to Christianity, but year after year the Mussulmans close in upon them; and after having received the blight of Mohammedanism, they become as closed to the saving influences of the Gospel as Kabul or Bokhara themselves. Formerly, Mohammedans would press their religion slowly upon the Kafirs, but now they have borrowed so many of the weapons and appliances of civilized nations that their power has been tremendously increased. By delaying to evangelize the country, we are not only delaying to perform a duty, but we are losing the glory of imparting the blessing of the Gospel to others, and losing it for ever. Politicians will tell us that there are great difficulties in the way of doing so at present; they will talk of complications with Russia, and with Kabul; but the command of the King of kings still remains unrepealed, to preach the Gospel to every nation.

Countless instances might be given from history of the futility of our wisest counsels when God is against us. The first maxim of a Christian politician should be "so to act as to ensure the blessing of God." Those who place implicit confidence in political arrangements, forgetting altogether, or at any rate placing in a secondary position their primary duties to God, will do well to remember the solemn words with which the historian Kaye closes his account of the terrible Kabul tragedy:—"The wisdom of our statesmen is but foolishness, and the might of our army is but weakness, when the curse of God is sitting heavily upon an unholy cause. For the Lord God of recompenses shall surely requite."

MR. E. C. JOHNSON'S NARRATIVE.

About the first of March, after being commended to the care of God by some Christian friends, I left Rawul Pindee, dressed in my usual Pathan dress, and arrived in Peshawur about noon of the third day. There my old Pathan servant met my gaze. I made a signal to him. He kept quiet, but followed me. I told him I was going to cross the frontier alone. He seemed to be deeply moved and excited at this. He said to me, "It is impossible for you to go over the

frontier alone, for a man was killed only yesterday outside Muttra Thana." He said he was trying to make other arrangements for me to go with a Kafilah (caravan) without telling them my whereabouts. I visited the Peshawur Christians, and one of their Missionaries who prayed with me. My old servant on Sunday night brought to me a Kafilah master. I told him I was a Christian faqeer, and that I was prepared to give away my head, but not my religion, and

if he could take me, well and good. He said my being a faqeer would not be known, and he accordingly consented to take me.

After leaving the city the caravan proceeded to Muttra Thana, and there stopped for the night. My servant signalled to me not to go into the village, and he took me to a dry ditch outside. As soon as it was dark, I slipped in among the mules and got down by the side of my Kafilah master. The police officer's tent was within a few yards of me. On the morrow before daylight the Kafilah started. My servant took my hand and put it into the Kafilah master's and said, "He is now committed to your charge." As we neared the frontier, the gloomy hills, the noise and the murmuring of the crowd that accompanied the Kafilah, made a great impression on me. I thought I was entering the valley of the shadow of death. Towards dawn we crossed the frontier and reached the ferry of the Cabul river. We found the ferry crowded with the hill people. I shrunk a little from this at first, but felt that the word was Forward, and that there was no going back now. In order to avoid suspicion, before getting in the ferry I sat down at the river and began to wash my mouth and teeth like a native. If any one looked at me suspiciously, I returned the look by looking him straight in the face, and then got quietly into the boat and sat down. We then crossed the river. The Kafilah master told me to go apart quietly and sit down by myself. I was soon accosted by one of the ferrymen, who demanded my fare; I told him my Kafilah master would give it. He said, "The Kafilah master is not giving it." I took out a rupee and offered it to the man, asking him for change. He said, "If you want change, *come to the ferry*," so I let the rupee go.

We then began to ascend the hills where there is no road, but only a foot-path, steep and precipitous. The ferocious, scowling countenances of those we met, all armed, convinced me that I had left the kind influences of the British territory for the land of the Yagees (rebels). Every one that looked at me suspiciously I looked him meekly in the face. To the Pathan salutation, "May you not be fatigued!" I returned the proper, "May you not be poor!" My guide and I then passed quietly up the hill. Shortly after getting into the hills a man passed rapidly by without looking at us, armed with a pistol and dagger. My guide at once said, "That is a spy; his mouth must be stopped."

We just then arrived at a village where they were digging a grave. To my horror I found the spy sitting down with the villagers talking as we passed. They called out in fierce tones, "Get down!" Thinking my hour was come, I prepared to dismount from my mule. My guide, however, said something which I did not understand, and we passed on. In about an hour we arrived at the end of the first stage, two fortified villages in the hills. The bloodthirsty looks of some of these villagers convinced me I could expect no mercy at their hands if identified. My guide then went to stop the mouth of the spy, who had followed us all the way. He offered him Rs. 10, but he refused to take a pice less than twenty. I had to comply with his extortionate demand.

The next morning we started. Just before starting, a man in the Kafilah asked me who I was, whether I was from Bokhara or Cabul. I replied, "I am a Christian faqeer, I live on the banks of the Indus near Mari" (which is quite true). A Mussulman faqeer here saved me by breaking in, "I suppose he is somewhere from Hyderabad." I remained quite silent. We then started. The road lay along a precipitous route, and we descended into a deep valley, but before descending were stopped by armed men at the first place where they take toll. My companion quietly pushed me on while he stopped to give the toll. We descended to the river. The guide told me there was great danger here, and to be very careful. I got into the boat, and while in the boat a Pathan muttered in a low tone, "That is a Feringhee." A Mussulman faqeer from British territory seated behind me quickly replied, "Do you not see he is a Kashgarman? Why do you call him a Feringhee?" I remained silent. Thus God graciously saved my life at that spot. Ascending the valley on the other side of the river we found to our dismay that the spy was still following the Kafilah. When we ascended the hill we found a wide pass opening out into a fertile plain on the other side. Here we began to meet many armed travellers, and I felt that my life hung on a thread. Some had been to cut grass, with their muskets on their shoulders. Here the Lord graciously sent a heavy rain, compelling the villagers to keep in doors, and enabling me to throw a large blanket over my head, thus concealing my features. We shortly reached the end of the second Munzil, a fortified village where Behram Khan spent his first night after the murder of Major

McDonald. The rain still continuing I was stuffed away by my guide in the corner of an unoccupied house. I realized the promise, "He shall cover thee with his feathers, and under his wings shalt thou trust." I made tea and gave a cup to a Mussulman faqeer going to Bokhara. He seemed thankful, and said, "Thank you, Moollah." At this village the spy again made an extortionate demand from my guide, which had to be complied with. The next morning the caravan was joined by Ghuznee and Cabul Pathans on their way home. We then arrived at the mouth of the pass (outer), where toll is again taken. The guide said, "If we escape here we are comparatively safe; for the spy will leave us here, as we are near Shere Ali Khan's territory." Here the Lord saved me in a remarkable manner. Each passenger is stopped and interrogated by spies from the frontier, who know the circumstances of all who come to this point. A young Pathan, putting out his arms, stopped my mule and cried out, "Don't go on!" I coolly and quietly dismounted and sat down on a rock, while my guide went to pay the toll. Just at this moment another spy came forward to examine me, but the spy who was in my secret, seeing him approach me, making an excuse, called him away. The toll was paid, and the guide came and remounted me on my mule. Each traveller, as he passed, was still being scrutinized by a noisy, squabbling crowd of Pathans. Just as my mule came up, something seemed to attract their attention another way. Taking advantage of the moment I gave a jerk to the bridle and passed through. I was comparatively safe. The great danger was now past, as all spies from the frontier left us at this point.

We now passed along the bank of the river near the Khyber Pass, into the beautiful and fertile plains of Lall Poorah. The next day we arrived at Bassowul, where there is an out-station of Shere Ali Khan's cavalry, consisting of a corporal and two sawars. While seated among the mule bags in the Serai, a Risaldar came up to me, and asked me who I was and whence I had come. I replied that I was a Christian faqeer from the banks of the Indus, and that I was going to Kafiristan. He said, "I know you are from the cantonment at Peshawur." This man would not give up his inquiry, but collected others about me. They all began questioning me. I said, "I must tell you the truth, even if I have to die for it. I am not a Mussulman, I am a Christian." No

sooner had I uttered the words, "I am not a Mussulman," than they all shrank from me as from an unclean animal. The Afghan said to me, "I know you by your eyes, you Feringhee Kafir." An old and respectable man, evidently the chief of the village, said to me very kindly, "You need not fear; no one will kill you here in Shere Ali Khan's territory." The corporal also said, "All are allowed to pass here, Kafirs, every one." The people of the caravan were in a great state of excitement and said, "If this had been known in the hills we should have been cut to pieces." They joked much with my guide on his cleverness in bringing me through and said, "We must watch him closely at night, or the Pathans from the hills will kill him." The villagers now, hearing a Feringhee had come, began to assemble. I opened my box of medicines and began to dress the wound of a man who had been cut over the eye. They seemed favourably impressed with me, and told me no one would harm me. My friends in the caravan at night placed me between the wall and sacks piled up, and one slept at my head and one at my feet, saying, if the night was safely passed, it would all be well. I fell calmly asleep in the arms of a gracious, loving, heavenly Father, whose promises I had embraced before starting. The next day was Sunday. The women of the caravan gathered about me and implored me to keep well up in the Kafilah, for if I lagged behind I should be murdered. We shortly reached the end of the fifth Munzil. It being Sunday, as soon as the caravan stopped I went aside to unite my heart and voice with God's people all over the world on that day. When I returned, the Ghuzni Pathan asked me if I had been to say my prayers; he then asked me questions about our religion. I took the Pushtoo translation of the English Prayer-book, and explained some of the principles of our religion to him. He then said to me, after a pause, "You people say that Jesus is the Son of God." After a moment's pause I replied, "Yes," and then began to explain that Jesus was born by the Holy Ghost. They began to get excited, and one fierce-looking Pathan said, "For this word they are accustomed to kill." I replied, "I am ready for death." The village people seemed kindly disposed, and wished to make my acquaintance, but the caravan people would not let them.

The next day we reached Jellalabad. The great snow-clad hill which separates Aff-

ghanistan and Kafirstan was close in sight, and two days would have taken me into Kafirstan. I hoped to leave Jellalabad quietly, and go on to the hills, but soon a crowd of fine-looking young Pathans entered the room of the Serai where I was, and, sitting down before me, asked me who I was. One handsome young man, looking me steadily in the face, uttered the word "Dushman." I said, "I am not an enemy, I am a Christian." One then, armed with a dagger and a pistol, deliberately stepped over to my side, and, drawing his dagger, lifted it above me, as if about to plunge it into my breast. I thought my hour was come; my eyes filled with tears. I said, "Don't kill me! If you kill me, let me first commit my soul to my Saviour!" Another Pathan came to him and said, "Do not frighten him, put away your dagger;" while the one who had called me Dushman said, "We don't kill here." In the meantime news reached the commandant that Jellalabad was moved, that a Feringhee had come. Soon a colonel and several other officers came to me; they spoke to me roughly, but kindly, and all seemed anxious to assure me that I was safe in Shere Ali Khan's territory. I was placed under charge of the Kotwal. Many came to gaze upon me, and I was a gazing-stock all the time I was in Jellalabad. The next day the Khan of Jellalabad sent the Kotwal and two soldiers to bring me into his presence. He was seated on a divan with several of his officers. He told me very kindly to sit down, and asked me what was my wish. I told him I was a Christian, showed him my Bible, said I could not give up my religion, that I wished to proceed to Kafirstan, or Cabul city, and that I asked protection from Shere Ali Khan. They then examined the translation of the Pushtoo Prayer-book, and asked me to repeat some of the prayers. They then asked me to sing some of the hymns at the end of the book. I sang the Pushtoo bhajan, "One there is above all others." The whole court were quite still, and listened with profound attention. I then went down on my knees, praying to God through Christ, and confessing that He was the Son of God—in Pushtoo. After I had done some voices said, "Don't say that word" (Jesus is the Son of God). A great stir was now heard in the court, and General Ghulam Haider now made his appearance. He said to me, much astonished, "How did you manage to come here?" Shamil Khan, Governor of Jellalabad, said, "This is putting

the head in the hand for Husrut Isa." The general looked at my English Bible, and I was told to again sing the same bhajan as before. The general told an officer to put two soldiers over me, to watch me night and day. Shamil Khan told me I must wait here for about five days, till the will of the Amir should be known.

Shortly after the Kotwal, with two soldiers, came to conduct me back to my room in the Serai, which I found now made comfortable for me—a great contrast to the miserable places I had to put up in for the last five days. Having heard that I had medicine, people began to flock to me from all sides. With some I had, though with great difficulty, an opportunity of speaking a word. At last I hit on a plan. When I gave a packet of medicine I folded up and gave with it a Pushtoo text of Scripture on a card. In the quiet of the evening, seated over the fire, a Kandaharee Pathan soldier came and talked a long time with me, and asked me about our religion. I told him, as well as I could in Pushtoo, the story of the Cross. He then asked me, "What do you say about Isa?" I said, "I believe He is God." He seemed thoughtful, and said on going out, "Be careful, and do not talk to any one in Jellalabad as you have talked to me to-night." I spent five days in Jellalabad, people either coming to look at me or for medicines. With the medicines I gave away Pushtoo texts written on cards. I had some interesting conversation with the Kotwal and others, which I hoped would be as the thin edge of the wedge put in for Christ.

On Saturday evening my guard of two young Affghan soldiers, who had been great companions to me, were changed for a rough and bigoted Parseeban soldier. He seemed horrified at having to keep guard over a Kafir. He said that if I were a Mussulman I should be all safe in this country. He said, "Become a Mussulman." "I cannot leave Isa, who has given His blood for me." At the very mention of the name Isa he drew back astonished, not knowing what to make of me. At about eight o'clock at night my friend the Kotwal came and told me to be ready to start before dawn, that if possible we might get out of the city without any one knowing it; that the Amir of Cabul had sent for me. That night five armed men besides my guard passed the night with me. Before dawn the Kotwal came for me, and, going out at the Serai gate, I found a horse and two mounted men waiting for me. I was mounted on one

horse, and one sowar going before and one behind, I went out of the city. A short distance out of the city we were joined by another sowar, and a little farther on by the Governor of Jellalabad himself. The day began to break, and I began to see, to my surprise, that we were going back the way I had come. I asked the Kotwal why he said that I was to be taken to Cabul. He said, "The sentry over you was a *haram-zadah*, and I did not want him to know which way we were going." On arriving at the outskirts of the Amir's territory the governor told me we were now leaving the confines of the Amir's territory, and if any one questioned me I must say I was a Mullah. I said, "A Christian Mullah?" He said, "Don't speak to any one until I hand you over to the Khan of Lall Poorah." On arriving at Lall Poorah some of the more respectable Mullahs evidently recognized me, but did not say a word. One of them said to the governor, "You have brought a Mullah with you." "Yes," he said; "a Mullah from Bokharah." I felt grieved at this, and felt inclined to deny it in the presence of them all; prudence, however, suggested that I had better speak to the governor about it afterwards. The place now began to fill with armed men. Shortly after the Khan of Lall Poorah himself made his appearance. He has a most intelligent countenance and high forehead, and is very fair. After the usual salutations were exchanged the Khan of Jellalabad called the Khan of Lall Poorah aside quietly, and I was left alone with one soldier in the midst of the armed retainers of the Khan. All eyes were now fixed upon me, some in mingled respect and astonishment. They literally devoured me with their eyes. I lifted up my heart to heaven. I felt the greatest peace of God with me. I felt that I was a silent and solitary witness for Christ in the midst of these fierce men. One dreadful-looking fellow, armed with a long knife, broke the silence, and told them to ask me who I was, and whence I came. No one, however, seemed to dare to question me. A few minutes after a chief servant of the Khan, armed with sword, dagger, and pistol, came out and quietly beckoned me away to a well-furnished guest-house. Here a sumptuous repast was soon prepared, and the two Khans and several others, with myself, all sat down. The Khan of Lall Poorah always carried about in his belt a double-barrelled pistol and dagger. After the meal was over he told me very kindly if I was tired I could retire to rest.

The next morning I spoke to the Khan of Jellalabad for saying I was a Mullah from Bokharah. I said it was better to be killed than to have all those lies told about me. He said that he did not think it prudent to say who I was till he had given me over to the Khan of Lall Poorah. The next day, before all his court, I was formally handed over to the Khan of Lall Poorah. The Khan of Lall Poorah took me up and seated me beside him, and said, "We are friends now." During a pause in the business of the morning court, I asked the Khan of Lall Poorah if I might say a few words of love to the assembled court and soldiers. He very kindly gave me leave to do so. Lifting up my heart for guidance, I thus addressed them. I said I was not an emissary or spy of the British Government, or in any way connected with it, that my work was one of love, that many of the Mullahs seated there were acquainted with our holy religion, that it was one of love, for that Jesus Christ had given His life for us. "What great crime have I committed that I have been born an Englishman? God has ordained it so." The day then passed very pleasantly, for I had religious conversation with some of the Mullahs; but they could not be brought to understand how Jesus is the Son of God. The next day the Khan with a large company of soldiers, flags flying and drums beating, set out with me for the borders of British territory, the borders of which we reached on the third night. During the whole of our march we gained accessions at every village until there were 600 men all armed to the teeth. I was like a dove in the midst of lions, and I found the promises which I had embraced before starting literally fulfilled, "I will deliver thee out of the hand of the wicked, and redeem thee out of the hand of the terrible." The fourth morning the Khan took leave of me and accompanied me to the river. Here the unfortunate man who had taken the rupee from me on starting, was found out, as he had not shared it with his companions, and his life was threatened. They said they would let him off this time on my account. I begged them to keep their word, and in order to insure his life I gave back another rupee to the principal man of the ferry, and begged him not to kill him. He promised me he would not. From the ferry the Khan sent me on to British territory under an escort of three of his principal men, besides foot soldiers. No sooner had I arrived in the peaceful confines

of British territory, than, taking off my turban and shoes, I knelt down and thanked God for bringing me back in safety. One of them said, "God is King; He preserved you." Another said, "Your book (i.e. Bible) saved you." I ought to mention that some of the villagers near British territory spoke very kindly to me, saying, "How do you like our country? Which suits you best?" I said, "If you will let me stay, yours does." Others said, "Come as often as you like." I said to one of them, "I was told that if you had known there had been a Feringhee in the Kafilah you would have cut me to pieces." He replied, "Who said that?" I parried the question and said, "The whole Kafilah." He said, "We would not have killed you, but kept you a prisoner till we heard from Shere Ali Khan or the British Government."

I was then conducted to Peshawur, and here ends my narrative.

I do not think the country is so firmly closed to the Christian in particular, as it is to the European as such, the principal danger being the political position of every Englishman. Were protection demanded by the British Government for their Missionaries only, thus trusting to subdue by the cross alone, I have but little doubt but that it would be granted. Great harm is done by the haughty and overbearing manner of the British in their own territory, and also by unprincipled men who become Mussulmans when they journey in those countries. Were the people of the frontier to see our religion exemplified more, I firmly believe that in many parts the lowly messenger of Christ would find a ready door open.

ON A PREACHING TOUR IN THE JUNIR DISTRICTS, WESTERN INDIA.

BY THE REV. C. F. SCHWARZ.

THE latter rains having still delayed, we hesitated to go into camp; however, when the signs of the setting-in of the cold weather appeared, we arranged so as to leave on the 7th November for our first encampment at Narayangamu, eight miles from Junir. Narayangamu has an embankment of its river for irrigation, and the soil being rich there is a great deal of vegetation about this village, which material advantage does not add to the healthiness of the place. We found a great many people fever-stricken, and the calls for medicine at our tents were many, while others by prejudice refused taking our medicines, though they asked for advice. In this village are many Brahmins, and these habitually behaved generally very badly whenever the Gospel was preached. This time I found a marked change in them, which, as I have since observed, applies to Brahmins of other places as well. The Brahmins stood aloof, and during eight days' daily preaching we were seldom interrupted by them. Their attitude, however, is by no means encouraging, for the reason of their change of conduct seems to be nothing more or less than a gradual sinking into utter worldliness, and their mind is engrossed with the love of money as the one thing needful.

On one evening we had a very large congregation, chiefly consisting of shopkeepers. I made my subject righteousness, temperance, and the judgment to come. Both mine and

Gzanoba's address were listened to with silence, and an impression, I believe, was left on some of them when we left. Would to God that our hearers would say: "Men and brethren, what shall we do?" The answer we could give would be so simple and comforting. The cultivators of this village are, generally speaking, well-to-do men in matters of this world. Many of them spend part of the dry season in Bombay, with their carts and bullocks, where they make a deal of money; but their lives become corrupt, and on their return they often bring along with them appetites of which they knew little before. This class, which makes the bulk of the inhabitants of the land, is like an unwieldy mass, which is under the law of its own gravity. They listen to the Gospel, but in a very few instances individuals have been moved by this mighty lever.

Of our morning excursions to preach in the adjoining villages, I will mention but one or two. In Hewra the people collected freely outside the village before a temple in the same manner as they used to do on former occasions. Gzanoba, my probationary Catechist, spoke first, at some length, of sin and the atoning sacrifice of Christ. Presently a man, whom I had observed an attentive listener, called out that it was heart-breaking to hear that God made to suffer a just and holy person a painful death for sinners. "Tears will come into my eyes," he exclaimed.

I then endeavoured to prove, from the death of Christ, the exceeding great love of God to uswards, and that the voluntary death of Christ was the only remedy for sinners. However, the man would not see beyond his self-imagined feelings of propriety; and though for nearly another hour the discussion of the subject was carried on, he again and again repeated that God would not punish the just for the unjust. The difficulty, when raised, seemed to be a happy one, affording an occasion to enter more fully into the cardinal subject of Christ's atoning death for our sins; but we were sorry to leave the man with his fixed idea, which most of the people shared with him. A similar discussion took place after preaching in another village, and it was so far encouraging, because it proved that an interest was taken in the subject of our preaching.

November 18.—We came to Pimpelwundi, in the Kookadi valley. This is a large village, and was once very prosperous, but it is now fast going to decay. It is chiefly inhabited by weavers, whose looms are now standing idle, and they loiter about in companies without work, since European goods are cheaper than they can produce them. I have heard these men say many a hard word against Government, and against the progress of civilization, to which they, of course in their ignorance, attribute their failing business. Now the Gospel comes to them from those whose general influence they hate; what wonder that such men set themselves in opposition to it? During my stay, which extended over a week, some of them for bad, others for good motives attended our preaching, and some repeated their visits for religious conversation at our tents. The head man of the village is under a cloud of suspected murder, which, however, has not been proved against him. Thus much, however, is certain, that he kept a woman as his concubine, whether he murdered her for her property's sake or not: the bad example he gives ought to be sufficient ground for the authorities to dismiss him from his post. It cannot be otherwise than that such an influence for bad, of a man at the head of a village, must have bitter consequences in a moral point of view; and, judging from my own observation, I cannot but say that the loose language in which some indulged, and which others enjoyed to hear, together with much idleness and frivolity, are clear indications that the people of this village have drank freely from the giddy-making cup of

sin, more so than people who are under the restraint of even an ordinary moral-minded village patel.

In a neighbouring village, to which Mrs. Schwarz accompanied me, we witnessed a remarkable instance how devotedly the people are attached to their gúrús. Coming to a temple, we saw a number of Gosawis newly arrived on ponies. One of them, a long-bearded old man, was stretched on the ground; he was the chief of the party, and to him especially the people paid all manner of respect, and some did worship him. While I questioned them as to their particular punth or sect, a young man of the village, dressed in his best, came running along; perspiration was trickling down from his face, which, however, beamed with delight when he approached the Gosawiparty, and, producing choice flowers from his clothes, he offered them to the old man. Now there is no garden anywhere here about, and not for money could a bunch of flowers have been obtained; however, the young man's attachment to his gúrú overcame all difficulty, and procured from a considerable distance what otherwise would have been unprocurable. But no wonder that the young man is so sincerely attached to the old Gosawi as to a god, for his mother has taught him that he owed his very birth to this man's blessing and prediction, as the woman in our presence most firmly asserted. It is a mighty influence that the Gosawis still have on the people, and, since they are a legion all over the country, their influence is the same everywhere. If the Native Christian Churches will become so sincerely attached to their respective pastors as the heathens are to their present religious teachers, it will be something grand to look for; and, indeed, should not the truth be more esteemed than falsehood, and real spiritual guidance more loved and appreciated than empty sham and vanity?

Our next camp we took at Rajoori, again a large village surrounded by smaller ones. Here we had several days' heavy rain, which was so much wanted a month ago: it will still do much good to some of the crops. For this consideration we hailed the rain, but for tent life, rain is anything but desirable, especially if one is encamped on a cultivated field. Here preaching was carried on with pleasure, for the people collected in large numbers; visits could be made in houses; besides we had daily visitors coming to our tents. Our miniature harmonium, which Mrs.

Schwarz plays at our daily worship with our Christian servants and the family of Gzanoba, attracted many people; so that sometimes quite a number of men, women and children listened quietly and attentively to our singing, reading the Scripture with exposition, and prayer. I formed here an acquaintance with a very respectable and open-minded Brahmin. On several occasions I had interesting conversations with him, during which he evinced a desire to become acquainted with our religion. I have given him a New Testament and a verbal outline of the scheme of our salvation. I have often found that thinking natives, who have only heard fragments of the Gospel, complain that there was no system in our religion. The fault of course lies in those who do not take the trouble of making themselves thoroughly acquainted with our holy faith; but, at the same time, it must be confessed that the means have hitherto been scanty for a heathen mind to do so; and I have, therefore, the satisfaction that the "Scripture History" in Marathi, which I have now carried through the press, will in a great way obviate this difficulty, as the whole teaching of Holy Scripture is therein brought under the head of Salvation, as it was purposed and prepared in the Old Testament dispensation, finished and established through Christ,—being applied to mankind through the preaching of the Gospel in the world, and having as its aim and consummation the everlasting bliss and glory of the believer. I hope to present a copy of this work to my Brahmin friends as soon as I shall receive a supply of copies.

Two large villages lie on either side of Rajoori—Allah to the west, and Béláh to the east. In these villages our message was not received. Allah belonged, till of late, to the Holkar of Indari, and Béláh only lately ceased to be the Inam to a Nawab now deceased. Whether this circumstance had anything to do with the ill-reception we received I cannot tell. The village Béláh looks from a distance like a field of ruins, and ruined it is morally and physically.

After having passed over a horrible road of ten miles, we arrived on the 12th December at Alkoti, which is at a distance of twenty-five miles from Junir in a straight line. Our chief purpose in taking this easterly direction of our tours was to reach this village, which we did with a prayerful mind and desire by the grace of God to consolidate previous work during a longer stay than had formerly been practicable.

In Alkoti we have a small number of inquiring people, of whom two here have shown a desire for baptism. One influential man for some consideration or other delayed long coming out, and this man has been suddenly taken away by cholera not long ago, leaving behind him three grown-up sons with their families, who also had shared a desire to learn and hear the Gospel. One of the above-mentioned candidates steadily advanced in Christian knowledge as an inquirer, and he being of a very lucid mind I had no doubt as to his sincerity, and cherished the hope on this visit to baptize him, after a few weeks' special preparation. All the inquirers were much pleased when they heard that we would make a longer stay with them. On the first Sunday the men with their families and some relatives mustered a congregation of about thirty people, who came to attend Divine Service at our tent. After service I made two classes, one of candidates for baptism, and another of inquirers with the view to enter the first class. On this list I had ten persons, exclusive of children, and on the first, four men. These I requested to come to me at their own convenient time for instruction; however, their field occupations at this season did not permit of any regularity, as they had to stay even at night on their fields. But a second season of their irregularity and indecision was the intimidation of their relatives to the one and creditors to others, and the villagers in general gave them all kinds of trouble and threatenings in the event of their becoming Christians, for the people heard that they had given in their names and that they were to be baptized. With Vitthoo, the candidate mentioned above, I had a long conversation, from which I learned that himself was not minding what the people in the village said, but his own wife, seeing that he was in earnest to profess his faith, threatened to forsake him if he would follow out his intentions. Vitthoo's baptism was then fixed for the Sunday after Christmas. Myself, as also Gzanoba, went frequently to him, as his house is a considerable distance from the village in his field. His wife would not speak to me any more as she formerly always did. She estranged her children not only from me but even from their own father, and she made herself very disagreeable. I tried my utmost to persuade the woman to better things, but she went from bad to worse. My concern for poor Vitthoo was now enhanced on account of his natural timidity. I encouraged him from

the Word of God, prayed with him, and often interceded for him. His duty he saw clear before him, but alas! the domestic consequences by following it he dreaded. He had indeed learned from the Gospel that many troubles fall upon believers, and he also knew the promises of the Saviour to those who suffer all for His name's sake, but he had hoped that it would not be his portion to go through this trial. Now when the day appointed for his baptism came, Vitthoo indeed was present, but though all was duly prepared for the solemn and holy rite, the candidate postponed taking it to some future time, in spite of our most earnest warnings no longer to delay professing his faith, and to overcome by faith the difficulties that would seem to surround him on every side. In vain we assured him that by his steadfast decision he would free himself at once from many of his apprehensions, otherwise he would put himself in a most critical position, exposing himself more than ever to the great enemy of his soul. The poor man went away in a most unsatisfactory state of mind, and has ever since no peace in him. He confesses himself to be most miserable, and yet the fear of his unreasonable wife and relatives have taken such hold on him as to keep him in this state. My prayer to God is that no false peace may enter his heart, till he comes to the only fountain of peace and joy unspeakable. Vitthoo's example could of course not fail to have a very blighting effect on the other candidates and inquirers, and on the other hand the world, the flesh, and the devil gloried in their victory. Though the discouragement was great, yet I decided to prolong our stay if possible to do them good.

From Alkoti I visited a number of surrounding villages. I also went to be present at a pilgrimage of the god Khandobá; there I witnessed extraordinary scenes of such men as on such occasions affect to be possessed of the spirit of Khandobá. One of these turned towards me, while I addressed a number of people, uttering inarticulated sounds and working with his cramped hands and feet in such a manner as made all the people frightened. Presently he took hold of the walking-stick in my hand, but on having given it a jerk I wrenched it out of the possessed man's hands, and thereby his stiff frame became at once flexible to prevent his kissing the ground; he fell, however, into the arms of some men standing nearest, who by force moved him away in the opposite direction.

During our stay at Alkoti our tent was

on Sundays a church, and on all days it was also a medical dispensary. Numbers of sick people of every description came from all around, and many a sore was dressed and healed, in which work Mrs. Schwarz was often engaged when I was away. One poor man had been an awful sufferer for six months, and would surely have succumbed by exhaustion from a very large sore. The man had been imposed upon by a religious quack, who pretended to free him from a slight (superstitiously regarded) irregularity on his skin, consisting of a few hairs grown on a certain spot. The man subjected himself to the pain of having the operation done with the knife, for which he paid two rupees. After much attention, this sufferer was quite restored. What he heard of the care of souls pleased him at least; may he apply the balm of Gilead to his own soul! On many evenings Mrs. Schwarz accompanied me to the inquirers, for reading or in the darkness rather rehearsing some portions of Scripture and prayer in an open square before their houses. There is a great need of a room, even be it only a shed where to collect and address them, and where the children could be taught. I have taken great pains to get a site for a schoolroom, but Alkoti being a Jaghir or Iuanis to a very bigoted old Maratha, who is given much to drink, and the head-man of the village being his match, I have not yet succeeded in my efforts. However, I have now got a young Christian schoolmaster from one of our other stations to work among these people, instructing the young and giving, by word and example, such support as may eventually lead them to the truth. Much patience has to be exercised everywhere and in many things, and the prayer, "Lord, strengthen our faith," is the Missionary prayer among the crooked and perverse generation in this land.

January 27th, 1873.—We left Alkoti for another central place, which we found at Pabúl-Kendo, a market town. From here we visited several large villages. The largest audience we had at Kendoor; it consisted largely of Brahmins, artisans, cultivators and low-caste men; all listened with marked attention. In Pabúl itself, we had good opportunities for preaching on the market-day to large crowds of people, as also on the bazar in the evenings. One evening was spent in the Brahmin quarter by appointment, when a long and interesting discussion was carried on with a very respectable and sensible Brahmin, while a large audience

quietly listened. Such discussions are profitable, and are a great contrast to those fightings which sometimes our disputers wish to indulge in, but out of which never any good results, and must therefore be avoided as much as possible. The postmaster of this place is a young Brahmin, who received his education in the Free Church Mission School at Poona. He has forgotten his Scripture lessons, but to his own regret, he said, and he promised, if circumstances would admit, to read the Bible again. There is a very large Mahar population here, and they expressed their willingness to provide a house for a schoolmaster or Evangelist if I would send them any.

From Pabúl I sent our camp with Gzanobas westward over to Kheir, which is a Talooka town, to which place we came round on the 15th February, *via* Poona, where we had occasion to consult a medical man on account of our infant. The people of Kheir are unusually hard-hearted, and their behaviour towards the Gospel is, I fear, getting worse each time I come among them. This is an astonishing fact, which could not be so, if the preaching of the Gospel was not a warfare of light against darkness. This town, I found, has made a new acquisition in a liquor shop, kept by a Parzi from Poona, a new institution for the demoralization of the people. At our evening preaching the Brahmins behaved very badly, so I told them that if I had been brought from a distance by way of many villages on the line blindfolded among them, I could from their conduct say that I was now in the bazar at Kheir. And I asked them how they could account for such a dislike on their part, as I personally had never done them any wrong. This statement had questions they knew not to answer, and it made them reflect a little and be quiet.

On the 21st February, I left my family encamped at Kheir, and myself set out with my Probationary Catechists for Bhimá Shánker, a distance of thirty miles, to be present during the pilgrimages of Maha Shivarátra, which commenced on the 25th. We arrived in good time so as to secure a shady place to pitch a small tent. On the 24th all the different tradespeople erected their booths and stalls made of sticks and sheets of canvas by the one, and of boughs and branches of trees by the others. Pilgrims also began to arrive, and the solitary jungly places on the heights of this ghaut were gradually transformed into a sea of human beings, whose waves

moved to and fro with a voice of many waters. When I arrived on the previous day the ravines and jungles re-echoed the melodious tunes of singing birds, but from the evening of the 24th for five days the air was filled in every direction with "Maha Deva! Maha Deva!" (Great God! great God!) which the pilgrims shout in honour of Shiva, whose pilgrimage this is. The pilgrims from the Deccan as well as from the Cancon, had only two passages respectively to approach Bhimá Shánker; through these passes the multitudes poured in, in one continuous train on the morning of the 25th, and in a short time every available spot down the ravines and on the slopes of the hills was occupied by the picturesque throngs of pilgrims from every community and caste, and thousands of them were hid under cover of the bush of the adjacent jungles. The whole scene was a grotesque sight to see. But by what were these multitudes of men, women, and children, prompted to leave their distant homes, and to repair to this solitary mountain height? was it something like that which attracted the people of Galilee into the wilderness and on the mountain tops? was it to hear the Word of Life spoken of Jesus? No; it was at the occurrence of the anniversary of Maha Shivarátra, in honour of Maha Deva, famous by silly legends in connexion with the Hindu Linga, not worthy to be repeated, that attracted the pilgrims, because the universal fast of this day, if kept at this particular spot of imaginary sanctity, is considered as highly meritorious.

When a Missionary beholds such idolatrous multitudes, he feels the feelings of the Apostle Paul, to which he gave expression, when he stood in the Areopagus at Athens; so we preached from his texts and dwelt on Jesus, whom God has appointed a Saviour from sin and made Him Judge of the living and of the dead. Our first preaching in the evening of the 24th was in every way the most satisfactory. It was well attended and yet quiet, because the fair was yet comparatively thin; whereas on the following days it was each time quite an effort to address the multitude, except late at night, when we succeeded in getting smaller groups of hearers. The voice of Him who once preached in Galilee, then was yet heard and listened to by many. A feeble voice it was indeed, not to be compared with His; still it was His Gospel, which He wishes to be preached to every creature, and which has the promise that it shall yet accomplish, even in this land, all the intents of the Lord, even in the event that the Maha Shivarátra should go on for ages to come.

During this fair one fatal accident happened to a Guzarati Wani. He was faint by his fasting, and while bathing he went into deep water of the tank, and in the sight of hundreds of people he sank and was drowned. The scarcity of water at this time of the season is here very great. There is of course not a drop of water at this time in the rise of the sacred Bhimá; an artificial tank close to the temple in the ravine contains all the water there is, and this being regarded as sacred, the Hindu will make use of this in preference to that which is at some distance on the top of the Ghat, which is clean. The holy tank-water I saw is of such a description as makes one disgusted to look at, and the people depending on it for several days for drinking purposes, even after the many thousands of pilgrims have bathed in it, cannot fail to carry away with them seeds of divers kinds of sickness, which the pure air and healthy season alone may prevent from breaking out on the spot, as it really often happens in other places under similar circumstances. The cattle and the low castes have the monopoly of the good water, and we of course draw our supply from the same source.

We left Bhimá Shanker on the 28th, and returned to Kheir, where I again joined my family in good health. From there we took camp at Pet, and afterwards came on to a market-town called Mancher. This is one of several other villages in this district, which till of late belonged to the Holkar of Judare, but is now incorporated in British territory. We had several large assemblies to address, till the abominable Hindu festival called Holi, and the Mohammedan Maharum, put a stop to our work. At this time young and old are, as it were, possessed of unclean spirits, and the vilest practice is regarded sacred, because of their religious legends, which are a licence freely to indulge in all that is carnal and corrupt.

Our next encampment we took at Ghodah, on the right bank of the river Ghodnudy. I had several visits from the chief men of the village for conversation, which I tried to turn to Missionary account. The Government schoolmaster came very often, but always with the desire to hear some English spoken, or to inquire about European customs. His true nature, however, he showed by refusing a very nice and well-written Marathi book, simply because he did not care to read Marathi; an English novel, he said, he would appreciate. This, then, is a representative of a large class of natives, who go ahead of the

present rising generation. They are vain in their imaginations, they despise even their own mother tongue, and are puffed up with a smattering of English, which they neither use as a medium for intellectual or spiritual improvement, but prefer to read such productions as are calculated to poison their minds.

The month of March having now nearly come to its close, the heat began to increase very rapidly. The hot winds became very oppressive. Our tent was pitched on high ground and in fine shades, yet the thermometer was for the most part of the day at 100° F.; for this reason we moved higher up the valley into the Ghats, till we arrived at a place called Rajpoor, where we were out of the hot winds. Rajpoor has a fine climate; it lies six miles to the south-east, from Bhimá Shanker Ghat, on a plateau with some six or eight good-sized villages around, which are all inhabited by Kolis. Having visited this district on some former occasions, I was this time pleased to see one sign of light springing up in the minds of some of these jungly peoples. They listened with attention to the simple word which we brought before them, and actually expressed their wish to have a school for their children, after saying, "We have become old in the worship of our gods, but our children may learn your better way." From the day of our arrival at Rajpoor the sick of divers diseases began to come, while others were brought from distant villages to be treated, and the grove of trees in which we camped often re-echoed the cries of young children under treatment for sore eyes or ulcerated limbs. A host of children recovered from worms which had been present in such quantities that the parents in some instances described the effect not by numbers but measurefuls. I have often thought that the proper sphere for Medical Missions was not Presidency towns, where medical aid of every description is plentiful, and can, if needed, be obtained gratis in hospitals and charitable dispensaries independent of a Missionary institution; rural districts are the proper spheres for Medical Mission enterprise, and more especially remoter localities among aboriginal tribes, where we find the sick most uncared for, and open to receiving impressions from spiritual teaching.

During my visits in the villages I became acquainted with two very great sufferers—the one a woman who was bitten by a snake, she had escaped with her life, but without proper treatment of the wound on her foot,

the parts decayed to the very bone; however, frequent dressings proved most beneficial to her. The other sufferer succumbed to immense exhaustion from more than six months' suffering of a succession of Guinea worms. While sitting with these patients I had good opportunities to speak to those who gathered around of Gospel subjects, and the dying man listened to them with ejaculations of prayer. I was present at the burial of this man, and had an opportunity of seeing their strange manner of burying their dead, which is in a sitting position. They, the Kolis, dig a round pit three feet in diameter and the same in depth; the corpse is placed in a sitting position against the wall; water is then poured into the mouth of the corpse by the nearest relation, a bunch of branches of trees is put against the face, and while they fill in the earth a man tramples it firm round the body, and finally the top of the grave is covered over carefully with good-sized stones, over which the pot with the remaining water is smashed, and the whole covered over with stones to prevent the wild beasts of the jungles from excavating the body.

The religion of the Koli tribe is devil-worship. I will just relate what I witnessed in one of the surrounding villages. Nearly on the opposite side from where I entered the village, I came to a large thatch, which sheltered the idol seated in a kind of wooden cradle roughly made. There was a Bhagat (devotee) there seated before the idol, who murmured something to it, and every now and then he said with an audible voice, "Sôda!" which means, "let loose." It was on behalf of a woman who sat close behind the Bhagat and not far from me, for, turning to me, she asked whether I could do anything for her blind boy. He had lost both his eyes from small-pox, and ever since, on Mondays, the Bhagat made pujah (ceremonious prayer), pretending thereby to restore the eyes to the boy. He of course received gifts, and in his interest it was that the demon-god did not

let loose his prey. By his mumbling murmurings the Bhagat would beguile the people to believe in his mysterious montras, and the audible and intelligible "Sôda" was intended as a proof of his sincerity and earnestness. He being deceived, deceived the ignorant people also.

In conclusion, I have to relate what, but for the protecting mercy of God, might have proved very dangerous, if not fatal to me. On the 15th May, we had our usual daily meeting for reading the Scriptures with singing a hymn and prayer under the fly of our tent. This time only one young man of about twenty years of age was present from the village, sitting alone with our people for a while. In the midst of our singing he rose and walked away down a slope into a piece of jungle; presently he came back again. Having finished our hymn, and seeing the man returning, when he came to his former place, a distance of only three yards, I began reading, and instantly the fellow hurled a large vulcanite iron-ore stone at me, and ran away. Fortunately the impetus of the stone was mitigated by striking first my left hand in which I held my book, otherwise the blow on my chest would have been very severe. The wound on my hand was an inch and a half long, and bled very profusely. The blow on my chest did not break the skin; however, the shock was so severe that I was momentarily unconscious, and for some time I could speak only with difficulty, and I felt internal pain for more than a fortnight; besides, the nerve of my hand became permanently injured.

The deliberateness with which the man selected the stone, and did the deed while we were solemnly engaged, seemed quite diabolical; however, our gracious God watched over me, and averted worse consequences, for which we would praise His holy name.

Thus ended our seven months' tour, which we were permitted to carry on so far in excellent health, and, on the whole, not without encouragement.

NOTE ON THE ARTICLE ON "MOHAMMEDANISM."

We have received a communication from Mr. Bosworth Smith, relative to a statement made by us (page 235) in our August number, that he had "quoted" the description he gives of the "effects of Islam." In deference to his wishes, we withdraw the word "quoted." The passage is a cento from various quarters of what he imagines to be the "effects of Islam." How far there is any ground for it may be gathered from the Appendix to our article. He has been misled by the assertions of those who, like Mr. Davenport, advocate theories about Islam, and has reproduced them. Whatever apology is needful for the use of the word "quoted," we hereby tender him. We have also his assurance that the paragraph animadverted upon at the bottom of page 226 is original, and has not been "transplanted."—ED. C. M. I.

EASTERN AFRICA AND THE SLAVE TRADE.

EASTERN AFRICA AS A FIELD FOR MISSIONARY LABOUR. By the Right Hon.

Sir BARTLE FRERE, G.C.S.I., K.C.B., &c. *London*: Murray, 1874.

THE SLAVE TRADE OF EAST AFRICA. By EDWARD HUTCHINSON, F.R.G.S., F.S.A., Lay Secretary to the Church Missionary Society. *London*: Sampson Low & Co., 1874.

LIFE, WANDERINGS, AND LABOURS IN EASTERN AFRICA. By CHARLES NEW, of the late Livingstone Search Expedition. *London*: Hodder and Stoughton, 1873.

IN faith and with much earnest prayer, as we write, a fresh venture is being made by the Church Missionary Society to remedy the woes under which the Eastern Coast of Africa has so long been labouring. The subject is not a new one to the Society, but it has hitherto been a difficult matter, with straitened means and with increasing calls from fresh fields of labour which have presented themselves ripe for the sickle of the spiritual reaper, to meet all demands adequately. We would fain, however, now hope and believe that the time is come when the Lord is about to have mercy upon that down-trodden and afflicted region, and when the fury of the Mohammedan oppressor, and the covetousness of the grasping Hindu trader, are to meet with a check from the efforts of Christian philanthropy, conducted upon a scale sufficient to counteract the mighty power of evil which has been so long and so remorselessly exercised. Last year some attempt was made, by the help of Messrs. Sparshott and Chancellor, to reinforce Dr. Rebmann, who for so many years has well-nigh alone struggled on as a witness for Christ in those regions; but now a carefully-organized Mission, under the able superintendence of the Rev. W. S. Price, so long and so honourably known in connexion with the Mission at Nasik, and accompanied by Jacob Wainwright, has left our shores under, we trust, most favourable auspices. It may, therefore, not be amiss briefly to refer to the past, and to point out, from the important works which head this article, the present posture of the question. The necessity laid upon Christians for fresh exertions in this direction will, we trust, be more clearly manifest.

With regard to the past, we will simply recall, for the convenience of readers who may not keep the facts carefully in mind, that it was in 1844 that Dr. Krapf, driven out of Abyssinia, selected Mombas as the base of future operations. In the "Church Missionary Record" for 1873 (December) an account is given of Mombas, which we subjoin:—

Mombas is about three miles long by two and a half broad, and at its north-west point it is separated from the mainland only by a shallow ford. It is situated in an estuary which forms one of the finest harbours along the whole coast of East Africa; it is picturesque in appearance, and has a soil capable of growing the richest produce. Its past history shows the importance attributed to it, for its possession has again and again been contended for by rival Arab tribes, by Portuguese,

and others. For a short time it was under the protectorate of England, and is now a dependency of the Sultan of Zanzibar, who, some forty years ago, ousted the Mazrui Arabs, the former rulers of Mombas. The descendants of these last are eagerly looking out for an opportunity for shaking off the Sultan of Zanzibar's yoke, and for the last three years or more some of the chiefs of this tribe have been in revolt, threatening to seize Mombas.

The writer of that carefully-written article notices that the "Edinburgh Review" attributed the selection of Mombas to "religious caprice." Sir Bartle Frere, on the other hand, considers that, of all places on the Eastern Coast of Africa, "Mombas presents the greatest advantage of all as a place for European settlement." In the same article it is observed:—

The insular position of Mombas renders it not only a safe place of refuge in times of disturbance, but it is within easy reach of the higher lands of the continent which are comparatively free from those malarious influences which render Mombas itself and the sea coast generally more or less unhealthy. There are also other considerations in favour of Mombas as a base of operations; and in a letter recently published in the *Times*, from an occasional correspondent at Zanzibar, the

importance is urged of establishing a free settlement in order to cut off the land traffic of slaves; and the writer goes on to observe:—

“Mombasah would make an excellent spot for the establishment of a free settlement, such as that suggested above; and this might be combined with measures calculated to secure the Sultan’s authority over that important post.”

The earliest efforts of Dr. Krapf and Mr. Rebmann, the first Missionaries, were of necessity almost exploratory rather than evangelistic—not that they lost any opportunity of proclaiming the Lord Jesus Christ to every creature whom they met. Most full of interest are these early accounts of travels in a land where ever and anon the natives themselves would exclaim, “Endia imekuffa,”—“the way has died.” Even in the thick and thorny jungles through which they passed, the Missionaries recognized, over and above the usual evidences of human depravity, traces of the deep fall of man from his Creator. Where all nature was at rest, and man was not in the sweat of his face exercising his righteous dominion over it, the manifold obstructions in the way of the poor wanderers kept perpetually reminding them that the whole creation has learned to groan in anxious expectation of the full redemption. Very interesting, too, is the description given of the first view of the lofty Kilimandjaro (“The Mountain of Greatness”), covered with eternal snow:—

“The mountains of Jagga gradually ran more distinctly on our right. At about ten o’clock—I had no watch with me—(May 11, 1848)—I observed something remarkably white on the top of a high mountain, and first supposed that it was a very white cloud, in which supposition my guide also confirmed me; but, having gone a few paces more, I could no more rest satisfied with that explanation, and, while I was asking my guide a second time whether that white thing was indeed a cloud, and scarcely listening to his answer that yonder was a cloud, but what that white was he did not know, but supposed it was *coldness*, the most delightful recognition took place in my mind of an old European guest called *snow*. All the strange stories we had so often heard about the gold and silver mountain, Kilimandjaro in Jagga—supposed to be inaccessible on account of evil spirits, which had killed a great many of those who had attempted to ascend it—were now at once rendered intelligible to me, as, of course, the extreme cold, to which the poor negroes are perfect strangers, would soon chill and kill the half-naked visitors. I endeavoured to explain to my people the nature of that ‘white thing,’ for which no name* exists, even in the language of Jagga itself; but they at first appeared as if they were not to trust my words at once. Soon after we sat down to rest a little, when I read the 111th Psalm, at which I had just arrived in my daily reading. It made a singular impression on my mind, in the view of the beautiful snow mountain so near to the equator, and gave, especially the sixth verse, the best expression to the feelings and anticipations I was moved with.”

When the news of this discovery reached England, scientific writers in the pages of the *Athenæum* and other periodicals undertook to discredit the existence of the snow mountain. A vast amount of intellectual effort in various elaborate articles was expounded to demonstrate that the Missionaries were under a misapprehension; still, in this particular instance, facts were too stubborn for theories. It was at length admitted,

*This was a mistake. The native name was Kibō. They were also well aware that it was nothing but water, and that many rivers flow from it.

though with considerable reluctance, that the mountain does exist, and a remarkable instance has been supplied of the superiority of ocular testimony over ingenious argumentations. Kilimandjaro is now a fact recognized even by scientific men, and its discovery by Missionaries is somewhat grudgingly acknowledged. Geographical discoveries are, however, not the aim and object of Missions, but may be of incidental benefit to mankind; therefore, before we quit this part of the subject, we recall the fact that, during the first twelve years of labour in East Africa, the Missionaries of the Church Missionary Society, from their base of operations at Mombas, had explored the mainland.

Dr. Krapf had penetrated twice into the interior of the country inhabited by the Wakamba tribes north of the Wanikas, and had made two distinct expeditions into the Usambara country south of Mombas, visiting the capital Fuga, and having an interview with the King Kmeri. Mr. Rebmann had also proceeded three times far west into the Jagga or Djaga country, passing through beautiful scenery and an Alpine region, which reminded him of Switzerland. He and Dr. Krapf astonished European geographers by declaring that they had seen two lofty snow-capped mountains, Kilimanjaro and Kenia; and subsequently Mr. Rebmann, with the assistance of the Rev. J. Erhardt (who joined the East African Mission in 1848), prepared

a map wholly compiled from native information, by which it appeared that at sixty days' journey from the East Coast there was a great inland sea. Although, instead of one continuous sheet of water, as reported by the natives to the Missionaries, subsequent exploration has shown that there is a chain of large lakes, their account in the main proved substantially correct; and the Missionaries were the first to discover the existence of mountains capped with eternal snow, and of a lake district of large extent in this part of Africa. They thus supplied the first links in the chain of providential events which have directed public attention so prominently in these days to East Africa.

But the fair morning of hope was speedily overcast. In the article from which our last extract is taken there is an admirable *résumé* of the trials and sufferings experienced in these earliest attempts to evangelize Eastern Africa. In what spirit they were met may best be judged by an extract from Dr. Krapf's letter on the death of his wife:—

Tell our friends that there is on the East African coast a lonely grave of a member of the Mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church

are stepping over the graves and death of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore.

We turn now from the past to the present and the future. The difficulties with which Missionary efforts have to contend in Eastern Africa are not so much, as Sir Bartle Frere points out, from indisposition on the part of the negroes to receive Christianity, or from the existence of any powerful system of belief hostile to its introduction. These artificial obstacles, as he terms them, are smaller than in any other country, and he maintains that "it would be difficult to find elsewhere so wide or so favourable a field for Missionary labour as the East African coast and islands present at this moment." Further on he describes the spiritual condition of the Africans, who are, he declares, materialists and positivists of the most practical character, in language which, with very little change of expression, might fitly reflect the latest utterances of science at the British Association. The resemblance is startling. Indeed, we are not quite sure that the African theory is not somewhat in advance of the latest philosophical speculations as propounded at Belfast.

With the exception of Muhammedanism, which is here, as elsewhere in Africa, an advancing and converting faith, nowhere on the East Coast does there seem to be any

very strong pre-occupation of the ground by any powerful dominant superstition or religion. There is little idolatry or fetish-worship such as is found on the West Coast,

and few barbarous or unnatural rites. *A childish vacancy of belief, and materialism more or less marked* [N.B. The italics are ours], seem the general characteristics of the religion, if religion it can be called, of the principal tribes. There is great difficulty in getting them to apprehend any kind of abstract idea or to realize any non-physical agency.

Intelligent men usually admit the existence of a Great Spirit, who, however, they believe does not much concern himself with human affairs. There is generally some misty notion of the immortality of the soul and of a hereafter, but the present is the only thing they deem really worth thinking of; physical good

and evil are, they believe, dependent on natural self-existent laws of being, remotely affected by inferior spiritual natures who are worked on by charms, and who communicate with mankind by portents. These are understood, and the beings from whom they emanate may be influenced in some degree by the initiated. People wiser than their neighbours can always by spiritual agency work some good or evil, inflicting or curing sickness, bad harvests, drought, &c.; but all the popular notions of the agency by which good or evil are worked are very indistinct. The subject is not one which appears to have much hold on the minds of the people in general.

Sir Bartle Frere then notices the complete and utter extinction of Romish Missions which expended their desolating influence over the Syrian Churches previously in possession of the coast. They destroyed the Christianity which had formerly existed, and have left no trace of their own system behind them.

When the Portuguese first visited them, there were still some communities of Syrian Christians, and we hear of Syrian bishops—Socotra being one of the sees. Hardly a tradition of these earlier Christian communities is now to be found on the spot where they once flourished. The Portuguese conquerors gave large grants to their clergy, and built numerous and magnificent churches, some of the ruins of which still remain. These and a few forts are almost the only evidences to be found of former Portuguese dominion north of Cape Delgado. I could

not learn that they had left any native converts behind them in the territories from which they have been expelled during the last century, and their policy in matters connected with religion seems to have differed little from that followed in their civil and military administration, which has left an evil reputation behind them on all the coast they formerly possessed. Happily for modern Missionaries, the religion they preach seems seldom identified in the minds of their present hearers with that professed by the early Portuguese conquerors.

With regard to Islam, Sir Bartle Frere—while too readily, we think, retailing the glowing accounts put forward of its progress on the Western Coast of Africa—not without reason, confesses to a misgiving that they “seem to him to require confirmation.” We think so too. He has not been on the Western Coast, but he has been on the Eastern, and he is quite sure that there

the Muhammedan religion bears all the marks of a decaying creed, which has no chance of success in propagating itself save among a people but little removed from barbarism; and that as an aggressive growing

religion, capable of making conquests in civilized as well as uncivilized communities, its power cannot be compared to that exhibited in our own day by Christianity.

In dwelling upon this point, and noticing the certain amount of acceptance which Mohammedanism finds now-a-days among a few classes of our countrymen, he acutely remarks, “A love of eccentricity influences some, and there is a very considerable amount of real sympathy with decaying greatness, which lends a sentimental kind of halo to an unpractical admiration for doctrines connected with much of romance and stirring history.” In his judgment Islam is a system “fatal in the long run to human progress and human happiness,” and “bearing within itself the seeds of inevitable decay.” He has had ample means of judging from what he has seen when he comes to this conclusion; it is therefore no marvel that he is sceptical about wonderful tales concerning regions where he has to trust to the reports of others. A curious confirmation of Sir Bartle Frere’s opinions is found in the experience of the Missionaries on the East Coast. They found that Mohammedanism had told very little upon the minds of the heathen,

even a few miles distant from them, and that the Mohammedans themselves had given up praying and all ceremonies connected with Islam. In point of fact, the resident Mohammedans had turned heathens. Of this there was a striking instance in the history of Muqui Mkoma, who, about 150 years ago, became the founder of a new dynasty in Jaggas. There is now not a vestige of Mohammedanism to be found in his widely-spread offsprings. He and his family did not propagate Islam among the Jaggas, but, as at Natal, the Jaggas converted them. The only proof of the origin of the family is now to be found in the fair whitish-brown colour, by which they are distinguished from the original Jaggas, whose colour is a darkish black, and by a difference of features. When we consider what a barrier Mohammedanism has proved itself wherever it has established itself, we recognize in this circumstance a most providential interposition. Islam, therefore, is not on the Eastern Coast to be accounted a serious difficulty, especially as it must be mixed up in the minds of the people with the most horrible atrocities inflicted on them by the slave-dealers, who are all Mohammedans. In the devastation of their lands, in the murder and kidnapping of their relatives, they discern the fruits of the creed of the false Prophet, and, stolid and indifferent as they may be, must revolt from the teaching of their murderers.

The real difficulties of Missionary effort on the East Coast of Africa are the insalubrity of the climate, the continued existence of the Slave Trade, and the backwardness of intelligence among the negro races. We will notice all these points in connexion with the books at the head of the present article. It is necessary, however, to premise that all real substantial Missionary effort must be arduous. It is a work far removed out of the region of ecclesiastical diletantism and philosophical or philological theorizing. Nothing but a constraining love of Christ can furnish an adequate motive for the self-denial, the patience and endurance which can hope against hope, the many necessary graces which constitute the true Christian worker. Half-hearted men, who put their hand to the plough, and relinquish it the moment the labour is found to be severe, are not wanted, especially in such a field as Eastern Africa. There must there be enough to try the nerves and to test the temper. Men who go out merely to come back again had better stay at home, and not prejudice, by their levity and inconsistency, the holy cause to which they have professed to consecrate themselves. On the other hand, it is the duty of the directors of Missionary Societies not needlessly to jeopard men's lives where there is no possibility for the exercise of reasonable precautions. What, then, is the condition of Eastern Africa? Is it so insalubrious as to expose Europeans going thither to undue risk of life? We have no wish to refer needlessly to the past, but with the most profound admiration for the single-hearted devotion evinced by the members of the ill-fated Universities' Mission under Bishop Mackenzie, we have never ceased to regret the heavy blow and serious discouragement to Missionary effort resulting from that unfortunate enterprise. It was meant to be a model to all other Missions: it has remained a beacon. Apart, however, from this, there has been unquestionably much sickness—sometimes of a serious character—but we can quite believe what Sir Bartle Frere asserts:—

My own impression, after very careful observation and inquiry from all best informed on the subject, is that Zanzibar and the East African coast may compare favourably with any part of the Indian coast as regards natural salubrity. There are many causes of insalubrity which used to affect the

resident on the Indian coast, but which now affect him no longer, owing to better knowledge of localities and more and better appliances to resist the effects of climate. I have no doubt that in time the same will be found to be the case in Africa.

And again, animadverting on Dr. Elwin's statement that Eastern Africa is exceedingly unhealthy, and that not on the coast only, but in every part, he adds:—

I very much doubt this being the case as a permanent fact. The same might have been said of India till we found out how to live there and preserve health. I am sure that no

men could live in India as I saw some of my countrymen living in Zanzibar, with such disregard of exposure and neglect of sanitary precautions, without losing health, and often life.

The experience of Dr. Rebmann, in one of his Missionary journeys into the interior, is remarkable, confirmed as it is by Mr. New in his interesting volume. On his way to Jagga, where he had ascended the second range of mountains, "I felt," he says, "as if I walked in the Jura mountains in the canton of Basle, so cool was the air, so beautiful the country. I walked over the hills and dales in Taita, in Eastern Africa, not very distant from the equator, as easy and happy as there. The weather was then, indeed, cool, foggy, and rainy; no sun was shining; but though in sunshine it will be considerably hotter in the valleys than in European countries, yet on the mountains a refreshing air will always be preserved. Notwithstanding the wetness of the grass and bushes from beneath, and the dampness of the fog from above, I felt not the slightest attack of fever during all the time I stayed in Taita. The climate cannot but be healthy." Whatever, therefore, may be the comparative salubrity of the coast as compared with India, or the coasts of other tropical lands, which is a matter that we do not presume to determine, we cannot but think that the great elevation of the land at a comparatively short distance from the coast, and the mountainous character of the interior districts, must contribute largely to the healthiness of the climate and rob the country of its terrors.

When, however, we pass from the consideration of the climate to that of the difficulties interposed by the existence of the Slave Trade, more serious obstacles to the spread of Christianity have to be taken into account. For the power of forming an adequate conception of the horrors connected with East African Slavery, we are indebted to Mr. Hutchinson, of the Church Missionary Society, who, in his very able brochure, has concentrated the pith of many volumes, and has furnished a compendium of facts in brief compass most valuable to all interested in this important question. The volume is written by one who has a complete mastery of the subject. Even the most cursory perusal of it would serve to explain how overwhelming must be the difficulties with which the Christian Missionary has to contend when carrying the message of the Gospel to nations sitting in so much darkness and in the shadow of death. But, the more attentively it is studied, the more profound will be the conviction of the horrible nature of the East African Slave Trade, which, to the eternal disgrace of their nominal Christianity, some professing Christians would attempt to palliate, if not to defend. We must refer our readers to Mr. Hutchinson's volume for the sickening details which he has produced, of which we firmly believe he has not told the half nor the tenth, but pass on rather to some notice of the measures which have been taken to check this nefarious traffic. After an allusion to the efforts made by Dr. Livingstone and our representatives at Zanzibar to call attention to these horrors, he details the active measures taken by the Anti-Slavery and the Church Missionary Societies in 1867, to mitigate the evils of it. As a result of these efforts a motion for inquiry was made in the House of Commons in the Session of 1871. The happiness of millions was at stake, but what was the reception the motion met with?

We well remember the anxiety with which we watched the debate (it could hardly be called one); three attempts were made to count the House, all of which failed, not through any interest in the subject, but simply because an honourable member, who had charge of an important Bill to enable municipal corporations to deal in certain

ways with their corporate funds, had secured a House for the second reading of his Bill that night. So the motion was saved, and when the Recorder of London rose to speak in support of the motion, the Government offered a Committee of Inquiry, which was at once gladly accepted.

The Report of the Select Committee, which Mr. Hutchinson has given at length, is an ample justification of every attempt that humanity can make to eradicate this monstrous evil from the catalogue of existing human crimes. After the interval of a year, during which every effort was made to keep alive public interest in the matter, Sir Bartle Frere's Mission was determined upon, with the history of which the public is pretty familiar. By the Treaty then entered into with the Sultan, a check was given to the carrying-trade by sea, but Mr. Hutchinson furnishes most painful details of the efforts made by the traders to establish an overland route for the slave traffic from Lamo to Brava. The reports of Captain Elton, appointed to watch how far natives of India were complicated in it, go to prove that in one month a total of 4000 slaves was passed up by this route to be shipped either from Pemba or north from Lamoo. With the Arab slave dealers he was not to interfere, but his account of their atrocities is awful.* Surely our readers will agree with our Vice-Consul when he says:—

I venture to think that the Sultan should not permit a traffic ostensibly instituted for the purpose of breaking the Treaty of June, 1873, to be carried on with impunity; for as things are at present, the Arab boasts of evading the Treaty, and jeers at our being unable to hinder the traffic, which increases daily.

It is quite plain, therefore, as Mr. Hutchinson observes, that the East African Slave Trade, although somewhat diverted from its former channels, is as active as ever. It is also conducted with as much cruelty. Here, then, surely is a case where each Christian man should realize the sentiment ascribed to Cæsar by the poet, that he was one

Nil actum credens dum quid superasset agendum.

With a shrewd consciousness that, with multitudes, interest is a far more powerful motive than humanity, Mr. Hutchinson appositely quotes the beneficial results, in a commercial point of view, proceeding from the extinction of the Slave Trade on the Western Coast of Africa. The testimony of Bishop Crowther is largely adduced. We heartily coincide with Mr. Hutchinson in the conclusion to which he comes:—

The upshot of the whole matter is, that what has proved a success on one side of Africa may reasonably be expected to succeed on the other. The testimony of Dr. Livingstone is strong as to the former fertility and richness of lands now desolate and depopulated. In the recent discoveries, too, of intercommunication by water over the Inland Lakes there seems to open up illimitable prospects of future development. Crush the Slave Trade, and there is no reason why in the course of a few years the beautiful uplands described by Livingstone might not

become the granary for Arabia, Persia, and India, averting for ever the recurrence of the famines that have desolated parts of India, Persia, and now threatens Bengal. We are convinced that nothing but the most profound ignorance on the whole subject can account for the apathy of the English public; and, in the hope of arousing their interest, we would invite public attention to a cause in pursuit of which the Christian may fulfil a solemn duty, while the philanthropist and the seeker of wealth may at once gratify their feelings and subserve their interests.

All this, however, is a subject in which public feeling in England has to be stirred and kept alive. It will have to be ventilated in public meetings and debated in the Houses of Parliament. Statesmen will have to be appealed to, and the moral and, to a

* We quote from the Report on the East African Slave Trade, No. 5, 1874, presented to Parliament by Her Majesty's Commons, one instance:—"There were, I estimated, about 300 in all, in wretched condition. One gang of lads and women, chained together with iron neck-rings, was in a horrible state; their lower extremities coated with dry mud and their own excrement, and torn with thorns, their bodies mere frameworks, and their skeleton limbs tightly stretched over with wrinkled parchment-like skin. One wretched woman had been flung against a tree for slipping her rope, and came screaming up to us for protection, with one eye half out, and the side of her face and bosom streaming with blood. We washed her wounds, and that was the only piece of interference on our part with the caravan, although the temptation was a strong one to cast all adrift and give them at any rate a chance of starving to death peaceably in the woods."

certain extent, the material force of England will have to be employed to curb the cruelty and the avarice of the Mohammedan slave dealer. It will be a righteous exercise of the supremacy granted to us as a nation. But, apart from all this, there is still much which can be done by Christian effort in East Africa, if it is heartily and thoroughly made. Sir Bartle Frere most truly observes, "No natural commerce can flourish where slavery exists, and Christianity and Christian civilization and enlightenment can alone extinguish slavery." It is with a view to this that the efforts are undertaken to which we have alluded at the commencement of this article. The observations which Mr. Hutchinson has made upon the present policy of Government, as contrasted with the liberal system which prevailed when Sierra Leone was established, deserve most serious consideration. There seems at present to be a strong disposition to say to the poor emaciated wretches, when emancipated from the shackles of the Arab, "Depart in peace; be ye warmed and filled," without giving them those things which are needful for the body; and we are tempted to say with the Apostle, "What doth it profit?" Mr. Hutchinson computes that, if we give the trade five years to become extinct, we may have, at a low computation, 10,000 slaves to locate. The Committee of Lord Clarendon suggested that, when liberated, a parchment certificate should be furnished to each that they were free labourers, and that with this they should be turned adrift! Upon this notable idea Dr. Steere (now Bishop Steere) comments freely as follows in "Mission Life":—

It is very necessary, therefore, that some strong protection should be given to any one landed in Zanzibar. One can scarcely believe that it could be proposed to give each slave landed a printed certificate of freedom, including a right of appeal to the British Consul, and nothing more; no food, no lodging, no clothing, no medicine, no means of knowing what becomes of him and his slip of paper, and no means of knowing whether any one who comes with a certificate in his hand is really the person to whom it was given. And yet this is the scheme which it is said has already begun to be acted upon. It would be better to abandon all attempts to stop the Slave Trade altogether, than to enact such a mockery as this.

Let us suppose that a large slave-dhow has been taken, and the slaves are being brought on shore: there will be two or three hundred poor naked creatures, with never more than a very little piece of very dirty rag round their middles; at least half have some kind of eruption on the skin; all are very much emaciated; a few dozen will be scarcely able to walk; some are suffering severely

from dysentery, some from other complaints, and very generally there will be a case or two of smallpox. What is to become of them all? The English Consul has no money; but he has plenty of certificates of freedom. He tries to make out a list, and asks their names; there are thirty *Mabrukis*, and five-and-twenty *Songolos*, and so on with the other common slave names. It is simply impossible that any human being should know them all again. Their owners often distinguish them chiefly by the way their hair had been partially shaved. As to their understanding what the certificate of freedom meant, it would be absurd to suppose them to have any idea about it, except that it was a bit of paper, and probably connected with some kind of witchcraft.

The firm establishment of the Native Church in Sierra Leone shows us what may be done with and by freed slaves under proper management. May the day not be far distant when a similar work shall be going on among those who, having left the East Coast as heathen slaves, may return to dwell among their kindred as Christian freemen!

We hope that the intrinsic absurdity of this recommendation will carry with it its own condemnation. It is true that it has emanated from the House of Commons, but we trust that yet the wisdom of the nation will manifest itself in some more rational form. It is hard to imagine what would have been the condition of the West Coast of Africa now if this ingenious notion had been started sixty or seventy years ago.

One other difficulty remains, and that is the degraded moral and intellectual condition of the East African tribes. It is indeed deplorable. Sir Bartle Frere remarks that

"in civilization they are little advanced beyond the inhabitants of Europe before Prometheus taught them arts or Cadmus letters;" and the descriptions given by Mr. New in his interesting volume tallies with this description. They are not, however, a hopeless race. Sir Bartle Frere adds, and we quite endorse the statement,—

The negroes are peculiarly docile, and everywhere tend rapidly to assimilate themselves to any more highly-civilized race with which they may be brought into contact. They seem to need only such a basis of moral law, and such a bond of union as Christianity supplies, to knit them into orderly and progressive communities. At present there is nothing to counteract the action of the cold materialism which, teaching selfishness as the highest wisdom, isolates every man from his neighbour. This perhaps is one of the natural religions of mankind; but by counteracting the formation of any social ties or

organizations higher than those which keep together a herd of bison, it is an effectual obstacle to anything like permanent civilization.

Infinitesimally small as has hitherto been the infusion of vital Christianity into the vast mass of East African peoples, it has been sufficient to satisfy any impartial observer that Christianity contains within itself the one thing needful to give coherence to the mutually repulsive atoms of savage life, and to unite the innumerable scattered clans of the negro race into nations progressive in all human arts of civilization.

In Sir Bartle Frere's book there are sundry statements as to the mode of carrying on Mission work at home and abroad, with which, notwithstanding the prestige of his distinguished name, we cannot concur. He has too much common sense and acquaintance with Missions to encourage the notion of celibate agency. The crotchet does not concern the supporters of the Church Missionary Society; but any one who cares to consider the question will find it temperately, yet sensibly, discussed in Sir Bartle's pages. With some of his other fancies, where his experience is small, and imagination takes its room, it would be impossible to sympathize. We recently had occasion to expose the delusion he is under about the great financial success of the Romish Propaganda, and, judging from past experience, we should much question the probability of successful effort made through Cathedral Chapters or University organizations. There are even now, probably, some cathedrals in which a Missionary sermon has never been preached, and from which our chief Missionary Societies are systematically excluded; and it would probably startle Sir Bartle if a return were laid before him of the sums collected on the rare occasions when Missions are advocated from the pulpits of our cathedrals. Perhaps the last agency which a Christian seeking the salvation of the heathen would employ for the management of his money would be the Chapter of a Cathedral. All these fancies we may fairly dismiss. They are chimeras devoid of consistency, and are never likely to find any practical embodiment. Meanwhile, we do most heartily recognize the great services he has so ungrudgingly rendered to the slave and to the oppressed, and can *en revanche* condone even yet more simplicity than is apparent in his volume.

In concluding this article, we are conscious that we have not done the justice to the Rev. Charles New's most interesting volume which we ought to have done. It is most pleasantly written, and contains a great deal of valuable information about the country and the tribes of East Africa, and the mode of Missionary life there, gathered from long personal experience. Mr. New made the ascent of Kilimanjaro. It is well told. A concluding chapter is devoted to the discussion of East African slavery. He thoroughly coincides in the suggestions put forward by Mr. Hutchinson, and pleads earnestly for a Sierra Leone on the East Coast of Africa, which he thinks ought to be at Mombas, the advantages of which Sir Bartle Frere fully recognizes. He terms it the great desideratum for East Africa. It will be the fault of our rulers and of the English people if that desideratum is not supplied. The Church Missionary Society is putting forth

its energies to supply it so far as their power extends, but it is not within the compass of a Missionary Society, however experienced and willing, to do all that is requisite in so vast an undertaking. It should be a national responsibility, and it will be the glory and honour of England, as it will eventually, we believe, be her interest, not to shrink from it.

AN INDIAN MISSIONARY ON MUHAMMAD AND MUHAMMADANISM.

[We have no hesitation in saying that it would have been far more satisfactory to us to have made no further reference of any kind to Mr. Bosworth Smith's recent book upon Mohammedanism; and, indeed, if the following communication had reached us in time, we would have inserted it instead of our own article. We had, however, no expectation of receiving from India this admirable description of Islam in that country. If it had been possible, we would have eliminated from it the references to Mr. Smith's book; but, upon careful perusal, this seemed to be impossible. With some reluctance, therefore, we print it as sent to us, on account of the valuable matter contained in it, quite apart from controversy merely, edifying to our readers. Upon the subject of the Wahabecs especially Mr. Hughes has peculiar claims to be heard, as he is really well acquainted with what he is writing about, and has had access to peculiar sources of information.—ED. C. M. I.]

THERE is perhaps no historical character to which so much injustice has been done as to that of the false Prophet of Arabia. It was not until the close of the seventeenth or the commencement of the last century that Christian writers made any attempt to give either Muhammad or his religion a fair and impartial consideration. Up to that time the most absurd opinions were held by Christian writers with reference to the founder of Islamism.¹ In 1698 Abbé Marraccio, a Romish divine, published a Latin translation of the Qoran, with notes and refutations, a second edition of which was printed in 1721. This work appears to have formed the basis of Sale's translation, which first appeared in 1734. Two years before the publication of Sale's English translation of the Qoran, M. Gagnier had produced his "*Vie de Mahomet*," and as early as 1647 M. du Royer, who had acquired a knowledge of Arabic at Constantinople and Alexandria, published a French edition of the Qoran. From this time both Muhammad and Muhammadanism obtained their share of attention from the *literati* of Europe, and we have now two versions of the Qoran in English, two in Latin, three in French, seven in German, two in Dutch, and one in Italian. In addition to these versions of the Qoran, very numerous works in English have been written, which have given information as to the manners, customs, and religious tenets of the Musalman. Of these the most notable are Lane's "*Modern Egyptians*," Sprenger's "*Life of Muhammad*," and the more recent "*Life of Mahomet*," by Sir William Muir, of the Bengal Civil Service.

Within the last few years the life and character of Muhammad have received an amount of attention which has not been accorded to any other historical character, and there appears to be an unhealthy reaction of opinion with reference to the question, which the Muhammadans of India, acquainted with English, have not failed to seize and apply to the detriment of Christian truth and to the opposition of Missionary exertion.

¹ The first translation of the Qoran ever published was a Latin translation, made by Robert Retina, an Englishman, and Herman of Dalmatia, a German monk, of Chigui. After it had remained in the monastery for nearly 400 years, it was printed at Basle in 1543. It was, however, a most imperfect production.

One of the works most circulated and most read amongst the Muhammadans of North India is a Hisdustani translation of Mr. Davenport's "Apology for Islam." This writer, although he is far from professing himself a follower of Muhammad, still maintains that the Arabian Prophet should be recognized as a "faithful and true, although imperfect, servant of God."

And more recently we have a series of lectures delivered at the Royal Institution of Great Britain by Mr. Bosworth Smith, an assistant-master of one of our public schools, in which the author ventures to believe that at no distant period the "highest philosophy and the truest Christianity" will agree in yielding to Muhammad "the title which he claimed—*that of a Prophet, a very Prophet of God!*"

It is therefore not entirely beyond the range of probability that just as the Indian Church has received a Pfander, a French, and a William Smith, to guide the Muhammadans of that country to the true Saviour, so she may have to reciprocate, by sending either an Imadudeen, a Safdar Ali, or a Ram Chander,² to preach Christianity to the alumni of Harrow, Rugby, or even Oxford itself!

It will of course be assumed that, when a Christian Missionary approaches the consideration of Muhammadanism, he must necessarily bring with him all the bias and party spirit of one whose life is devoted to the work of proselytism. But surely those whose daily life is occupied in religious discussion with Muslim divines—whose social intercourse with the natives reveals to them something of the inner life of the Muslim—whose constant study is that of the system they attack—are, to say the least, as likely to form as true and as just an estimate of the character of Muhammad and his religious system as those who have but studied the question with the information derived from the works of English and Continental writers. We in India know well with what distorted vision political and social questions are viewed by those who have never visited the country; and what is true of social and political questions is equally true of religious opinions.

We need not, therefore, be surprised that the most candid and most trustworthy Lives of Muhammad were written by two most distinguished servants of the Indian Government, men of education and of knowledge of character, who had seen a reflection of the character of the Prophet in the effects of his system upon its adherents.³ Dr. Sprenger had for many years been associated with several learned Moulvies in the publication of Muhammadan works for the Asiatic Society, and had consequently acquired an intimate acquaintance with the system. Sir William Muir, in addition to his well-known Arabic scholarship, had seen the practical working of Islamism in India during a service extending over many years. Nor do we consider that Sir William Muir's work loses in value because it was written by a religious mind. It must be remembered that the religion of Muhammad professes to be a continuation and confirmation of the religion of Jesus; it is therefore both right and fit that the claims of Muhammad to the prophetic office should be considered by those who have a pious and godly conviction that Christianity is *true*. The boasted religious neutrality of some of the would-be philosophers who take such a favourable view of Muhammad and Muhammadanism may perhaps, after all, be best expressed by the Greek *διωρίζω*, which our commentators say expresses the idea of a man standing at the point where two roads

² There are three very able Native Christian writers who have written works on Muhammadanism:—

The Rev. Imadudeen, of the Church Missionary Society, Amritsar.

Maulvie Safdar Ali, Extra Assistant Commissioner, Jubbulpore.

Pundit Ram Chander, Director of Public Instruction to the Rajah of Patiala.

³ Dr. Sprenger published the first part of his "Life of Muhammad" in English, in 1851, but it was never completed. He has since published a much larger work in German.—Sir William Muir's "Life of Mahomet" was published in 1858—1861.

meet, not knowing whether to turn to the right or the left! It is translated in our English version as being of a doubtful mind; and there is certainly the strong bias of neutrality, which, paradoxical as it may seem, is best expressed by the word *doubt*. We have been told recently of the "simple and single-minded Muhammadan Missionaries" in Africa, who are said to be "the ideal of what a Christian Missionary should be." But neutrality or even moderation is unknown to Islamism; it admits of no doubt or even discussion as to what is truth; so that the ideal Missionary of Muhammadanism must ever be a much more bigoted specimen of humanity than even Henry Martyn, who could speak of Islamism as "the work of the devil," or the Rev. C. B. Leupolt, who considers the Qoran to be "an assemblage of facts and passages taken from the Bible, mixed with a great number of gross and cunningly-devised fables."⁴

The Christian, in studying the character of Muhammad and Muhammadanism, does not give up the truth which he has received in the Book of God, which even Muhammad professed to receive, for he believes that God, who spake "in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Nor can he forget the warning more than once given by his Lord that false prophets should appear; nor that of St. Jude, most probably one of the founders of the Arabian Church, of "ungodly men, who turn the grace of God into lasciviousness."

The philosophers of old treated all religions as equally false, but the modern philosopher would have the Christian Missionary treat all religions as equally true! If such a state of mind is the true qualification for the Christian Missionary, we can only say that any attempt to influence—we do not say convert—Muhammadanism would be a hopeless task. It is a remarkable fact that those natives who have embraced Christianity from Muhammadanism are the very men who have the keenest sense of the distinct lines which mark Christianity to be true and Muhammadanism to be false. We speak, of course, of educated Native Christians. Having received Christianity as true, they find it impossible to treat their former creed as having any claim to consideration as a God-sent revelation. As a proof of this assertion, we would refer our readers to the works⁵ of Safdar Ali and Imadudin, in which Muhammadanism is rather severely if not roughly handled.

Undoubtedly, the character of Muhammad is an historic problem, and many have been the conjectures as to his motives and his designs. Was he an impostor, a fanatic, or an honest man—"a very prophet of God"? And the problem might have for ever remained unsolved, had not the prophet himself appealed to the Old and New Testament in proof of his mission. This is the crucial test, established by the prophet himself. He claims to be weighed in the balance with the Divine Jesus. Having done so, we find him wanting.

Objection has often been made to the manner in which Christian divines have attacked the private character of Muhammad. Why reject the prophetic mission of Muhammad on account of his private vices, when you receive as inspired the sayings of a Balaam, a David, or a Solomon? We do not, as a rule, attack the character of Muhammad in dealing with Islamism; it rouses opposition, and is an offensive line of argument. Still, in forming our estimate of his prophetic pretensions, we contend that the character of Muhammad is an important item in our bill of indictment. We readily admit that bad men have sometimes been, like Balaam and others, the divinely-appointed organs of inspiration; but in the case of Muhammad his professed inspiration sanctioned and encouraged his own vices. That which ought to have been the fountain of purity was in fact the cover of the prophet's depravity.

⁴ R. Bosworth Smith, M.A., on Muhammad and Muhammadanism, p. 247.

⁵ "The Niyazu'ama," by Safdar Ali.—"The Tabbiq-ul-Iman," by Imadudin.

The prophet on a certain day visits the house of Zeid, his freedman and adopted son. Zeid was not at home, and the licentious heart of Muhammad becomes enamoured of the wife, Zeinab. A divorce is soon effected; but the marriage with an adopted son's wife had already been declared contrary to the law of God. But soon this adulterous union is sanctioned by a special revelation from God:—"We joined thee in marriage unto her, that it might not be a crime in the faithful to marry the wives of their adopted sons!"⁶

Again, on another occasion, Hafsa, Muhammad's wife, surprised the prophet in her own room with Mary the Copt, who was her slave. As in the case of Zeinab, a message from God sanctions the unlawful deed:—"Oh, prophet! why hast thou forbidden thyself that which God hath made lawful to thee, out of desire to please thy wives?"⁷

But how different it is in the case of the true prophet David, where, in the words of inspiration, he lays bare to public gaze the greatest of his crimes! and the deep contrition of his inmost soul is manifest in every line:—"I acknowledge my transgression: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight."

But Mr. Bosworth Smith and others are altogether under a wrong impression as to the place the *example* of Muhammad occupies in his religious system. Had they been more intimately acquainted with the system which they so zealously defend, they would have known that "it is the belief of every Musulman that the prophet himself always acted in conformity with the injunctions of the Qoran, both when expressly enjoined and tacitly implied,"⁸ and that the example of Muhammad is just as binding on the Muslim as that of Him who said "Learn of Me" is upon the Christian. The sacred Hadis, or Traditions,⁹ consist of the Sunna, which are the sayings and practice of Muhammad. Sunna is of three kinds, namely: ¹—what Muhammad did, what Muhammad said should be practised, and what was done in Muhammad's presence, and not forbidden by him. Very many were the injunctions which the prophet gave as to the transmission of his sayings and practice, and very elaborate is the *canon* by which Muslims arrive at which they believe to be the example of their prophet. If, therefore, the grand and elaborate system of morals, as expressed in the law of Islam, has failed to raise the standard of morality amongst the nations which have embraced its creed, it is not unreasonable to conclude that this failure rests in the absence of a living example of truth.

Even Mr. Bosworth Smith, determined as he is to raise his hero to the pinnacle of moral greatness, is obliged to admit that the matter of Zeinab, the wife of Zeid, and again of Mary the Coptic slave, are "an indelible stain" upon his memory; that he "is once or twice untrue to the kind and unforgiving disposition of his best nature; that he is once or twice unrelenting in the punishment of his personal enemies; that he is guilty even more than once of conniving at the assassination of inveterate opponents;" but Mr. Smith gives no satisfactory explanation or apology for all this being done under the supposed sanction of God in the Qoran.

⁶ The Qoran, chap. xxxiii., v. 37.

⁷ The Qoran, chap. lxi., v. 1.

⁸ "Essay on Traditions," by Syud Ahmad Kabn, C.S.I.

⁹ The Rule of Faith is based upon four foundations:—

1. Nass, or the Qoran.
2. Hadis; or, Traditions of the sayings and practice of Muhammad.
3. Ijma': The decisions of—(1) the associates; (2) the followers of the associates; (3) the followers of the "followers;" (4) the four learned doctors.
4. Qiyas: The judgment of learned divines.

It is not true that the Shias reject the Traditions. They do not receive "six correct" books of the Sunnis, but have other compilations of their own in four books.

¹ Sunnat-i-Fa'li. Sunnat-i-Qauli. Sunnat-i-Taqriri.

When the chapters of the Qoran are chronologically arranged and studied in the light of the Traditions, it appears to us almost certain that Muhammad did begin his career as an earnest seeker after truth, and as a religious reformer; nor was he the only one who at that time took part in a religious movement for the suppression of idolatry which was agitating the tribes of Arabia at that time. But, to quote the words of Mr. Smith, "Power put the man to the test; it brought new temptations, and with it new failures." He who, at the commencement of his career, was merely the religious reformer, the admonisher and persuader at Mecca, became the legislator and warrior at Medina. "Persecuted no longer, he becomes the persecutor himself; with the Qoran in one hand, and the sword in the other, he goes forth to offer the nations the three-fold alternative of conversion, tribute, or death." Then it is that we see the Arabian prophet subject conscience, reason, appetite, and affection to ambition, love of power and sensuality.² In the later chapters of the Qoran we no longer listen to the persuasive eloquence of the preacher, but to the stern mandates of the warrior chief. Poetry often gives place to prose, and obedience to God is then coupled with obedience to God's Apostle. But, in forming an estimate of Muhammad's prophetic pretensions, it must be remembered that he did not claim to be the founder of a new religion, but merely of a new covenant. God had before revealed the way of salvation to five great law-givers,³ namely—Adam, Noah, Abraham, Moses, and Jesus; but now, in the "last days," He had sent the greatest of all prophets, the "Apostle of God," for the conversion of the world to Islam. Muhammad clearly admits the divine character of the Old and New Testaments; he claims to have been foretold by Moses and Jesus to be the last and greatest prophet; and thus, in the true spirit of Antichrist, the creed of Islam claims to supersede that of the Lord Jesus! And it is here we take our stand. We give Muhammad credit as a warrior, as a legislator, as a poet, as a man of uncommon genius, raising himself amidst great opposition to a pinnacle of renown; we admit that he is, without doubt, one of the greatest heroes the world has ever seen; but when we consider his claims to supersede the mission of the Divine Jesus, we strip him of his borrowed plumes, and reduce him to the condition of an impostor! For whilst he has adopted and avowed his belief in the sacred books of the Jew and the Christian, and has given them all the stamp and currency which his authority and influence could impart, he has attempted to rob Christianity of every distinctive truth which it possesses—its Divine Saviour, its Heavenly Comforter, its pure code of social morals, its spirit of love and truth—and has written his own refutation and condemnation with his own hand by professing to confirm the divine oracles which sap the very foundations of his prophetic pretensions.

We follow the would-be prophet in his self-asserted mission from the Cave of Hira to the closing scene, when he dies in the midst of the lamentations of his harem and the contentions of his friends—the visions of Gabriel, the period of mental depression, the contemplated suicide, the assumption of the prophetic office, his struggles with Meccan unbelief, his flight to Medina, his conquest of Jewish tribes, his triumphant entry into Mecca—and whilst we wonder at the genius of the hero, we pause at every stage and

² The chronological arrangement of the chapters, and even the verses, of the Qoran is an important section of Muhammadan theology. The Arabic Qoran is never published with any other arrangement than that ordered by the Caliph Osmān; but all Muhammadan doctors agree that the chapters are not chronologically arranged, and that even some verses have been placed in chapters to which they did not originally belong.

³ According to Muhammadanism, there have been six great apostles who have been sent to reclaim the world, and whose laws successively abrogated those of the preceding, namely:—

Adam, the Chosen of God.	
Noah, the Preacher of God.	
Abraham, the Friend of God.	

Moses, the Word of God.
Jesus, the Spirit of God.
Muhammad, the Apostle of God.

inquire, "Is this the Apostle of God whose mission it is to claim universal dominion, to the suppression not merely of idolatry-but of Christianity itself?" And then it is that the divine and holy character of Jesus rises to our view, and the inquiring mind sickens at the thought of the mission of the beloved, the pure, the lowly Jesus giving place to that of the ambitious, the sensual, the *time-serving* hero of Arabia. In the study of Islam the character of Muhammad needs an apology or a defence at every stage; but in the contemplation of the Christian system, whilst we everywhere read of Jesus, and see the reflection of His image in everything we read, the heart revels in the contemplation, the inner pulsations of our spiritual life bound within us at the study of a character so pure, so divine. We are not insensible to the beauties of the Qoran as a literary production, although they have without doubt been overrated; but as we admire the conceptions of the divine nature, its deep and fervent trust in the power of one God, its frequent deep moral earnestness, its sententious wisdom, we wish to rid ourselves of the recollection of the prophet, with his licentious harem, his sanguinary battle-fields, and his ambitious schemes; whilst, as we peruse the Christian Scriptures, we find the grand central charm in the divine character of their Founder. It is the divine character of Jesus which gives fragrance to His words; it is the divine form of Jesus which shines through all He says or does; it is the divine life of Jesus which is the great central point in Gospel history. The creed of Muhammad, the son of Abdullah, can never supersede and abrogate that of Jesus, the Son of God. And it is a remarkable coincidence that, whilst the founder of Islamism died feeling that after all he had but imperfectly fulfilled his mission,⁴ the Founder of Christianity died, yielding up the ghost, in the full consciousness that His work was done—"It is finished!" The founder of Islamism, shortly before his death, uttered the prayer,—“Lord, destroy the Jews and Christians!” The Founder of Christianity could pray for the forgiveness of His enemies, even when hanging in agony on the cross. We repeat that it was in professing to produce a revelation which should supersede that of Jesus that Muhammad set the seal to his own refutation.

Mr. Bosworth Smith would have Christian Missionaries change their tactics, and treat Muhammadanism as a “near relation,” a sort of twin brother; and yet he surely cannot be ignorant of the attitude which Islamism has ever assumed towards Christianity, even from the days of its founder. Not only did the prophet, in his dying hours, pray that they might be cursed, but *Luzwa*, the hell of blazing fire, has been prepared for their reception. In Hindustan it has long been an interesting question whether a country ruled, as India is, by Christian rulers, can be considered *Dār ul Islām*, the land of Islamism, or *Dār ul Harab*, the land of strife or warfare; and although by some mysterious process a Muhammadan magistrate in the pay of the English Government did obtain three fatwas (or decisions), from three Muftis at Mecca, to the effect that India is a land of safety, it is well known that, in the opinion of most learned doctors, it is a “*land of warfare*,” inasmuch as the rule of the infidels (and Christians *are* infidels according to Islam) is openly exercised.⁵ The question therefore arises, Why do not the Muhammadans of India rise and proclaim a Crescentade, or Holy War? The answer was supplied by a council of learned Muhammadan doctors of Lucknow, Delhi, and Rampur,—Because “*there is every chance of war, if waged, ending with defeat, and thereby causing an indignity to Islām!*”

⁴ Waqidi, Muhammad's secretary, relates that the prophet called for a “shoulder-blade,” upon which to write another chapter of the Qoran, which should prevent them going astray for ever!

⁵ This very interesting question, affecting the relation of Muhammadans to their Christian rulers, has been most ably discussed by Dr. W. W. Hunter in his book, “The Indian Musalmans.”—Trübner, London. 1872.

Not long ago the writer of this article consulted a very learned Muhammadan Qāzi (Judge), at Peshawur, with reference to this question, namely, whether India is Dār ul Islām (the land of Islamism), or Dār ul Harab (the land of warfare). At first the Qāzi replied, "Dār ul Islām," and then, after a short pause, he said, "Well, sir, may I tell you the truth?" Upon being assured that we wanted the truth, and had no *political* reasons for asking the question, he replied, "It is Dār ul Harab." And one of his reasons for arriving at this conclusion was the well-known doctrine of Islām, that a Muslim cannot be a "*Zimmi*," or one who pays tribute to an infidel power.

Mr. Bosworth Smith (p. 229) says, "The intolerant principles of the Qoran have long since been reconciled, except where there is a passing outburst of fanaticism, with the utmost toleration." But we can assure him that it is not so; and we are quite sure that, if he were to come to India and obtain the true opinions of Muhammadan divines on this subject, he would be the first to proclaim to the world the deep-seated enmity which exists between Islamism and its Christian rulers.

The fact that Muhammadans under Christian rule are in an anomalous position is a source of trouble to many a conscientious Muslim. A few years ago a celebrated Moulvie (a Muhammadan divine) sent for a Native Christian officer,⁶ as he wished to obtain his aid in an important matter. And the nature of the good man's difficulty was as follows:—The Friday prayer, or Khutba, must, according to Muhammadan law, be said in the name and *by the permission* of the ruler of the land. The good divine had been saying the Friday prayer without permission of the ruler, and he feared that these prayers had consequently not been accepted by the Almighty. He therefore asked the Christian officer to obtain this necessary permission. The Christian was also a man well versed in Muhammadan law, and he quoted authorities to prove that the permission of an infidel ruler was not what Islamism enjoined.

The reciting of the Khutba also presents another difficulty, which serves to remind every Muhammadan priest, at least once a week, that he is in the "land of warfare." In whose *name* is it to be said? From the information we have been able to gather on the subject, we believe that in most mosques it is said in the name of the "king of the age" (whoever that may be); but until the mutiny of 1857 it was said in the majority of mosques in the name of the King of Delhi; and even now we have been informed that some Imāms' say it in the name of Abdul Azīz, Sultan of Turkey.

The spirit of Islamism is unchanged, and no sooner does a Muhammadan become a good subject than he ceases to be a good Muslim.

Mr. Bosworth Smith must surprise every one acquainted with the true character of the Muhammadan system when he tells us (p. 185) "it is *essentially a spiritual religion*." It is quite true that there is no *caste* of sacrificing priests as there is amongst the Hindus; but it is *not* true that there is no religious order of priesthood, for in every well-ordered Muslim State there are Qazis, Muftis, and Imāms, who receive their commissions of authority from the ruling monarch. The Qāzi is a minister of justice, who passes sentence in all cases of law—*religious, moral, civil, or criminal*. The Mufti is the law-officer, who expounds the law and supplies the Qāzi with "fatwahs," or "decisions;" and the Imām is the *beneficed clergyman* of the mosque, and the leader of daily prayer. Then there are Mujtahids,⁷ and Moulvies, and Muhaqqiqs, and Fakihis,

⁶ Subadār Dilawar Khan, an Afghan Christian of Peshawur.

⁷ An Imām is the leader of Muhammadan prayer in the mosque.

⁸ *Mujtahid* is the highest title which can be conferred on a doctor of divinity. *Moulvie* is the ordinary title for a doctor of divinity; *Muhaqqiq* for a doctor of any one theological science, such as—*Nass*, the Koran; *Hadis*, the Traditions; *Fikah*, theology; and *Usul*, exegesis. *Fakih* is another term for a doctor of law. *Pir*, *Wali*, *Zahid*, and *Ghaus* express different degrees of sanctity.

and Pirs, and Walis, and Zahids, and Ghausas. In fact, there are no countries so priest-ridden, not even Rome excepted, as orthodox Muhammadan countries (for example, Bokhara, "the noble"), where, until very recently, everything religious, civil, and military was administered according to the strict principles of orthodox Islamism.* And it must not be objected that these are merely *law* officers, for Islām admits of no distinction between religion and law, for the word Shari'at always includes civil, religious, moral, and criminal law. Nor can it be said that this powerful hierarchy is merely one of those excrescences which have grown up gradually and disfigured the system, for it has the sanction of the whole *Ijma'*—"the associates," "the followers," "the followers of the followers," and the four great Imāms of Sunnī Islamism. No Muhammadan, be he Sunnī, Shia', or Wahabi, believes that Islām could be administered without its Muftis, Qazis, and Imāms. The Sheikh ul Islām of Constantinople unites in himself the functions of Primate and Lord Chancellor, not as the result of accidental circumstances, but because religion and law are inseparable in Islamism. This is well known to be one of the great difficulties in our legal administration in India, and, as a concession to Muhammadanism, the Indian law permits *civil* cases being decided by Muhammadan Muftis and Qazis, if both parties consent to the arrangements.

Mr. Bosworth Smith has remarked that the Traditions occupy a similar position in Islamism to that which the Bible occupies in the Christian system; and he is perfectly correct, although he certainly ignores the fact in his estimation of orthodox Muhammadanism.¹

Much has been written with reference to the Muhammadan revival, and the European apologists for Islam appear to understand by Wahābism a desire to restore to Islamism the simple teaching of the Qoran. We have already shown that Muhammad himself never professed that the Qoran contained the *whole* of Islamism, and it cannot be too frequently stated that the Sunna, or example of Muhammad, as handed down in the Sacred Hadis (or Traditions), are as much a rule of faith to the Muslim as those "Pauline Epistles" (which Mr. Bosworth Smith appears to treat as another Gospel) are to the orthodox Christian.

Wahabism is simply a revival of the teaching of the Traditions, to the partial rejection of the third and fourth foundations of faith, namely, the *Ijma'* and *Qiyās*. The Wahabis of India never speak of themselves as Wahabis, but as "*Ahl i Hadis*," or the People of the Traditions;² and it is entirely owing to this revival that so great an impetus has been given to the study of the Hadis, printed copies of which are published by thousands at Bombay, Lucknow, and Delhi.

Mr. Bosworth Smith attempts to defend the morality of Muhammadanism, more especially in that in which it has always been considered weakest, namely, its influence upon the social institutions of man. Mr. Smith is doubtless ignorant of the remarkable fact that, with reference to marriage, modern Islamism is in reality more temperate than its illustrious founder, for Muhammad did undoubtedly sanction marriage contracts for

* In countries under strict Musalman rule a public censor of devotion and morals is kept by the State in every city and village, who is called a *Mukhtasib*. This official can administer corporal punishment to those of the "faithful" who neglect to observe the religious rites of Islam. Burnes, in his "Travels in Bokhara" (vol. i., p. 313), relates that he saw a man publicly scourged because he had slept during prayer and smoked on Fridays.

¹ Christian writers understand *Hadis* to mean "tradition" in the sense used by Protestant writers, whereas *Hadis* in Muhammadanism means that which has been carefully handed down—*Rawāyat* being the common word for "tradition."

² In order to show that the author of this article is not unacquainted with Wahabism, he must state that he is intimately acquainted with the chief disciple of the great Wahabi chief (the great Imām Synd Ahmad), and that he has studied Islamism under the tutorship of the second son of that Wahabi divine, who is still living near Peshawur.

a limited period;³ and it is still a matter of dispute amongst the learned doctors whether this law has been cancelled, for it is still lawful, and practised in Persia, and even in some places of orthodox Islamism. It is this law which has so frequently to be employed to legalize the numerous marriages of Muhammadan princes.

We are told that (p. 175) "Muhammad at least put strict limitations upon the unbounded licence of Eastern polygamy and the facility of Eastern divorce;" but Mr. B. Smith has only to read "Boyle's Manual of Muhammadan Law" to see how easy it is for Muhammadans to change their wives at any time, for which they have also the powerful example of their prophet, who, to enable him to marry Zeid's wife, with whom he had fallen in love, persuaded her husband to divorce her. Burkhardt, in his "Notes on the Beduins and Wahabis," tells us of an Arab he met who had had fifty wives in succession! The only limitation to divorce under Muhammadan law is the stipulation that the *dowry* must be returned, although this difficulty can be overcome by the husband compelling the wife, through harsh treatment, to sue for divorce, in which case she cannot claim the dowry! The reason why divorce is not more common amongst the better classes of society arises from the husband's jealousy, which cannot bear the thought of his wife being possessed by another man. It is but seldom that the European traveller obtains an insight of the interior economy of Muhammadan domestic life, but the Christian Missionary, living as he does for a lengthened period in the midst of the people, has frequent opportunities of judging of the baneful and pernicious influence of Muhammadanism on domestic life. We do not think it has ever been exaggerated, for it is impossible for pen to paint or language to describe what has been and still are the effects of that polygamy and that divorce which have the authoritative sanction of the Qoran itself.

The condition of morals among men who so degrade the position of women can be more easily imagined than described. Our pen refuses to describe the unnatural and disgusting vice which is so common in the Muhammadan cities of Peshawur and Lucknow, and has actually become popular in Central Asia, especially in Bokhara, Khokand, and Afghanistan, where it is carried on to a most frightful extent.⁴ M. Vambery assures us that the religion of those countries considers it a protection against the law of the harem, and to be no sin.⁵

We readily admit that the legislation of the Qoran is, on the whole, less cruel and degrading respecting slaves than it is concerning wives. And although the sale of slaves has not the authoritative sanction of the Qoran, still the unholy traffic has been the natural consequence of the Qoran having given slavery the stamp and currency of a divine institution. The murder of a slave is a legal act,⁶ and we believe that the evils and even the horrors of slavery, as it exists under the decent cover of domestic respectability, are but little known.

One most striking feature in Islamism is the great separation which can be made of religion from morality. As we have lived for days in Muhammadan villages, we have frequently been struck with the fact that the most gross immoral life is not considered incompatible with the most *religious* profession. And this brings us to a very remarkable feature in Islamism—Prayer. Mr. B. Smith rather triumphantly alludes to the

³ These marriage contracts are called "*Mutah*," and are founded upon the 28th verse of the 4th chapter of the Qorān. These are simply nothing better than prostitution.

⁴ Vambery's "Sketches of Central Asia," p. 192.

⁵ [Zanzibar is an Arab town. Mr. New remarks, "The moral condition of the city is its worst phase. There is no morality in it; it is scarcely superior to Sodom. It is a black picture upon which we scarcely dare to gaze" ("Life and Labours in Eastern Africa").—Ed. C. M. I.]

⁶ *Code Hidaya*, vol. ii., p. 414. It must be remembered that the Qoran contemplates slaves being taken in war. War having ceased, the selling of slaves has been legalized.

place prayer occupies in the Muhammadan system. There are two Arabic words used to express what we call Prayer—Sulwāt and Dua'. It is Sulwāt which is one of the five foundations of Islam, and which must be said at least five times a day. This prayer is very far from being the aspiration of the human soul—that grateful effusion of a spirit alive to its obligations to God—that expression of dependence upon God which is so prominent a feature in the life of every spiritual Christian. Prayer in the Muhammadan system (as Dean Stanley remarks in his "Eastern Church") is a "mechanical act—the worship of machines as distinct from a mental act." A devout Muslim worships five or even eight times a day.⁷ He prostrates himself at least 200 times, and repeats the same formula, which, being in Arabic, is not often understood, not fewer than 100 times in one single day. It is the prayer of form—the vain repetition condemned by our Lord—and its leading influence upon the soul of man can easily be imagined. And it is this constant round of formalism which has made religion and morality stand so far apart in the practice of Muhammadanism; and thus it often happens that the devout are the most immoral, for the regular exercise of Sulwāt (prayer) is supposed to cover a multitude of sins.⁸

Notwithstanding its fair show of outward religious observance, notwithstanding its severe legal enactments, there is something in Islam which strikes at the very root of morals, poisons domestic life, and (in its truest sense) disorganizes society. Freedom of judgment is crushed and annihilated, and a barrier has been raised, not merely against the advance of Christianity, but the progress of civilization itself. It is impossible to account for this peculiar feature in Muhammadan nations by attributing it to the peculiarities of Oriental races or other accidental circumstances. The sole cause lies in the religious system which they profess, which binds them hand and foot. For everything in religion, in law, in life and in thought, has been measured for all time, and so it is that the ideas, the prayers, the ejaculations, of the Muslim of the present day are almost precisely the same as they were twelve hundred years ago, when Muhammad and his successors preached the religion of Islam. Muhammadanism admits of no progress, either in morals, law, or commerce.⁹

Mr. Bosworth Smith is somewhat profuse in his suggestions to modern Missionaries as to the best method of dealing with Islamism. He trusts that the Missionaries of the future "will try to penetrate to the common elements which, they will have learnt, underlie all religions alike;" and he gives St. Paul as "the one model given us in the New Testament of what a Missionary should be, in dealing with the faith of a cultivated people much dissimilar to his own." We can assure Mr. Smith that, in dealing with the false systems with which he contends, the modern Missionary does, as far as he can, follow the example of the great Apostle. We need only refer to the Report of the great Missionary Conference at Allahabad, in proof of the spirit of temperance and love, coupled with judgment and common sense, which characterizes the great Missionary body in India.¹ But the trumpet must give no uncertain sound.

It is a solemn thing to be engaged day after day in unsettling the religious opinions of immortal beings, unless one has something good and true to offer in the place of opinions renounced. If we call upon the millions of India to let loose from their moorings amidst the reefs and shoals of a false creed, and to steer forth into the wide ocean of religious inquiry, we must surely direct them to some fair haven of refuge

⁷ Five times are obligatory. There are also three other times, which are prayers of supererogation.

⁸ Whilst Sulwāt is an ordinary devotional exercise, Dua', or what we call Prayer, can scarcely be called a distinguishing feature of Islamism.

⁹ *I*de Palgrave's "Essays on Eastern Questions," p. 73.

¹ Report of the General Missionary Conference at Allahabad, 1873.

where they will find rest and peace. The crucifixion of Christ was surely as great a rock of offence to the Jew of St. Paul's day as it is to the Muhammadan of our own day, and yet we find this great model Missionary, even at the risk of his life, preaching that which was not only foolishness to the philosopher of Greece, but a stumbling-block to the Jew. It is quite true that this great teacher "showed that the Eternal could reveal Himself, as well by His unwritten as by His written law" (Rom. ii. 14); but he soon takes up one of those "watchwords of theology" when he says (Rom. x. 4) "Christ is the end of the law for righteousness to every one that believeth."

To quote the words of a well-known commentator: "The law"—whether that written in the conscience, or in the pages of the Qoran, or in God's revealed Word—"the law hounds a man till he betake himself to Christ; then it says to him, 'Thou hast found an asylum; I pursue thee no more: thou art wise, thou art safe.'"

A Muhammadan Afghān, from the district of Kunar, in Afghanistan, came to India, and entered Government service. After the usual devotions, he used to pray for "light"—that God would lead him into truth. As in the case of Cornelius of old, his prayers came up "as a memorial before God." As he was walking in the streets of Calcutta, he heard a preacher repeat the words, "Come unto Me, all ye that labour and are heavy laden, and I will give thee rest." That was what he had been praying for—*rest*—and he found it in renouncing Muhammadanism and embracing Christianity. This man is now a preacher in the Peshawur Mission. A few weeks ago he attempted to visit his home; he was seized in an Afghān village, condemned to be stoned by the Moulvies of the village, and only escaped death through the providential arrival of friends.*

Such, then, is the spirit of Muhammadanism towards Christianity. And most truly does Sir William Muir remark: "They labour under a miserable delusion who suppose that Muhammadanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations, over which it has sway, from the light of truth." And yet Mr. Bosworth Smith thinks that, if Missionaries will but change their tactics, Muhammadanism can approximate to Christianity!

We must accept the opinion of Sir William Muir, founded as it is upon an intimate acquaintance with the system, and its practical working upon the mind of man, supported as it is by the united testimony of our Missionaries in India, in Africa, in Turkey, in Persia, and in Afghanistan, to the rejection of that of one who can lay no claim to original Oriental research, and has not had any practical experience of the working of that great religious system which he has undertaken to defend.

T. P. HUGHES.

PESHAWUR, AFGHANISTAN, *August 20, 1874.*

² Bengel.

³ Islamism admits of no tribute from a *Murtid*, or one who has renounced Muhammadanism. The choice rests between immediate recantation or death.

⁴ Muir's "Life of Mahomet," vol. iv., p. 321.

THE EARLY HISTORY OF THE BASLE MISSION ON THE GOLD COAST.

(*Concluded from page 297.*)

STORY OF RIIS.

IN Mark xiii. 34, our blessed Lord compares the coming of His kingdom to a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. The office of doorkeeper, apparently so unfruitful and insignificant, is here specially exalted, for there are times when a great deal depends upon it. So to a Mission work our Lord has appointed special offices and given divers gifts. To one Missionary it is given to stir up mightily the hearts of hundreds or thousands by his preaching, so that they cry, "What must we do to be saved?" To another is vouchsafed a special gift for school teaching. He is thus enabled to raise up a new generation, who can be trusted with the Gospel and apply it for themselves. A third, by his translation of the Scriptures or other writings, becomes a blessing to a whole nation.

During his whole career Riis did not baptize a single heathen; he founded no school or similar institution; he commended the study of the Tshi or Ashantee tongue, but did not carry it far enough to be of immediate service for his work; and yet he deserves to be had in honourable remembrance, because he remained a faithful watcher at the door, though the Committee had often given him leave to forsake his solitary field of labour and return to Europe, or to unite himself with the English Church Missions in Sierra Leone. Had he once lost heart, the Basle Committee would not have possessed the sphere of labour in which, during the last century, they have gathered 2500 souls into the fold of Christ, and worked so much blessing that the English during the Ashantee war could not help acknowledging it. The prospect seemed always darker while Riis, with his wife and little one, continued in the Ashantee company. The disputes among the natives, even after the old chief Ada had poisoned himself, were prolonged, and became more formidable, as a new ruler, striving after popularity, was under the delusion that Riis was hostile to his plans.

As, therefore, nothing could be done in the immediate neighbourhood, Riis resolved upon a fresh journey, hoping that some place might be discovered where there should be an open place for the Gospel. This time his attention was turned towards the north-west, near the country of Akem. On June 16, 1839, he wrote that, after he had somewhat recovered from the unexpected death of his colleague, he resolved to give himself afresh to the study of the language. But, in the midst of the serious disturbance which broke out, murder and robbery formed the business of all men. No one in the midst of the wild turmoil would listen to the Gospel, and at the commencement of the outbreak his "munshi" was carried off. In hopes, therefore, of making good use of his time, and finding a fresh teacher, he resolved upon leaving his wife and child and making a journey to Akem. On April 24 he set out, accompanied by a Ufu negro and two of his young servants. The road was bad, but he was favourably received in the villages through which he passed. On April 30th he reached Klebi, the chief town. He was kindly received by the king in a large assembly. Many of the negroes had never seen a white man before, and fixed their attention upon him. Riis declared the purport of his visit, and was listened to with civility; but the people seemed much more pleased with the brandy which the king afterwards distributed than with his words. The king himself was a drunkard and a sensualist, and, although he manifested no hostility, took no interest in what was taught him, and neither showed a desire to obtain

Christian teachers nor asked Riis to stay as other chiefs had done. Finding that not much good was to be done here, Riis visited Bustrim, an Ashantee chief, who had quarrelled with his chief and fled to Akem. This man received him in much state, with drums and European musical instruments. He was especially pleased with the visit of Riis, as he trafficked with white men on the coast, and had given his daughter as wife to the lately deceased English commander. He had an especial liking for European wares and customs. Among his fetish people was a Mohammedan priest—a great drunkard, and the slave of sin. Riis hoped by the aid of the chief to obtain a teacher; but when he found that the chief meant to place his daughter in this post, Riis felt that this was no place for him to remain at, and on May 13th he returned to Akropong. Of the people of Akem Riis declares that they are active and strong, cunning and deceitful, proud and haughty in victory, cowardly and timid in times of danger; they are given up to gambling and drunkenness. They are a well-built people, of middle height, and rather black. Their occupation is agriculture, hunting, bartering, and gold-digging. Which of these occupations is the most lucrative it is impossible certainly to say, though one appears from its results as important to the people as the other, though apparently the gold-digging is the most eagerly carried on, wearisome as it is, and only taking place once a year—in April or May—as soon as the ground is softened by showers after the hot season and the rivers are full. They cannot use such miserable tools as they have or can make, but they purchase the iron from the white men on the coast. With these instruments they make a hole, generally circular, from one and a half to two feet in diameter, and throw off the top earth till they reach the part that has gold. From this they take about a handful in a large round wooden shovel, go with it to the nearest brook, and wash it till the gold alone is left. In this work a man employs not only his own family, but also buys as many slaves as his money will permit. These cost about 4*l.* 10*s.*, sometimes more. Besides the above holes, they make also four-cornered ones, from six to eight feet in breadth and length, which they work in the same manner. Generally they dig as deeply as the coming in of the water will permit, which, in most places, soon runs into the hole. The earth containing the gold is of a yellowish colour, and is mixed with a quantity of white stones. The gold is especially pure, and is therefore much esteemed by traders. Were it not for the deadly climate, the dregs of the European population would long since have poured into the country in search of the precious metal—an event not wished for by the Missionaries.

As the disturbances still continued in Akropong, Riis went for a few weeks in July to Christianberg. The hostile Governor Mark was dead. Riis did not, however, venture to ask the Committee to send new brethren, but thankfully accepted their proposal to come to Europe for change after an eight years' residence in Africa. First of all, however, he resolved upon a tour of exploration to Coomassie, the chief town of the Ashantees, hoping that he might find there a more favourable opening than on Danish territory, under the worrying influence of governors from Europe, and the perpetual feuds of the smaller native tribes. After depositing his wife and child at Christianberg, on November 10th he set out upon his dangerous journey to this dreaded land. He took with him eighteen companions, limiting himself to the smallest number possible consistent with Ashantee customs and manners. On his way he visited the places that lie along the coast. In the Fantee country he found traces already of the success of the Wesleyan Missionaries. At Fantum a merchant named Parker, who in 1835 had been to Coomassie, gave him much information and useful advice. It was made clear to him that much more interest was felt in Mission work by the English than by any other European nation along the coast. The active zeal of Governor McLean was especially dwelt upon. Schools were established in many parts of the Fantee country, and in

Anambu there was a small number of natives baptized, for whom the Missionaries had service.

With a sorrowful recollection of the departed brethren with whom, seven years and a half before, he had for the first time trodden on African ground, Riis reached Cape Coast, where he was kindly received by Governor McLean, who talked over his projected journey with him. The governor himself had a scheme of shortly beginning a school in Coomassie, and wished for that end to make use of the two Ashantee princes then in London. Riis told him the Committee would willingly send a Missionary for such a work, if he took them into confidence. The king himself must at that time have desired a Mission to be begun in his dominions. Under the fostering influence of Governor McLean the Wesleyan Mission had thriven, so that they had far surpassed the Basle. They counted about 300 baptized converts, mostly in Cape Coast itself. They had recently built a chapel, and were then holding a love feast, in which the governor and all the Europeans were taking part. The governor himself conducted the English Church Service in the Fort, and Riis was much moved by the devotion and heartiness with which he discharged this duty. At Cape Coast Riis met a Mr. Freeman, a mulatto in the service of the Wesleyan Mission, who had shortly before visited Coomassie. Mr. Freeman gave him much useful counsel, but told him that his Society was about to erect a chapel and school in Coomassie, upon which Riis said the Basle Mission should not interfere with the work of the Wesleyans. He hoped, however, his journey would be of use to the Basle Mission.

On November 25th Riis set out for Coomassie. After travelling for about ten miles, partly through a thick forest, he found in the fetish village of Akrapo a young teacher from Cape Coast, who had begun a school of twenty boys, but had now only one scholar. Riis remonstrated with the people, but received for answer that the village was renowned for its fetish, and was a glory and strength to them; but fetish and schools would not stand together, therefore "we will not have the schools." Riis encouraged the schoolmaster to remain so long as God gave him even one scholar to listen to him. As he proceeded on his journey, Riis met many merchants on their way to the coast—so much so that it was not always easy to find lodging. In the neighbourhood of the river Prah the soil was very boggy. At one point he was forsaken by his bearers, who deserted him to get salt, which they could sell again at a profit in Ashantee. On November 30th he reached the Prah, flowing between high steep banks, about 200 feet in width. The country around was not to be compared in beauty and fertility with that in the neighbourhood of the Volta. At the last Fantee village he provided himself with dried wood-snails, which, for want of anything better, would serve him to make soup.

At Apago, the first village in the Asen country, he experienced much difficulty, owing to the drunkenness and quarrelling of his bearers. Asen is a tract of land belonging to the Ashantees, and under their king. The people there received them kindly, but the farther they went the more suspicious he found them, and there was no willingness to speak of spiritual things. On December the 3rd Riis crossed rather a high mountain, the boundary between the Ashantee country and Asen. At the first Ashantee village, Tjabasso, there was a custom-house, and at the neighbouring village, Fommona, Riis had to wait till the king was apprised of his arrival. This detention lasted till December 20th. Meanwhile, Riis found with joy that he could understand the dialect there better than any other he was acquainted with. The natives with childish glee, whenever he spoke to them in their native tongue, cried, "Oh! he understands all." At Fommona he received letters from his wife and Governor McLean, which were a great refreshment to him. On December the 21st the king's messengers came, bringing a

present of gold-dust, and assuring him of the king's friendship, as the chief knew that Riis loved him, and his people earnestly desired to see him. Previous to his departure he had to witness the terrible spectacle of a death-custom, at which several men were murdered. On Christmas Day he gathered his people together, to whom he spoke of the Saviour's birth. A great number of Ashantees were present, who listened quietly and attentively.

After a short but severe attack of illness on December 29th, Riis proceeded onwards to Coomassie. As he was approaching the town on a broad, clear road, he was all at once led into a miserable footpath, winding in a sort of semicircle through the depths of the forest, across water and morass. This led to a distant street of the town, where Riis was obliged to wait for half an hour. At last a messenger, with a great golden plate hanging from a chain on his breast, and a head-ornament with a gold feather sticking in it, came and cried, "Come! the king calls." With great difficulty, owing to the great throng, Riis and his people made their way onwards. Presently came a second messenger, with a far grander head-ornament, richly covered with gold, with a pair of golden horns on his forehead, giving him an unearthly appearance. This one, in a louder voice, called, "Come! come! the king waits." Riis hastened on as fast as he could till he reached an open spot in the middle of the town, planted with shady trees. Here the people were drawn up in a sort of semicircle to receive him. The king himself and his suite were in the centre; the chiefs, according to rank, on either side of him. Riis was taken to the left wing. Over the heads of the most important chiefs there was an immense sunshade, but over the heads of the inferior ones common umbrellas were held. The king sat on a raised eminence, richly overlaid with silver. The seats of the chiefs were covered with copper, and placed upon the level ground. Round each chief stood his followers, in numbers proportionate to the importance of their head. At the foot of each chief were his servants, with a fan or the tail of a cow or elephant in his hand to brush away the flies. A couple of those who were nearest were busily employed in collecting with the forefinger of their right hand the spittle which their master expectorated; with this they kept smearing their bodies. Around were crowded soldiers and musicians. The king was richly adorned with gold and silver, and on every finger he had a couple of peculiarly-shaped golden rings. Round his neck, on his left hand, on his right knee (the left always has a multitude of fetish cords), also from head to foot, were gold ornaments, but not in such a quantity as Riis had been led to expect. The chiefs wore the same; their heads were uncovered, with the exception of one, who had on a black European hat. Most were dressed in a satin garment, thrown over the left shoulder, covering that side of their body. The king wore a native dress of silk and satin; all had sandals.

Riis and his people passed slowly round the assembly, lifting his left hand to the person he greeted, who answered by a friendly nod of the head. In bowing before the king, the hat had to be taken off. After this was over, the guests were taken to another street, where the king and the whole train, in passing, returned the greeting in a similar manner. A number of silver ornaments, mirrors, mahogany chests, and other European articles, were carried in the king's train. Riis was then conducted to a damp, miserable hut, which he did not dare to leave till the king had learnt from his own mouth what he intended by his visit. On January 10th, 1840, he received permission to go round Coomassie, under the guidance of a responsible man. The town lies in an uneven plain, surrounded by grass and swamp, and is not visible till you come quite up to it. It is more than a quarter of a mile in extent, from one end to another. The streets are broad, and mostly straight, with here and there a

great shady tree, honoured as a fetish, distinguished by a rag of white cloth; at certain times small offerings are brought to it. In the interior of the town there is a considerable market-place, constantly filled with buyers and sellers.

The chief wares sold are guns, tobacco, pipes, gunpowder, &c. Like all other negro houses, those in Coomassie are built up of slender pales, plastered over with clay. Those facing the street are much higher in the front than at the back. As the anterior portion is used almost exclusively for smoking and drinking palm wine in company, they stand wide open. The floor is raised about twelve inches above the street, with a number of ornamental figures adorning the wall, the lower part of which is coloured red, and the upper part is quite white. The houses, though built in a line, are irregular, leaning forwards and backwards. In the rear are the private rooms, very dirty, small, and low. The population is small in proportion to the houses. Many of the people living in the country are engaged in traffic in the interior. They have houses in the town, because it is the king's wish. They must reside once a year, when the customary feast takes place.

Many marks of blood are to be seen in the streets. The king will not allow the birds of prey, which feast upon the corpses, to be killed; for he says, with some truth, "They are my kindred." The *sang-froid* with which the Ashantees perpetrate the most horrible deeds passes belief, and proves how barbarous customs make men act as devils towards their fellow-men. Riis repeatedly saw masters having the lips, noses, or ears of their slaves cut off, on account of some heedless word or act, or cross look. No wonder that Coomassie is terrible to every stranger, and that the negroes especially have a strong dislike to the people of the country. A number of young men go about robbing every one, as their hunger or gluttony prompts. They are those chosen by the king to accompany him in his death, and therefore no one dare resist them. These men wear a gold plate on their breast, or some mark on their naked body. With them the executioners or murderers are often seen going about, their faces blackened with coals, giving their swarthy skin a more fearful appearance. Their murderous weapons are fastened in their girdles, and many skulls are fastened on their drums. They, as well as their drums, are continually smeared with human blood, which covers them with a thick black crust. On many of their wind instruments skulls are fastened, near the jaw-bones of murdered enemies, thickly smeared with blood. From these horrible surroundings, where Riis was kept as a prisoner, suffering from bodily ailments, he was anxious to get away, for the object of his journey could not be attained. The king had certainly inquired of him what his errand was, but a real interview with him was impracticable; he concluded, therefore, that a Missionary was not wanted there; nor was he permitted to go farther into the interior, much less to go through Akem, the nearest way to Akropong. All that the king said to him on his departure, on January 12th, was, "I wish you a happy journey, and beg you to greet the white king in your land for me." To which Riis replied, "May the Lord, in His mercy, look upon Ashantee and its king, and make them His people!" As Riis went away, the king said, "Oh, how very white and beautiful he is!" which the people screamed out after him with all their might.

With a calm, but not quite satisfied heart, Riis left Coomassie under the impression that a more decided call from the Lord was needed. On his return, Riis prepared for his return to Europe, which he reached safely in 1840, arriving at Basle at the time of the yearly feast. He related his experience, but refused to make any proposition for the future. "The Lord," he said, "had made a beginning at Aquapem;" he firmly believed that it would not continue under Danish rule. The natives distinguished between him and other Europeans; "No one," they said, "speaks to us of these things

as you do." When he told them of the small results of his labours, they replied, "You have been with us alone, and only for a short time."

RENEWAL OF THE MISSION—IMPORTATION OF CHRISTIANS FROM THE WEST INDIES.

There was now no Basle Mission, and the question was what the Committee should determine upon. Many friends at home blamed them for being so lavish of the lives of their Missionaries upon the Gold Coast, but one of the departed brethren had declared, "Never give Africa up; if a thousand Missionaries should die, still send on." Riis had, by God's mercy, been preserved there for nine years, and was ready to return; European merchants could live there for ten years in a manner by no means conducive to health; Sierra Leone, too, where rich blossom had, by God's blessing, come forth from the graves of the first labourers, afforded much encouragement; there was reasonable hope that the dangers of the climate might be diminished if faith and courage did not falter. Since 1839, Hoffmann had been Inspector of Missions at Basle. He was young and vigorous, highly gifted, bold, and full of faith. He proposed that Christian natives should be brought from the West Indies to the Gold Coast, who might, under the superintendence of a Missionary, carry on the manual labour—so dangerous for Europeans in that country—form the nucleus of a Christian colony, and do all in their power for the conversion of the natives. There was some thought of bringing natives from Sierra Leone, but Christianity was recent among them; the Danish Government, too, might look with distrust upon services of the English Church held by Basle Missionaries. There were, moreover, no natives from the Gold Coast at Sierra Leone, so that they would be strangers to the language; they therefore turned their attention to an older Mission, and resolved, if the United Elders' Conference gave their consent, to transport a number of Christian negro families at their own cost to the Gold Coast. Riis took up the plan with joy; he stayed for some time at Christianfeld; from thence he visited Copenhagen, where he had an audience with the king and several influential people. He was rejoiced at finding that the calumnies of Governor Mark had created no ill-feeling in the monarch against him or the Mission work on the Gold Coast. The king readily gave permission that Christian natives might be transported from the western West India Islands, but the Basle Committee preferred the eastern, as the negroes there had been better trained. A lively account of the difficulties connected with this undertaking is given by Hoffmann himself in his pamphlet, "Eleven Years in the Mission." He pointed out with how much reason the brethren at Bethelsdorf might raise a host of objections to the proposed enterprise; they would be conscious how quickly zeal dies in Native Christians, and how injurious the effect upon faith might be with new Christians transplanted to an unfavourable soil; they might, moreover, fear for the personal safety of their converts if they fell into the hands of African slave-dealers. Very recently they had refused to embark in the Niger Expedition with their friends in London, and the consequences had fully justified their forethought. The most ample official assurances would also be needed from the Danish Government that the Christian natives would be treated as Danes, and their liberty be held inviolable, in order that they might be laid before the English Secretary for the Colonies. Since the slave emancipation in the British West Indies, the price of the free negroes' labour had so much risen that the planters had not only encouraged the immigration of Hindus, Chinese, and Germans, but the House of Representatives in Jamaica had passed a law that white men assisting in the exportation of negroes should be punished as slave-dealers. The governor in

Jamaica would therefore require full assurances before he would allow an emigration against the law.

All these difficulties were, however, overcome. At the yearly feast in 1842, the Conference at Bethelsdorf agreed to the proposal. The Danish Government made some official condition, but were also willing, and the Governor-General in Jamaica was not opposed to the emigration of some families. The Missionaries, however, in Antigua, held out small hopes of their having many ready and fit for this work. They thought it possible that some teachers and catechists might have the requisite faith and love for their fatherland, but they could hardly expect that, of the labouring classes, many would be disposed to incur the probable risk. If, however, a sufficient assurance of protection could be given, it would seem essential that brother and sister Riis, with the appointed Missionaries, should themselves visit Antigua as the strongest and most powerful means of persuading any to come forward.

In conformity with this recommendation it was determined that Riis and his wife should journey by way of the West Indies to Africa. As additional helpers were to be provided, Inspector Hoffmann put the question to the Basle students, "Which of you will go of his own accord to Western Africa?" No voice replied, but to the amended question, "Whoever will willingly let himself be sent to West Africa, let him hold up his right hand," instantly all hands were uplifted. The choice of the Committee fell upon John George Weidmann, from Geibel, in Wurtemberg, who, after more than thirty years' work, stands as head of the Missionaries now in Akropong, and will now soon celebrate his silver wedding in Africa. With him they sent a youth named George Thompson, who had been brought as a boy of ten years old from Liberia in 1829 and had entered the Mission-house in 1838. There were some doubts when he left as to his Christian character; before long he relapsed into heathenish sins, and had to be dismissed from the Mission. A European draftsman was also found in the person of Herman Halleur, a carpenter and blacksmith, from Mecklenberg-Schwerin; he was sent straight to Africa. On May 28, 1842, Riis and his wife sailed for Antigua, which they reached early in July, and were welcomed by the Missionaries and Christian natives. In a conference it was agreed that the Basle brethren should visit the station and bring the matter gradually before the people, so that they might not run into it in an excited manner. Riis sent word home that so much interest was felt in the question that the brethren in Antigua were ready to give up, not only their own people, but themselves also, if they were called to the work. Negroes were especially rejoiced to see in Thompson a black man; they called him "Our own massa," bowing down before him when they met him in the streets. Bishop Harvey was most enthusiastic in the cause. At a field-meeting his Grace said, "God grant that none of us may die peacefully till we have done what we can for Africa! No land needs our help so much. Africa needs three things: God's Word, preachers, and catechists. Who of you will go with these men? I know one who would go willingly, if it were God's will, and I am that one. It would be a disgrace if none out of our ten thousand in Antigua would offer themselves." Many did come forward. The reports concerning many of them were very encouraging, but sundry were rejected. Harvey thought Riis was too strict with the people, but he could not trust the choice of the forward. After five weeks' residence in Antigua, Riis determined to look elsewhere before deciding definitively upon the natives whom he would take with him. Weidmann was rather dispirited; he anticipated much trouble, and thought it might have been better to have taken people from Sierra Leone, or to have carried on the work as it had been previously begun. Riis and his wife went to the Danish island of St. John, where her brother was stationed; the negroes there only recently

emancipated were still downcast and oppressed. Thence they proceeded to Jamaica, where Thompson met them, bringing the unpleasant news that the ship which had been promised for their journey to Africa could not come. The result of their visit was not very great, though a deep impression was made when a young negro, Edward Walker, stood up in an assembly, and said, "If I go to Africa I do not forsake my home. I go to my country. No rest is in my heart if I think of not going." Ultimately six families and a young man from Antigua, in all twenty-four persons, were decided upon. A wife was found for William Thompson. The brethren had hoped to obtain a passage with the little colony in the emigrant ship which runs between Africa and the West Indies, but for this they were too late, and had to make a separate arrangement for themselves. Much sympathy was shown them in Jamaica by the English Church, and also by the Wesleyans and Baptists. After a long and tedious passage, in which they were carried round the western coasts of Cuba, and through the Straits of Florida, they reached Cape Coast Castle in safety, where they were welcomed by Governor McLean, and they resolved to go on the same evening to Christianberg, where they met with a kind reception from the governor. Fit dwellings were ready for them in Akropong; the colonists were for the most part settled on the royal plantation of Frederic. There was much trouble with the emigrants, and also with Thompson; Halleur, too, doubted of his call to the Mission, and begged for his dismissal. As early as November he wrote that William Thompson cursed the day on which they first saw Riis. The retransportation of the negroes appeared the only way by which friends at home could be got to carry on the work; nevertheless, the Committee in Basle held fast to the persuasion that the Lord would help them through this sore trial, and they were not put to shame. From the West Indies the foundation was brought of a congregation of Native Christians, to whom Weidmann preached as soon as possible in the native tongue in the newly-erected chapel. He soon had heathen hearers, and in Easter, 1847, was able to receive two youths as first-fruits from the heathen. Many after-hindrances to the Mission cannot now be related. Riis was obliged to leave in broken health in 1845. The death of his wife on the journey home was a heavy blow to him; his grief was great at being obliged to leave Akropong before he could receive the instructions of the Committee. On his return he settled as a pastor in Norway, where he died in 1854.

Here ends the Beginning of the Basle Mission; the fruits were apparent in the course of the following twenty or thirty years.

THE CLAIMS OF THE JACOBITE PATRIARCH OVER THE CHRISTIANS OF ST. THOMAS.

THE visit of the Syrian Jacobite Patriarch to this country is a subject not to be passed over without remark in the pages of the "Church Missionary Intelligencer." His usual place of residence is Mardin, or a monastery in its vicinity, and he claims to be Patriarch of Antioch and successor of St. Peter in that see.

We are informed by the Rev. C. G. Curtis that "one of the objects of his visit to England is to obtain some such official recognition of his authority over those Malabar Christians as he has already procured from the Ottoman Government in order that he might exercise his jurisdiction over the Christians of his communion scattered throughout the Turkish Empire."

In plain English, this seems to mean that he wishes to obtain, from our Home Government, authority to exercise spiritual rule over all the Churches of the St. Thomas Christians scattered throughout the Native States of Cochin and Travancore in Southern

India, so that, with the power of England to support him, the native princes of these states may be compelled to recognize whomsoever he may appoint as Metran or Bishop, and to disown, and use physical force in ejecting, any whom he may be pleased to recall or depose.

In a serious matter of this kind one is naturally inclined to ask, On what grounds does he make such claims? and, if authority of the kind were, by any possibility, granted to him, how would he and his successors be likely to use it?

The connexion of the Jacobite Church with Malabar does not appear to reach further back than 1665. It was brought about under very peculiar circumstances, and the jurisdiction which was then undertaken belonged by right, if any, to others who had held it for a thousand years and more.

These Indian Churches were connected with the Christian Church in Persia as far back as the Council of Nice (A.D. 325), when a bishop named John signed the decrees as "Metropolitan of Persia and Great India."

Cosmas, the Alexandrian merchant, who visited India about A.D. 529, informs us that the Christians in Ceylon had a presbyter over them ordained in Persia; that there were then Christians in Malabar; whilst at a place called Calliana (supposed to be near Bombay) there was a bishop who came from Persia, where he was consecrated. Thus we have every reason to believe that these Christians were then subject to the jurisdiction of a Persian ecclesiastic who claimed to be Metropolitan of India.

At the Council of Ephesus (A.D. 431) the Patriarch of Seleucia or Babylon, and his suffragan, the Metropolitan of Persia, gave in their adhesion to the cause of Nestorius, regarding him as unlawfully deposed. From this time the Churches under the Patriarch of Babylon and the Metropolitan of Persia were regarded as Nestorian in creed, and hence the bishop sent out to India would belong to the same section of the Eastern Church.

In the earliest notices of these Indian Churches by mediæval travellers we find corroboration of this fact:—

Jordanus, a Dominican friar, connected with a Papal Mission to Persia, met with Nestorians at Tanna, near Bombay, and, travelling further south, he found them in large numbers (A.D. 1324).

Oderick, the monk, visiting St. Thomas's Mount, A.D. 1330, tells us that, adjoining the church where St. Thomas was supposed to be buried, there were "fifteen houses of the Nestorians, who are Christians, but the worst kind of heretics."

When the first Portuguese adventurers found their way to Malabar, to the great disgust of the priests, these Indian Christians were discovered to be praying, in their liturgical services, for the Nestorian Patriarch of Babylon. All the bishops who exercised authority in these parts, to the close of the sixteenth century, when Mar Abraham died, were Nestorians.

A careful examination of the decrees of the Synod of Udiamparur, in 1599, witnesses to the same fact: it was the Nestorian, and not the Eutychnian or Jacobite, heresy which Rome found incorporated in the liturgies and religious literature of the Indian Churches.

But how came it about that these Churches were brought under the influence and authority of the party most antagonistic, dogmatically, to that of Nestorius?

The Nestorian Metran, or Metropolitan of Malabar, Mar Abraham, died just before the Synod of Udiamparur; and then, the see being considered vacant, the Romish Archbishop of Goa came and took possession thereof for his master, the Pope of Rome. From that time the Jesuits and other religious orders, backed by the secular arm of Portugal, cut off all communication with the Nestorian Patriarchs. All vessels which came into the Indian ports were carefully searched, and any ecclesiastic from Persia was not allowed to enter the country. One unfortunate man who made the attempt fell into

their hands, and was forthwith entrusted to the tender mercies of the Inquisitor-General at Goa, where he perished in the flames at an *auto da fé* in 1654.

The death of this prelate, and the galling yoke of the Jesuits, drove the Christians of St. Thomas almost to desperation. Well-nigh at their wits' end, they looked hither and thither for help, being ready to welcome any who would come and lend them a hand in undoing the chains with which they were tied and bound. In their perplexity they are supposed to have applied secretly to two or three sources. At length, the power of Portugal being on the wane, the Patriarch of the Jacobites, thinking it a favourable opportunity to increase his power and wealth, sent them out a certain Mar Gregory, styled Patriarch of Jerusalem (A.D. 1665), two years after the Dutch had wrested Cochin from the power of Portugal.

As these Indian Christians were not well versed either in Church History or theological niceties, and as, moreover, there were then more points of agreement between them and the Jacobites than between them and Papal Rome, they welcomed Mar Gregory as a deliverer, and gladly transferred their allegiance to him, although a *monophysite* in creed.

After this, several attempts appear to have been made by the Nestorian Patriarchs to regain their lost footing in Malabar, but, possession being nine points of the law, they have all proved unsuccessful. The last Nestorian bishop who made the attempt, Mar Gabriel by name, arrived in India 1708 and died at Cottayam 1731, but the majority of the old Churches (forty-two in number) adhered to the Jacobite Metran—a native of the country named Mar Thomas.

Illiterate, and very partially educated, Cattanars will tell you that their Church was always Jacobite from the days of St. Peter or St. Thomas!—it was never Nestorian! Others, to get over a difficulty—for facts are stubborn things at times—will invent the theory that most probably the two parties had a contemporaneous existence in these remote regions—a very unlikely thing, and contrary to the plain testimony of well-authenticated history. If the clever Jesuit fathers had found these Churches divided between two opposite sections of the Eastern Church, would they not have made capital of this by playing off one against the other? At least they would have stated the circumstance, which they do not appear to have done.

The fragments of remote Church History in the hands of the present Malabar Christians are of the most meagre description possible, and certainly not free from interpolations of later times. Any statement, therefore, that may favour the idea that they were connected with the Patriarch of Antioch prior to 1665 should be received in the same way that we receive the statements of certain Romish writers in support of the claims of St. Peter's so-called successors at Rome to jurisdiction over the Western Churches of Christendom even in the Pre-Nicene period.

The Malabar Churches, after more than half a century of tyranny and oppression, received from the Jacobite Patriarch, in 1665, what they earnestly desired—an Oriental bishop, independent of Rome. They were thus enabled to restore and preserve the episcopal succession amongst themselves, since under an authoritative head they were enabled to make a more successful stand against Papal aggression. A benefit was hereby undoubtedly conferred by the Antiochean Patriarch, but we fear nothing further. The history of this Church under the Jacobite bishop is of the most painful character imaginable, when one reads Church History, not merely as an archæologist, but in the light of that declaration of our blessed Master: "By their fruits ye shall know them."

The operations of the Church Missionary Society were gratefully welcomed by the native bishops with whom they first came in contact, when their Missionaries began their great work in Travancore. They had not received bishops from Antioch since

1751. The men who then came consecrated two native bishops, by whom, or their successors, they had been ruled ever since.

The presence of an active thriving Mission in their midst has (with God's blessing) had a stimulating effect upon these slumbering Churches. Their present Metropolitan, Mar Athanasius, is aware of this, and he with his two native coadjutor-bishops gratefully acknowledge the change for the better. They are all three anxious to see a godly reformation in the Church of their fathers; whilst the revival movement of the last year is accepted by them as a token for good, as a Pastoral, published by the Metropolitan, Athanasius, abundantly proves.

Antioch, like her sister, Rome, unchanging and unchanged—except, we fear, for the worse—cannot hear of these movements in Malabar without fear and trembling. Some few years ago a Syrian bishop was despatched to Malabar to check the reforming tendencies of Athanasius, and so much confusion did he excite, that for a long period he was not allowed to reside in the States of Cochin or Travancore. The antipathy of this man to good things was proved by his throwing the vernacular Scriptures on the floor, in one of the churches, and trampling the sacred volume beneath his feet!

On account of the very feeble health of this man, a coadjutor, named Dionysius, has been appointed by the Patriarch, and, though a native of the country, he too is bitterly opposed to the Metran, Athanasius, and his wise policy. "The arrival of this new Metran (writes one of the native clergy) has caused much excitement among the Syrians in general, and has given encouragement to the superstitious party. I may mention one fact to illustrate his principles. He has brought with him a piece of a saint's bone, and professes thereby to effect certain cures, by giving to drink the water in which it is put."¹

Ecclesiastics of this type, if encouraged by the Government of our country, or patronized by the bishops of our Church, will only return to the fray with increased fury—to trample out the fire which has been rekindled in the dying embers of native Indian Christianity—to be thorns in the side and briars in the paths of those who are now going throughout the length and breadth of the land to publish the glad tidings of peace.

Can we expect anything better than this from a corrupt, decaying, unreformed section of Oriental Christianity?

What the state of the Jacobite community was some few years ago, an English Clergyman, the Rev. G. P. Badger, who lived amongst them, very plainly shows in his work, called "The Nestorians and their Rituals." The bishops then were generally illiterate, little versed in Scripture, and thoroughly ignorant of ecclesiastical history. They scarcely ever preached, and their episcopal visitations were confined to occasional ordinations and the collecting of tithe from their several dioceses. All of them could read the Syriac of their Rituals, but few thoroughly understood it. The lower orders of the clergy were more illiterate than the bishops, their education being confined to a bare perusal of their service books. From their indigence, or love of gain, they often followed trades, or engaged in mercantile speculations. None were able to preach to the people, whilst pastoral visits, and catechizing of the young, were quite unknown.

Such was the degraded state of the Jacobites, such their dissensions, and such the conduct of their spiritual guides, that a combined effort (the same writer says) on the part of Rome would speedily and inevitably result in their entire submission to the

¹ *Vide* Letter of Rev. O. Mamen, "Madras Church Missionary Record," June, 1866, p. 184.—The Syrian Bishop of Jerusalem is said to be coming to England with the Patriarch. This *titular* ecclesiastical dignitary usually resides, not at Jerusalem, but at Mardin or its neighbourhood. Is this the same man who visited Malabar about 1857, forcibly removed the *wooden* for *stone* altars, and carried about with him a wax impression of the Saviour's foot, which he offered to the Malabar Christians for their devout veneration? His name was Vergise, or George, Jacobite Bishop of Jerusalem. He was on a begging tour in Malabar.

Papal See. False doctrines were prevalent amongst them, not sanctioned by the teaching of their old doctrinal standards. They had adopted *well-nigh all the erroneous and corrupt doctrines and practices of Rome*, and hence the Romish Missionaries, bringing so little that was repugnant to their received opinions, and so many additional advantages, social and political, were welcomed by many as special benefactors.

The same observant writer refers to the connexion with the Churches of Malabar, and plainly states facts, well known in that country, about the tactics of St. Peter's successors at Antioch. The reforming tendencies of Mar Athanasius being made known at head-quarters, the Patriarch appointed a certain Mar Elias to supersede him; but, as he did not accomplish his mission satisfactorily, another was sent thither. Thus there were at the same time *three* bishops on the Malabar Coast (rivals to each other—no uncommon occurrence since 1665), each laying claim to the obedience of the Indo-Syrians, and each countenanced and supported by different parties in the diocese. Confusion and discord—the natural consequences of such misrule—are things for which the Patriarchs are chiefly to be blamed—their *principal aim being to obtain pecuniary aid*; and if this is not forthcoming, the bishop is judged unfaithful, and another is sent to succeed him! “And when we add the general incapacity of the Syrian prelates, we cannot wonder if the state of the Jacobites in India is deplorable in the extreme” (p. 71).

Have the Jacobite Churches of Syria improved since then? We fear that the community in general, Romanized in doctrine and practice, have rejected the kind offices of the American and other Missionaries who have been labouring amongst them, and that they are still sunk in abject ignorance and superstition. Can any influence for good come forth from such a source as healing waters to the Churches of Malabar?

What would men think if the present Archbishop of Canterbury or the Bishop of London should go over to America to ask the Government of the United States to assist them in recovering any jurisdiction they once exercised over the episcopal congregations of those regions? The ancient Churches of Malabar have as much right to maintain an *independent position*, if they so please, as the American Episcopal congregations. It will be their wisdom to do so, and ours—as lovers of religious freedom, and anxious to promote the spiritual interests of our Master's kingdom—to render them any moral support we can in their struggle for this great end.

T. W.

The following Letter appeared in the *Times* of October 14 :—

THE “NOTES” OF A TRUE PATRIARCH.

TO THE EDITOR OF THE “TIMES.”

SIR,—Will any one inform a perplexed inquirer who the “Patriarch of Antioch,” at present in England, really is?

There are, I believe, eleven or twelve ecclesiastics bearing, or at least claiming, this title. Five or six, being of Latin or Uniate rites, are out of the question; but 1. To which of the Oriental rites does he belong? 2. What relations does he hold with the Greek Church proper? 3. Is he regarded as a brother or as a heretic by that communion? 4. Does he admit the decrees of the Council of Chalcedon (the Fourth General Council) on the subject of the Incarnation? In a word, is he a Monothelite, or a Monophysite, or a Nesto-

rian, or a Jacobite, or a defender of the “Heresy of the Three Chapters” (whatever that be)? 5. The Thirty Nine Articles (*vide* 19th Article) distinctly specify the Church of Antioch as one that has erred in matters of faith as well as in living. Has this Patriarch purged himself of these errors, whatever they be? 6. Have the High Anglicans and Ritualists, who are so eager to receive his benedictions, satisfied themselves that he is orthodox on the above points? as otherwise they run the danger of being blessed by one whom, thirteen times a year, they in the Athanasian Creed devote to eternal perdition!

October 13. AN ANXIOUS INQUIRER.

. The Apologist of the Bishop in the *Times*, October 16, explains that he is a Monophysite, and suspects that he is a Monothelite; so relieving the anxiety of the “Inquirer.” Dr. Neale accounts Jacobite Patriarchs “heretical and schismatical.”

INSTRUCTIONS TO MESSRS. TOWNSEND AND HINDERER.

WE have this year had occasion to devote more space than usual to the dismissal of departing Missionaries. It is becoming that there should be a record preserved of these solemn leave-takings. Between those who are going forth and those who are staying behind, the Instructions thus delivered are like the heap of stones which Jacob and his brethren gathered on the Mount Gilead, and which was erected between Laban and them, and which Laban called Jegar-sahadutha, but Jacob called it Galeed. Whatever may be the future of the Mission enterprise, or of those who undertake it, there is thus erected a heap of witness between them. There is, furthermore, the advantage that not only to the friends of the Society who cannot be present, but also to the Church at large, there is information communicated concerning the aims and objects of the Society in each effort as they make it; the hopes and anxieties which fill the breasts of those engaged in this work are made patent, and sympathy and prayer are invited. The solemnizing influences which pervade these dismissals are thus propagated widely, and Missionaries in the most remote quarters from the special spots selected are thus knit together with fresh brethren, or, as in the present instance, with brethren much honoured for their work, and well known wherever the cause of Christ is an object of interest. With the strong conviction on our minds of the importance of taking all God's people as far as possible into counsel on these occasions, we publish the most recent addresses which have been made to departing brethren.

On Tuesday, October 20th, the Revs. Henry Townsend and David Hinderer were introduced once again to the Committee, to be cheered and counselled in the arduous undertaking to which they were about afresh to devote their energies. Of Abeokuta it had not been our intention to write now, as all interested in Missionary operations are conscious of the trials and difficulties through which that most interesting region has recently passed; but so interesting a communication has been received from the Rev. V. Faulkner, who has just returned from visiting it, that it will be manifest that, so far as man can judge, the time has come when God will again send forth His mercy and His truth into that land. There seems a way open into which Mr. Townsend, who has laboured so long, so wisely, and so faithfully in Abeokuta, may build up the waste places before his course as a Missionary to Africa is completed. We subjoin it as a separate article for the convenience of our readers. In our September number we gave, in an article entitled "To the East of Lagos," the report alluded to in the Instructions delivered by the Honorary Clerical Secretary, the Rev. H. Wright. It will explain fully the anxiety felt by the Committee to avail themselves of the fresh opening thus presenting itself before them, and how important it was that a Missionary of ripe experience and familiarity with Africa should be selected for developing and superintending this new and interesting work. The Instructions were duly acknowledged by the brethren, who were then commended in prayer to the favour and protection of Almighty God by the Bishop of Sierra Leone. So, as Paul and Barnabas (but without any contention in this instance) resolved to go again and visit the brethren in every city where they had preached the Word of the Lord, and to see how they did, have our brethren now gone forth again into lands familiar and hallowed to them by past trials, past mercies, and past experiences of the love and faithfulness of the Master whom they serve:—

DEARLY BELOVED IN THE LORD,—It is only a fortnight ago since the Committee took leave of two young recruits for East Africa, going forth in all the freshness of their first love, full of faith and hope that the Lord

might use them for the advancement of His kingdom on that coast.

There seems something appropriate, dear and honoured brothers, and something deeply encouraging also, that the next two, to whom

the Committee are called to bid farewell, are veterans bound for the western coast, who have witnessed eventful and trying years of Missionary life, and yet who prove, by their presence here to-day, that if their natural strength is not what it once was, their love for the work, their faith and hope, have suffered no abatement; but rather have kindled into fresh life as the opportunity for service draws towards its close.

In commissioning you again, dear Brother TOWNSEND, for Abeokuta, the Committee cannot refrain from expressing their devout thankfulness for the condition of the Church in that place. Seven years have now elapsed since European Missionaries were compelled to withdraw, and yet the little band of Christians, left almost as sheep among wolves, has stood the test. Not only have they held their own, rebuilding their desolated churches, and maintaining the ordinances of religion, but to some extent they have multiplied and grown.

But while there is deepest cause for thanksgiving, yet, just as in the early days the great Apostle of the Gentiles made a point, so far as he was able, of revisiting the Churches he had planted for the purpose of confirming the souls of the disciples, and otherwise adding stability to the work, so the Committee feel there is every reason to believe that the visit to Abeokuta of one from whom they received the Gospel, and whom many of them regard as their spiritual father, is likely to be followed, under God, by the same happy results.

The Committee are thankful, therefore, that, though so long delayed, the opportunity of revisiting the churches there has at length come—not too late, they trust, for the employment on their behalf of that matured experience which a life of Missionary service has given you, and which in a matter of this kind is of so great consequence.

The objects that the Committee specially have in view, on your return, are the development of the Native Church, and the pushing forward of Evangelistic effort among the surrounding heathen. In neither of these points is it the intention of the Committee to supply you with any specific instructions.

With regard to the first, they are well aware that Church organization, to be successful, must not be of one stereotyped form, but adapted and assimilated to the national character, the social habits, and other circumstances of the people for whom it is designed. They

would, however, commend to your careful perusal the paper on "Church Organization," drawn up by their late revered Secretary, Mr. Venn, as well as the account of the measures recently adopted to further the organization of the Malayalam-speaking Native Christians in Travancore given on page 105 in the Report for 1872-3. The Committee would also refer you to the description given of the Jaffna Church Council of its own constitution and functions contained in the Annual Report for 1871-2, pp. 182-3. The regulations for the administration of the Sierra Leone Church are no doubt well known to you; similar regulations are about to be proposed to the Church at Lagos, on the approaching visit of the Bishop of Sierra Leone, when we hope you will be present, and add the advantage of your counsel. The Committee have no desire that you should feel bound by any of these regulations, but they are the result of much prayerful thought given to the subject, as well as of much experience, so that they will probably prove of service to you. One great object to be kept in view is the evoking activity, sense of responsibility, and reliance on the Divine Head, among the Native Laity as well as among the Native Agents of the Society.

In regard to the second point, the pushing forward of Evangelistic efforts, the Committee hope you will be able to arrange that much may be done by means of Native agency. They expect, however, that you will be led to recommend the stationing again of one or more European Missionaries in the interior of Yoruba for the purpose of giving an impetus to aggressive work. They will be glad to have your opinion of the advisability and the practicability of this.

One other matter they would refer to. They hope that you may be able to arrange for a visit to Abeokuta of the Bishop of Sierra Leone, and to make such preparations as that his visit may be turned to the best account. The Committee know well what a deep interest it will be to him to witness the fruits of the Gospel in Abeokuta and Ibadan, and they cannot but anticipate much good from such a visit.

It will be open to you to reside at Lagos or Abeokuta, or wherever you find it best for carrying out the objects of your Mission. The Committee will only add the expression of their deep sympathy with yourself and our sister in the joy they feel sure it will be to you both to visit once more the people to whom your life for Christ's sake has been

given. The language of your hearts is, they doubt not, the language of the Apostle to his beloved Philippian converts, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."

They pray that the same grace and wisdom which enabled you to sow the seed that has sprung up, and proved itself of Divine planting, may be abundantly vouchsafed to you now—that you may render good service in lengthening the cords or strengthening the stakes of the Church in Yoruba—that it may break forth on the right hand and on the left, peopling the land with the seed of God, and causing the desolate cities to be inhabited.

You, Brother HINDERER, are also returning to the land you love. It would no doubt have pleased you to have received directions to make your way at once to Ibadan; but the Committee have at the present time other work for you in which your past experience will be of much value, and which they believe will not be uncongenial to you.

You are aware that the information conveyed to our Missionaries at Lagos by Captain Goldsworthy—that the Iji people of Igbo Bini, and the Ondo Natives, were anxious to receive Christian teachers—led to the Society instructing Messrs. Roper and Maser to visit those parts at the close of last year with a view to ascertaining whether the country was really open for the Gospel.

The report brought back was sufficiently encouraging, and a Native teacher was, on their return to Lagos, sent to Leke—the earnest, the Committee hope, of a goodly band.

It would appear that there is a readiness to welcome teachers, both among the Ikale people immediately north of Leke for some thirty miles, and among the people of the Ondo country immediately beyond, and that these people are friendly one with another.

The desire, therefore, of the Committee is, that you should proceed at once to Leke, making that for the present your headquarters, superintending the Native teacher who is stationed there, carrying on Evangelistic work yourself, and looking out for openings where other teachers may be stationed.

We hope that, ere long, souls will be given you from among these people, some of whom you will be able to train as teachers and evan-

gelists among their own people. Meanwhile we trust that the Church at Lagos, by means of the Training Institution, will be able to supply your need.

The Committee would have been glad if they could have sent a young Missionary from this country to accompany you; but they have no one at the present moment who appears fitted for the work. They hope, however, soon to receive from you a report of the openings you find; and should they seem such as to justify and to call for the appointment of another European, they trust that God will enable them to send one forth.

The Committee are aware that you had it on your own mind to proceed to the Ondo country from the north, after visiting Ibadan. They still hope that the opportunity may be given you, before long, of visiting your old people; but inasmuch as the Yorubas and Ondos are not on the best terms, the Committee are of opinion that you are likely to receive a better reception from the people to whom you are going by entering the country from the coast rather than by way of Ibadan.

It is impossible, dear Brother Hinderer, for the Committee to think of your going out again to Africa without being reminded of her whose seventeen years of service spent with you in the Yoruba country will live in the annals of the Church of England, enlisting a special interest in the Yoruba Mission, and stirring up many, we trust, to follow her life of simple, long self-sacrifice.

She is no longer at your side to cheer in hours of loneliness, to nurse in hours of sickness, to encourage by her childlike faith in the face of dangers and difficulties. No, dear brother, but she is at the side of her Saviour and yours; and we cannot but trust that the thought of her numbered among the cloud of witnesses will help, under God, to animate your zeal and sustain your patience, and keep you looking unto Jesus until the hour when you shall be called to join her before the throne of God.

Dear Brothers, and dear Sister, we know you go forth in the consciousness of weakness, but you go forth, we trust, in the consciousness of power—power from the thought that God is with you—that as your day, so shall your strength be—that whatever may befall you, "underneath are the everlasting arms."

INTELLIGENCE FROM ABEOKUTA.

On the 24th of July the Rev. V. Faulkner left Ebute Metta for the purpose of visiting Abeokuta. He set out in company with Mr. W. Doherty, and, after passing through Otta, where he met with much hospitality from the Rev. J. White, he came to Suren. This he had imagined was a farm, but he found it to be a nice clean village, with a population of about 300 people, chiefly Christians, with a few Mohammedans and heathen. The people had built for themselves a substantial church, sufficient for their accommodation, which, apart from their own labour, had cost them 50*l*. They had also a school-room, in which they met daily for singing, reading, and prayer. Here Mr. Faulkner spent a Sunday. At the morning service there were 115 present, and at the Holy Communion twenty-seven, six of whom were admitted for the first time. At the afternoon service there was a good congregation. Each member contributes weekly to the Native Pastorate Fund. After passing through a number of villages he reached Abeokuta a little after six p.m. on the 27th. We subjoin his narrative:—

The first thing which attracted my attention was the addition of two new townships between the Aro and Agbamaya gates, viz., Ibara-tedo, and Ishagga-tedo. We took up our quarters at Ake, Mr. Doherty staying with his son, and I in a room of Mr. Townsend's house.

July 28th—The Alake (Ademola) Meroyi-Are, of Iporo and Obanldo, sent messengers with salutations of welcome. After breakfast we went to see Mr. Allen, who for a long time has been laid up with rheumatic fever, and unable to attend to his duties. Although only seven years since I last saw him, he appeared to be twenty years older. I fear it will be a long time before he will be able to do much ministerial work. Whilst there we were joined by Mr. Moore, of Osielle, who accompanied us to Nlado, king of Kempta. He is one of those chiefs most friendly disposed towards Europeans. He gave me a hearty welcome, and said he had prepared messengers to meet me on the road this morning; but, hearing of my arrival, gave back orders. He was anxious to know whether I had been troubled on my way up; but had no fear of my being troubled in town, however long I might feel disposed to remain. Called next upon the Are of Iporo, nephew to the late Shodeke, and occupying the house of Shodeke. At present he is left in charge of the town by the war chiefs; and it was upon his invitation more especially that I concluded to visit Abeokuta, even though the chiefs were not at home. He said his policy was like that of his late uncle (Shodeke), viz., to show all friendliness with Europeans, and to encourage their residence amongst them. He now acts in the office of Bashorun (which office has not yet been filled up). They wait the return of the war chiefs.

July 29th—Visited his Majesty the Alake, who appeared particularly pleased that I made Ake my head-quarters. He asked much after Mr. Townsend, and the probability of his returning or not. He was very anxious for his return, and others with him. He much lamented the difficult position in which he had been placed since the day of his coronation—having the name but not the full powers of Alake. He believes, however, that the day of his power is at hand; his great anxiety being that Ogudipe should return from the war in peace and safety, in which case he will be established, and his rival (Oyekun) put down. The war, he said, is working so far for the good of Abeokuta; the supporters of the rival king having been removed, some having left the town like Turner and Johnson, some having died as Abogun and Asalu, whilst Akodu was slain in the war on the 6th inst. As the Alake said, the war in the first instance was Akodu's, Ogudipe and his party not wishing to enter upon it; but now that Akodu is slain, for the honour of the Egbas, Ogudipe has made it his own, all the other chiefs having prostrated before him. All that now remains is the safe return of Ogudipe, the vacant offices to be filled, and his power to be established. In welcoming me to the town, he wished me to forget all the past misconduct of the Egbas, especially in the outbreak of 1867, and to be assured of this, that the day for disturbing Europeans, or for a general persecution of Christians, is a thing of the past. He wished me to understand that the outbreak would never have taken place had the town not been divided, and wicked men holding chief power; and even those wicked men would not have dared to do such a thing but at the instigation

of some calling themselves Christians. He added, "Your ministers, teachers, and Christians generally, I cannot but respect as good men, and working for good wherever they go; but I see some who only call themselves Christians. These do your cause much harm." Should his power be established, the way will be fully opened for Europeans; that if a private person, calling himself a Christian, breaks the law of the land, the matter must be made known to the body of Christians, and he must be subject to the penalty of the law; but anything like a general persecution of Christians will be out of the question. He also said, "I cannot fully express my joy at your visit, and can assure you there will be no difficulty to your coming up whenever you wish—only send me word of your intention. At the time of the outbreak, I felt sure things would come right, and Europeans return to dwell among us, and go where they wish—it might be seven or even fifteen years, still it will come to pass. This is now the seventh year, and Europeans are visiting the town. Soon they will reside, and there will be more Europeans in this town than ever there were before. Even if we try to prevent it, we cannot succeed; and therefore our policy should be to encourage them, and show ourselves friendly."

In the afternoon we went to see old Mr. Goodwill, at Ikija, who has been confined to his room with an abscess for the last nine weeks. He rejoiced to see me, and to be permitted to see white men visiting the town once more; for although he believed it would be so, at his advanced age he did not expect to see it, nor yet to see Mr. Doherty after so long a separation. I was glad to find a new church had been built by the congregation, some of the members having contributed between twenty and forty bags of cowries (10*l.* to 20*l.*). Mr. Goodwill, the Scripture-reader, being ill, Mr. Cole (Catechist) labours quite single-handed, and therefore what has been done under his superintendence does him much credit. I was glad to know a student was being sent up to aid him in the school, it being sometimes necessary for Mr. Cole to close the school for some other duty.

July 30th—Went to Kempta. Found Mr. George (Catechist) suffering much with guinea-worm, and unable to attend to any duty. Here, by his own exertion, he has succeeded in building a nice small chapel to accommodate about 100. He has also secured a site for Mission premises, about 160 feet square. The owner is most anxious

the Church Missionary Society should make use of it, as others are constantly asking him to allow them to build upon the spot. At present Mr. George is living in the compound of one of his relatives—a very inconvenient place. It would therefore be well to have a small house built upon the spot granted. In the day-school Mr. George has seventeen children; the congregation includes thirty-one adult members. On account of family connexions, Mr. George seems to exercise much influence over the people of that district. Near to this station a new township is being formed for those who may have been taken captive, or refugees from the Dahomians. The chief among them was formerly king of a district between Abomey and Ketu. Mr. Gollmer visited the place, accompanied by Mr. W. Doherty, about 1859. At that time the chief said he told the people to say he was not at home, fearing the purport of the white man's visit. The place was soon afterwards destroyed by the Dahomians. Many now in a distant farm intend coming to settle in Abeokuta, and will commence building this coming dry season. Mr. George often visits these people, and from what the chief told us, his visits seem to be appreciated.

From thence we went to see the church at Igbein, which has been rebuilt; but only half the size of the former one—still large enough for the present congregation. Since Mr. J. King's death, Mr. George has had charge of it in connexion with Kempta. I saw not the least vestige of my house which was destroyed in the outbreak. A little of the wall remains, and I could recognize some few shrubs I had planted during my residence there in 1867. Called next upon the Adofin of Igbein, but he was not at home. The Alake thought it would be policy to call, though aware he is not favourably disposed towards white men. Then to Mr. Taylor (Oluo of Oba), formerly a member of the Owu Church, but whom I had to exclude in 1863 on the ground of bigamy. I could not get him to say much. I advised him to try and exercise his office for good. Having ascended the Owu hill, we passed the spot of my old station. The Mission ground is built upon by some of Akodu's people. Some one made the remark, "The man has never been well since taking possession of the place." The ruins of the church are still standing, so that I could not help reflecting upon the many privileges I have enjoyed within those walls,

Descending the other side of the hill, we proceeded to the Igbore station, which has been built since the outbreak upon the superintendence of the Rev. W. Allen. It takes the place of the former Igbein station. The church is larger, more substantial, and more modern than the former one at Igbein. The foundation was laid November 23rd, 1868, and was opened November 30th, 1869. The schoolmaster's (or catechist) house is just complete; the pastor's ready for roofing, but for which they have not at present sufficient materials. The situation is very good, commanding an extensive view of the surrounding country—the only drawback being, the site is too small for the buildings upon it. It will often be in great danger of fire, unless supplied with an iron roof. During the time of Mr. Allen's illness, all the work—ministerial and school—has fallen upon Mr. M. Elliott, the catechist.

In the afternoon I saw the inside of the Ake church for the first time since the outbreak. There is sitting-room for between 600 and 700 people—all, with the exception of a few benches for children, being uniform. The first outlay was made by Mr. H. Robbin, to be repaid by Mr. Williams, Native Pastor, out of the pew-rents—each seat bringing in about 15s. per annum.

August 1st—Visited the townships of Ibar-tedo and Isagga-tedo. After calling upon an acquaintance and fellow-sufferer in Dahomey, we went to the house of Ige, the chief, who in the course of conversation gave us a very interesting account of the formation of Abeokuta and the consequent friendly relation between the Egbas and Egbados. He said that as many of the other townships had a house of God and teachers, so he wishes one to be built amongst them. He has had some opportunity of seeing the advantage of education, and would therefore like to send his own children to school, and was sure many others would follow his example. I understand Mr. Allen has made attempts to secure a site for the Church Missionary Society, but has not yet succeeded in obtaining the site he wished. No doubt, when the warriors return home, there will be little or no difficulty in securing a suitable place for a Mission station, which is very desirable.

Sunday, 2nd, 9.30—Went through the Ake Sunday-school. The two combined only numbered 142. In this I felt somewhat disappointed, not being at all equal to the school before the outbreak. They consisted chiefly of children and old people, the young

men and women not seeming to care for school as in bygone days.

Morning: Whilst Mr. W. Doherty went to take the service at Ikija, I assisted Mr. Williams in the service at Ake, and preached from Eph. vi. 10—13, upon the Christian's armour. Number present not less than 600. The congregation consists of about 200 communicants, 100 candidates for communion, and 100 inquirers. A great proportion of those who attended the services have only a name that they live—chiefly young people who have not had grace to withstand the temptations of the Evil One—one of the strongest being unchastity, some having taken more than one wife, whilst others object to be bound by ties of matrimony to the one with whom they may be living. None lament this state of things more than the Native Pastors. Ake, however, is not the only Church in which this state of things is to be found. We all see this temptation to be the great stumbling-block over which our young people fall.

In the afternoon Mr. Doherty took service and preached at Ake, whilst I went over to Ikija, where I took the service and preached from 1 Peter v. 7. The school was very poorly attended, and at the service there were not so many as (95) Mr. Doherty had in the morning. The congregation includes about 120 adults, six of whom are communicants.

Monday, 3rd—Conducted the general monthly prayer meeting in the Ake church. There were about 200 present, which was considered small compared with the commencement. It has been held for some years past, the object being "the return of Europeans into the interior, and the general peace and unity in Abeokuta." My presence on such an occasion, being looked upon as a partial answer to their oft-repeated prayer, gave rise to many expressions of thankfulness to Almighty God. Almost immediately after there was another meeting held in the schoolroom of "Church elders," at which I was also asked to preside. The object of this is to discuss questions which may affect the Christian Churches, or of any Church in particular. From the remarks of several I concluded that there existed a little unfriendly feeling between those Christians who remained in Abeokuta and those who left for Lagos after the outbreak. I therefore took this opportunity of pointing out the over-ruling providence of God connected with that sad event—one of which was, that, in place of one church which was then destroyed, more than six others have been

built, some in Lagos, others in Abeokuta, and others again in the farm villages—and begged them to remember that they were all brethren in Christ, and should rather rejoice to find that the things which appeared against us have turned out for the furtherance of the Gospel. After several other matters were considered, the Rev. W. Moore took account from the various agents of school-fees and contributions to the Native Pastorate Fund, the school-fees for the last three months being a little under 5*l*. The Pastorate Fund was not yet complete as to contributions, so were reserved for another month.

Afternoon: In company with Mr. Moore and others I visited the new township of Ijaye, where for some years past a site of land has been placed at the disposal of the Church Missionary Society, measuring about 200 or 300 feet square. I was much surprised to find so large a population, for in 1867 it was all grass fields and farm land. The head man left in charge said the people are most anxious to have a Christian teacher residing amongst them. The man said he had a son, who is now a carpenter at Lagos. He gave him to Mr. Mann, when in Ijaye, before its destruction in 1862. When in Ijaye, he said, they thought nothing of Missionary work, but since coming to reside in Abeokuta they see more the advantage and necessity of education. We then returned to the house of Mr. Moore's son, where the agents had met to settle a quarrel between a man and his wife.

Tuesday, 4th—Monthly meeting of agents for prayer, after which (at luncheon) spoke of their forming among themselves a building committee for consultation about building and repairing the premises of the Church Missionary Society, as suggested by Mr. Mann. It was agreed that Mr. Allen should be included, who, when unable to attend, can depute Mr. George, of Kempta, or Mr. Elliott, of Igboire, as may be thought desirable at the time. In the afternoon Mr. Doherty and I accompanied Mr. Moore to Osielle.

Wednesday, 5th—*Osielle*—Paid a visit to the chief. After speaking at length on the state of the country for the last seven years, and the changes which are taking place at present, he spoke of the labours of Mr. Moore as being too much for one man—that all the responsibility of the Churches in Abeokuta and Ibadan, which were formerly divided amongst a number of European Missionaries, now rested upon him. He would be very glad

to see some Europeans who would relieve Mr. Moore of this extra work, and thus prevent his so frequently leaving Osielle for other places.

Mr. Moore's house was generally filled with visitors, both Christians and heathen. Amongst them was a recent convert, Israel, an old man, not less than 100 years. For a long time Mr. Moore had given up in despair speaking to him, when he came forward asking to be admitted into the Church, saying he had been directed to do so by means of a dream, in which was revealed to him the different states of mankind in the future life.

Thursday, 6th—Visited a farm village about three miles from Osielle, on the way to Atadi. In the afternoon I took service, and preached in the Osielle church to about seventy-five adults, from 2 Cor. xii. 10. The chief called over to see me, but, finding we were in church, came in, and remained through the service.

Friday, 7th—Left Osielle about nine a.m., and arrived in Abeokuta about eleven a.m.

Sunday, 9th—*Alu*—The two congregations, viz., Igbein and Kempta, met at the Kempta church, where Mr. W. Doherty took service, whilst I took the service at Igboire, and preached from 2 Cor. xiii. 15. The Sunday-school was very poorly attended, not more than twelve adults being present, the remainder being children. The congregation was not large, many being in farm, and others at the war. The white congregation includes about 200 adults, 150 of whom are communicants. The afternoon service was taken by Mr. W. Doherty, whilst I went to Igbein, where the congregation of Kempta had also assembled. The two together did not number more than fifty adults. I preached from Rev. iii. 8, "Behold, I have set before thee an open door." The congregation of Igbein is very small—candidates for baptism, 6; candidates for communion, 4; communicants, 24; total, 34. It so happened that, as I was the last European who preached in the old Igbein church, so I was privileged to be the first to preach in the new one. I could not help, therefore, reflecting upon the large congregation which formerly worshipped there; now they are scattered, the greater portion being in Igboire and Ebute Metta, the remainder in Ofada, Suren, and Kempta. The people of Igbein have always been the most strenuous opposers to Christianity, therefore many looked in with apparent surprise to find a white man once more conducting the service there, and, under the present state of things, not having it in their power to prevent it.

In the subsequent portion of his narrative Mr. Faulkner enters into a number of details regarding the condition of the schools, which he found to be in many important particulars in an unsatisfactory state, from the want of school materials, and from the excessive amount of labour which has devolved upon the Catechist, Mr. Cole. It would be irksome, however, to reproduce particulars about black-boards and writing-desks, slates and copy-books. In one case Mr. Faulkner found the back of a shutter used as a substitute for a black-board. The contrast was painful to one who remembered them when they were in a state of efficiency. Fortunately, defects of this nature can easily be remedied when peace and order are restored. In visiting some of the neighbouring villages, Mr. Faulkner found that the people had been wonderfully kept together through the instrumentality of men whom God had raised up to care for the souls of their brethren in the times of persecution. Some candidates for baptism were forthcoming, and earnest appeals were made by the elders for teachers to be appointed. On August 16th, Mr. Faulkner ministered at a place called Offada, so named from the chief man, whose nickname it is; the meaning of the word is "one who can draw his sword to some purpose." There were forty-three communicants present, including a few from a neighbouring village. Mr. Faulkner adds:—

After the morning service I went to administer the Sacrament to a sick convert, Susan Jagun. I seem to have been sent to her just in time to be a means of renewing her trust in her Saviour. During her protracted illness some heathen relatives had prevailed upon her to have a charm or two

tied upon her arms; but when I told her I could not encourage her to serve both Christ and Satan, then she said, "Satan has overcome me, but if I can only have one I will have Christ." With that she cut the charms off from her arms; I cut them to pieces, and then administered the Sacrament.

At the afternoon service the church was well filled, and many heathen were present. On the 17th Mr. Faulkner returned to Ebute Metta, "feeling that the Lord had been with him of a truth, having blessed him with many blessings, and made him a blessing to others."

OPIUM IN CHINA.

SINCE the first promulgation of Christianity there has been no nation so highly favoured with clear and abundant revelation of Gospel truth as England. It is true that the struggle was a serious one to shake off the remnants of Papal error, and to diffuse light and knowledge through a population which had been buried in darkness and ignorance for so many generations. Allowance must, therefore, always be made for those who had to promote internal regeneration and to make Englishmen Christians in more than outward name and profession. Intent upon the accomplishment of this mighty work, even godly men had few thoughts to spare for others while contending valiantly for the retention and extension of truth among themselves. This should always be carefully borne in mind when there is animadversion upon the long period which elapsed before active Missionary exertion was undertaken by the Church of England. We do not say that this is a justification of what was unquestionably neglect, but it may be pleaded in some extenuation of it. It would have been well, however, if we could have stopped here, and if even this had been the sum of our dereliction of manifest duty. But, with much shame and hesitation, we must confess that this neglect is but a portion of the charge which may be preferred against us. Simultaneously with the Reformation was the discovery by Europeans of new lands and free intercourse with nations which had been completely separated from companionship with the Western world. Among the foremost and busiest adventurers in these strange regions were Englishmen; all the energies of our national character were put forth to win a footing amongst the conflicting

adventurers, who were precipitating themselves upon the shores of America, of India, and of China. There is much that is honourable in these struggles; heroic deeds were wrought, and imperishable renown was acquired. It may be, moreover, safely asserted that our advent was not an unmixed evil to the nations amongst whom we came, even apart from the communication of that knowledge of salvation which followed only too tardily upon commercial and military enterprise. Still it cannot be denied that we have been far more forward to impart evil than good, and that the extension of our Colonial empire has been as much a gain to the dominion of Satan as to that of our Lord and Master Jesus Christ. In this other nations have borne their full share. Spaniards, Portuguese, French, and Dutch, all have multiplied evil, and brought reproach upon the religion which they professed. Our concern, however, is with ourselves.

From complicity in some evils we have emancipated ourselves. When there was a revival of religion amongst us, the horrors of the slave trade became an abomination not to be tolerated. It was swept away, and ever since our protest against it has been clear and decided. It were much to be wished that a similar assertion could be made with equal truth of evils quite as flagrant, and even more ruinous to the soul. Conspicuous amongst this has been our opium traffic, with which we have deluged China. It is a horrible evil, which is the foulest blot upon our escutcheon at the present time. In the Prophet Habakkuk there is a remarkable juxtaposition of two texts. We read, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" and in the next verse it is added, "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Which of these two things have we done in China? or have we attempted to do both? Which have we hindered? which have we promoted? Which has had the might and power of England enlisted on its behalf? Have we incurred woe, and exposed ourselves to the wrath of God, or may we look for His blessing on a retrospect of our career in China? It is a question that must be submitted to the consciences of Englishmen; but who amongst us will dare to make answer? We trust that some day yet there may arise in England a consciousness of the enormity of this national sin, and there may be a national effort to rid ourselves from it. Meanwhile, however feeble may be the efforts of individual benevolence to stem the torrent of this evil, it is still a satisfaction to feel that some exertion is attempted, and that Christian philanthropy has been directed to this deplorable abomination. As we write we hear of a fresh attempt being made to excite public feeling, to which we heartily wish success. Meanwhile we believe that the following account of the hospital which has been opened in Hangchow, with which we have been favoured by the Rev. George Moule, will be perused with interest. Even out of the horrible and well-nigh hopeless condition of those who are enthralled by opium, we trust a stimulus may be given to those who can feel for suffering humanity, and may encourage them to further effort against this appalling evil. Mr. Moule's account is prefaced with some statement, only too brief, of the political situation, and some remarks upon his own work, which no one but himself would venture to disparage. We place them before our readers in the hope that our brother may be upheld by much fervent and heartfelt prayer, that the blessing which he so earnestly covets for his work may not be long withheld. Meanwhile it is written that "It is good that a man should both hope and quietly wait for the salvation of the Lord."

Hangchow, 27th July, 1874.

MY DEAR SIR,—Last year we were all surprised and made thankful by the courtesy of the Mandarins—in exact contrast to their conduct of the previous year—in proposing

and carrying out an exchange of sites and payment of some 11,000 dols. indemnity, which, on the one hand, enabled the Southern American Presbyterian Mission very greatly to improve their premises and situation; and,

on the other hand, relieved the Mandarins and gentry of the supposed bad influence of a foreign house on their acropolis. Their action in this matter, I doubt not, was very greatly influenced by the promptitude with which, in 1872, our Acting Consul, having induced the American Consul to act with him, hastened hither to protest on the spot against the underhand blow that had been aimed at us, and to get its effects neutralized.

These events were interesting, as illustrating God's good providence in watching over His work and His servants here. But, after all, they were rather political than religious. I would fain report to you something of the latter kind of interest, if I could; and it is the dearth of encouragement of this sort, which has characterized my more than four years' sojourn here since I last left England, that has deterred me from writing home so often as I used to do.

I long to have something to relate analogous to the very remarkable events that are taking place over our border, in Fuhkien; but hitherto various causes have hindered me from being the minister either of any spiritual awakening, or even of promoting here what I helped in former days to promote near Ningpo, namely, Missionary extension.

However, as there are no special triumphs to record, for the reasons I have named, and neither you nor the public want invented successes to supply their place, it has occurred to me that you may perhaps find some use for a sketch of the interesting new work, not my own, but, so to speak, in my parish, of dear Dr. Galt, which, if not yet showing ripe fruits, has at least done much to bear witness to the character of the Gospel of goodwill.

Members of the Church Missionary Society have no doubt been told of, but have very possibly forgotten, that anonymous Christian civilian who, having from conscientious motives given up his post as one of the collectors of the opium excise, found it in his heart to devote the savings of his official income, to the amount of upwards of 3000*l.*, to the task of alleviating, if possible, or at any rate protesting against, the curse brought upon China by Indian opium. A first instalment of this donation was expended in 1859-60, at Ningpo, in the cure of about 150 opium-smokers, who came, mostly some seven-days' journey, to Mr. Gough to be treated. There was then no medical man who could undertake the task. A few years later the sum of 3000*l.*, I believe, was entrusted to the Secretaries of the Church

Missionary Society, with the request that it might be expended on whatever seemed to them the best means of mitigating the calamity of opium-smoking in China. On Mr. (now Bishop) Russell's return to Ningpo, in 1869, he established an asylum, into which several opium patients were received; their medical treatment being attended to by Dr. Parker, but good order and religious instruction depending on Mr. Russell. For want of a suitable building this effort came to an end before my arrival out, in February, 1870, and it was only in 1871 that the Church Missionary Society, having secured the services of Dr. Galt of the Edinburgh Medical Missionary Society, gave instructions for the opening of an Opium Refuge at this station as soon as Dr. Galt had acquired sufficient knowledge of the language to undertake the charge of it. As we were two or three days' journey from the nearest European doctor, this was in many ways a welcome announcement; yet I confess that, on account of the extreme difficulty of managing the unprincipled, and sometimes half-delirious, men that were to be the subjects of the charitable experiment, I should probably have declined the advantages of the Doctor's settlement amongst us if it had lain with me to do so. I felt that the difficulty, such as I had known it at Ningpo, would probably be enhanced here, where, in case of serious trouble, we have no European Consul or community to look to for aid, except at the end of a three-days' journey. The "chances," so to speak, of *ultimate* recovery from the opium-smoking habit were also so slender, according to the experience of every one who has made the experiment, that I, for one, should have preferred to see the establishment of a general hospital, or of some other charitable institution. However, the money was originally devoted to the particular object, and it was, as you know, not thought right to alter its disposition.

Dr. Galt arrived with his wife on one of the last days of 1871. For three-quarters of a year we had the pleasure of having them almost as part of our family, as they took their meals with us, and lived in a building connected with our own by a staircase.

During the year 1872 we were busy procuring a site, and then building a house for the doctor. He and Mrs. Galt, meanwhile, were busy learning the language, and he began from the first to see a few patients recommended to him by the different Missionaries stationed here. He also undertook

the medical care of five Missionaries and their families outside our own Mission.

When the doctor had removed into his new house, in October, 1872, it became my duty to refit my own house, so as to render it a little more commodious for my not small family. When that was done, we took down the building (in which the Galts had lodged) connected by a staircase with this house, and removed it, with its appurtenances, to a division of the doctor's large compound. There it was duly repaired, and fitted up as an hospital, capable of containing twenty-four beds for patients, besides quarters for an assistant and a servant or two, a consulting-room and dispensary, and a large hall or room for out-patients whilst waiting their turn, and for worship, capable of accommodating about one hundred.

This was done in the course of last year, and a few patients, both opium-smokers and others, were relieved before it ended. On New Year's Day this year the hospital was regularly open, and was at work with hardly any intermission till the beginning of this month, when the doctor closed it to take a brief, much-needed holiday.

The *in-patients*, with very few exceptions, have been all opium-smokers. These are admitted on payment of 2 dols., which in fact pays for their food and the fuel with which it is cooked. It has seemed absolutely necessary to make some charge of this sort, and to insist on prepayment, as the patients, as soon as the reduction of their daily opium begins to tell on them, sometimes become so excited with discomfort that, but for this "material guarantee," they would in many instances run away after three or four days. The guarantee, indeed, is by no means sufficient to secure even moderately good behaviour on the part of very many of them.

Such manifestations of annoyance as abusive language, throwing their dinner out of the window, throwing stools, &c., at the heads of servants, and even taking down the yard-gates and escaping when the porter refused to open for them, have occurred on several occasions. All this makes it exceedingly difficult to retain trustworthy people in the necessary posts of assistant, cook, and porter. But our dear doctor with admirable patience has held on his way, and passed altogether some 160 patients through the treatment. They have been of several classes—artisans, tradesmen, police and mandarins' servants, and mandarins themselves of the

lower grade. Amongst the crowd of unreasonable and unruly, there have not been wanting some of a different stamp. In particular, a couple of friends, military graduates, not only took great interest in reading during their treatment, but since their dismissal as cured have several times attended church, one of them so regularly as to lead us to hope that he may one day seek in earnest the salvation of his soul. Besides this, he for several weeks almost daily rendered assistance in the hospital, partly in dispensing, partly in keeping order on the out-patients' days, and more than once in enforcing it on some of the more refractory opium patients. His rank, and a steady, firm manner, made him specially useful in this way. He received no remuneration for this except a present of medical books from the doctor, and a few meals with the native assistant. One or two others have sent flowers and fruit to the doctor as a token of kindly feeling.

The *out-patients* were seen on Tuesdays and Fridays, and the doctor was generally engaged incessantly from eight a.m. till one p.m. Altogether, 1481 individuals—men, women, and children, paupers and persons of means—making 2818 applications, were attended to, giving an average of upwards of 90 each time. To these gatherings Mr. Elwin and myself, with our catechist, used in turn to make addresses on Scripture subjects, and occasionally portions of Scripture were sold.

It was a difficult kind of audience to address, partly because of the variety of dialects included in it, but chiefly because of the difficulty, under existing arrangements, in a crowded room, of maintaining order and silence. We hope to do better, with some modifications, next half-year. Notwithstanding every drawback, I have often had very interesting hours with the poor people, and have witnessed their attention under the addresses of others. Dear Mr. and Mrs. Gough, who were with us in May, assisted on two or three occasions, and were much impressed with the importance of the work. The doctor hopes to obtain a pupil from our Ningpo Mission school after the vacation, and if he proves apt to learn and trustworthy he will somewhat lighten the great and exhausting strain upon the doctor's mind and body.

There is always worship in the hospital morning and evening, and many of the opium patients attend.

G. E. MOULE.

A VISIT TO KIOTO, JAPAN.

BY THE REV. C. F. WARREN.

KIOTO is a city of great antiquity, and, from the eighth century of our era down to the time of the recent revolution, was the residence of the so-called sacred emperors. Although its glory has been somewhat dimmed by the removal of the Imperial Court with its appendages to Yedo, it nevertheless remains one of the most interesting and important cities of the empire. It still enjoys the status and privileges of an imperial city, and is generally called by the natives Sai-Kiyo—"the Western Capital"—as Yedo is called "the Eastern Capital." By the last census, taken in 1872, the population was 567,334—the males being 283,398, and the females 283,936. The Shinto shrines were 2413, and the Buddhist temples 3514, some of which are of considerable interest and note.

The distance from Osaka to Kioto is about thirty miles, and the journey may be made either by river or by road. There are two or three small river steamers, owned and managed by Japanese, and a large number of native passage boats, plying between Osaka and Fushimi, a town not far from the southern extremity of Kioto, but several miles from its central bridge—the San-jo-bashi—whence distances are generally measured. The river is very shallow and full of sand-banks, and its current strong; navigation is therefore difficult, even for boats of the lightest draught, and the journey by water somewhat tedious. Foreigners, both for safety and speed, generally prefer the journey by road. The *jiurikisha*—that recently invented vehicle which has taken the place of the uncomfortable *kango* in all but mountainous districts, where it could be impossible to use anything on wheels—here comes in demand. It is a small carriage, very much like the Bath chair, without the wheel in front. Between a pair of light shafts joined by a bar at their ends, the coolie, who acts as your pony, takes his place, and trots along at a good pace. With stronger springs on these neat little carriages, and better roads to run them on, such travelling would be anything but unpleasant. But Japan is far behind in the important work of road-making. The roads are, for the most part, intolerably bad, and even between Kioto, the Western Capital, and Osaka, the first commercial city in the empire, at many points the road is no better than the very worst of our country field roads.

Holes, not much less than a foot deep, and large stones projecting from the ground, are by no means uncommon, and are, of course, the source of a considerable amount of jerking and shaking. The coolies, however, are very good natured, and by their pulling, twisting, and groaning, progress is made. There is no want of space for a good road, and there would be no engineering difficulties in the way of constructing one, for the line of the present road is level the entire distance, and yet no attempt has been made in this desirable direction. In my humble opinion the Japanese would have done more for the development of their country's resources, and the advancement of true civilization, if, instead of spending millions of dollars on a few miles of railway, they had applied the money to making good roads between the important centres of trade and population. I watch with the deepest interest the introduction of the various appliances of Western civilization; but there is such a thing as going too fast, and Japan had better climb the ladder to a higher civilization step by step, than spend her money, which she can ill spare in the present exhausted state of her treasury, on schemes which, however good they may be, are not so essential to her present progress as other works of a less costly nature.

It was on Monday, May 18th, that I set out for Kioto. I had intended going up by boat, but three ladies belonging to the American Mission wishing for an escort on the road, I agreed to accompany them by *jiurikisha*. We left Kawu-guchi, "the river's mouth,"—such being the name by which the district in which foreigners reside here is known—about two p.m. In twenty or twenty-five minutes we were under the walls of the castle, and fairly outside the city. Our way lay across the plain, which was covered with crops, almost ready for the reaper, the principal being wheat, barley and rapeseed—the latter abounding. Here and there plots of land, which had apparently lain fallow since the last rice harvest, were being prepared for this year's crop. The rice is not sown where it is to mature and ripen, but in small beds, from which it is transplanted. When these beds have been properly prepared they are flooded (as indeed all rice-fields are during the growth of the plant), and the seed is literally cast upon the water, the husbandman

knowing that he shall find it after many days (Eccles. xi. 1). These small patches of the rice-plant, with their delicate green tint, presented an agreeable contrast to the ripening crops around, and, with the skylark singing overhead, reminded me of spring-tide in our own beloved land. The Japanese are good farmers. They appear to plant their crops regularly and without intermission, and for the most part give the land no rest at all, a fresh crop being planted by the side of one about to be removed, and the soil being constantly fed by application of liquid manure.

Our *jiurikisha* men had been engaged to pull us as far as Moriguchi, distant about seven or eight miles from our starting point. Here we found ourselves by the Yodogawa, alongside which the road lies for some miles. On arriving at the entrance of the village we halted at a *jiurikisha* stand, when fresh conveyances and men had to be engaged for the next stage of the journey. This is a somewhat troublesome business, as on the road you are very much at the mercy of the coolies plying for hire. They generally commence by asking a much larger fare than the Government rate, which is a quarter of a *bu* for one *ri*—the *bu* being a quarter of a dollar, and the *ri* rather less than two and a half miles. It is by no means uncommon for them to ask more than double what they intend to take. The best way is to state the fare you intend to give, or a little less, to admit of your rising a little to meet their demands, and then, sitting down and taking it very coolly, await the result. If your offer is a just and reasonable one they will generally accept it, although it may be after a long discussion amongst themselves. To one who values time these delays are most trying, but in Japan one can do nothing but submit. When the fare is settled, the men draw lots to decide who are to go. This they do by means of pieces of cord joined in a knot at one end. As many of these pieces as there are coolies to take a chance are counted out, and of these as many as there are men needed are passed through a ring, which is concealed in the hand of one of the number, whilst the rest choose their cords. When each has selected his cord, the man holding the knot and concealing the ring takes the one that is left, and, loosing his hold of the knot and ring, the result is apparent. These preliminaries having been gone through, the *jiurikishas* were soon ready, and we started on the next stage of our journey—Hirakata, situated about midway

between Osaka and Kioto, being our next halting place. Throughout this stage of our journey we followed the course of the river, the hills bordering the plain gradually closing in upon us on either side. At Hirakata we changed coolies, and went on to Yodo, where we arrived about eight p.m.

Here we spent the night at a native hotel, which, on the whole, proved to be a comfortable resting place. We were quartered upstairs. Two rooms, connecting by sliding doors of paper stretched on wooden frames, which are the usual walls separating the various apartments of a Japanese house, were placed at the disposal of myself and teacher. The floor was covered with the usual thick mats of straw, faced with neat rush matting, each of the regulation size of half a *kubo*—that is, six feet by three feet, the *kubo* being a square of six feet. There were no glazed windows, but along the entire side of our rooms overlooking the street were the native *shoji*—sliding doors with sashes, covered with thin paper—which admitted sufficient light for most purposes. Outside these there was a verandah, just wide enough to admit of one person walking along it. The rooms were entirely devoid of furniture, and the mats, scrupulously clean, had to serve as chairs, bedsteads, &c. On our arrival, one of the female attendants brought in a *hibachi*—in this case a metal basin, about a foot in diameter—containing a few brightly burning embers of charcoal, neatly laid in the centre on the ashes, which more than half filled it. Soon after this a candle and lamp were produced. The native lamp is a circular framework of wood, nearly three feet high, and about a foot in diameter, over which thin paper is stretched, the top being left open. Inside, about two feet from the bottom, there is a shelf, on which is placed a small saucer filled with oil. In this the wick is laid, and lit at its edge. At the evening meal, which was very simple, consisting principally of rice, a native dining-table, about two and a half feet long, one and a half broad, and six inches high, was placed in the middle of the room. After dinner the landlord appeared with his book, in which our names, residence, and destination had to be recorded, for the inspection of the police, or some officer appointed for the purpose. This and other necessary business having been disposed of, I retired for the night. At first I tried to sleep on the bare mats, but after an hour or two, finding them excessively hard, I was obliged to make up a bed of two or three *futon* (a quilted cover-

ing, stuffed with cotton, the usual bedding of the Japanese), which had been placed in the room for my use, upon which I rested more comfortably.

After breakfast the next morning, Tuesday, May 19th, we started for Kioto, distant about seven or eight miles. On our way to that part of the city where we hoped to find quarters, we visited two temples. The first of these, the Fo-ji, belonging to the Buddhists, stands to the south-west of the city. It has a pagoda of several stories, from which I took a first general view of the city and its surroundings. Kioto is beautifully situated in a valley, through which the Kamogawa, a tributary of the Yodo—at that time but little more than a dry bed—flows: high hills most beautifully wooded rising on either side. The grounds of the Toji are very extensive, and well shaded by large trees, and in some parts of them there are ponds covered with beautiful water-flowers. Here, as in most other temples having extensive grounds, were evidences of the pleasure-loving disposition of this people. Under the shade of the trees and beside the ponds were scores of *yasumisho*—"resting places"—booths and seats for the accommodation of visitors, in which they spend whole days in recreation and diverting amusements, combining pleasure with the devotion (if such it may be called) they render to their gods.

We passed on to the Higashi Hongwanji, the largest Buddhist temple in the city. In one of the buildings connected with it there was an exhibition on a small scale. Indeed, just at that time there appeared to be quite a number of exhibitions at the various temples in and about the city, a small charge being made for admission, probably to assist their revenues. In this temple there was an interesting collection of books, ink rubbings from stone, scrolls for adorning walls, metal and stone ornaments, and such-like articles. Having passed through the building where these were exhibited, we visited the garden, which is one of the chief attractions of the place. It is small, but prettily laid out. It has some shady walks, and in one part there is a beautiful spring of clear water, whilst in the midst of the surrounding foliage there is a pond tenanted by numerous gold-fish of very large size. One of the buildings overlooking this pretty garden was for a time occupied by the great Hideyoshi (Taicosama), and the rooms in which he lived are shown to visitors. The principal building—the dimensions of which I omitted

to note down—is very large, and with its spacious tiled roof and massive timbers is a very fine specimen of its kind of architecture. Without any fear of exaggeration, I may safely say that it would hold thousands of persons. I could not help thinking, as I walked through it, what a glorious place it would be for Christian work and worship. Shall these temples of idolatry and superstition ever in our day be dedicated to the one living and true God—the God of all the families of the earth—the Father of all? And shall the name that is above every name—the sweet and precious name of Jesus—here be proclaimed, as the one only name given under heaven amongst men whereby sinners must be saved? We know that "the idols He will utterly abolish," and that "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea." Let us pray that the Lord may hasten it in His time, and that our eyes may see this people drawn to the uplifted Jesus—to Jesus uplifted on the cross of Calvary for the sins of the world—to Jesus exalted to the Father's right hand to be a Prince and a Saviour, to give repentance and the remission of sins—to Jesus uplifted in the preaching of the everlasting Gospel as able to save to the uttermost all that come unto God by Him. His promise is sure, "And I, if I be lifted up, will draw all men unto Me," and He will not fail to fulfil it.

We now proceeded to a small Buddhist temple in the city, where we made arrangements to stay during our visit. Our host, the Buddhist priest, was very kind, and whatever might have been his scruples about having animal food cooked by his servant, he had no objection to our eating it. I had one room allotted to me, and my teacher slept in the room adjoining. Here, as in the hotel where we slept the night before, there was no furniture, but a screen to keep out the eyes of those passing the door. But I thoroughly enjoyed myself in my simple quarters, and slept very comfortably until the last night, when I felt a rat running over me, which I need hardly say spoilt my rest for the remainder of the night. I adopted the native style of living, my diet consisting almost entirely of rice, fish, eggs, and tea without milk or sugar. I discarded knife, fork and spoon for the native chop-sticks, of which I was able to make fair use—an accomplishment I never acquired during my residence in China. I enjoyed one luxury here in the shape of a foreign-made kerosine lamp, by the light of which I spent some

pleasant evenings with my teacher and a Native Christian—baptized at Yokohama—who was in attendance upon one of the ladies of the American Mission staying in another part of the temple. Our talks were often prolonged to midnight, and we concluded with prayer before separating for the night.

The next morning, Wednesday, May 20th, I went to the exhibition. This, the third of its kind opened at Kioto in three successive years, was held in the Goshō, or Imperial palace. Until last year only privileged classes of Japanese and foreigners were admitted within its sacred enclosure. Then, for the first time, a small portion, in which the exhibition of last year was held, was thrown open to the general public. This year there was more liberty, and almost every part of it could be visited. It consists of an extensive range of buildings, standing in a large enclosure, surrounded by high walls. It was just possible, in passing through, to take a glance at their exterior. The buildings are of one story, and their floors are raised several feet above the level of the ground, the apartments being reached by flights of steps in front. In some parts the grounds are well wooded, and afford a shady retreat in the heat of the day, whilst before some of the buildings are large ponds with islets and rockwork covered with plants and trees.

The exhibition contained many objects of interest. Just inside the gate by which we entered were what were said to be the state carriages of the Mikado. They are clumsy-looking vehicles, with two wheels like those of a heavy cart. Being drawn by bullocks, the shafts are very long, and the space between them very broad—much more so than would be necessary for one of our largest dray-horses. With the exception that they were beautifully lacquered and richly mounted, and had the Mikado's crest over the doors, they looked more like the heavy tilted cart used by the wandering gipsy tribes in our country towns and villages than a royal carriage. I imagine that his Imperial Majesty will no more make use of them, and that they may now be viewed as relics of a past age.

Inside the buildings set apart for the exhibition there were specimens of porcelain and earthenware, such as cups, plates after European as well as native patterns; long and short swords, such as were formerly worn by the Samurai; bows, arrows and armour, the relics of a mode of warfare now entirely discarded; richly embroidered silk dresses, fans, ladies' head-dresses, musical instruments, and

the like. I much admired the imperial collection of articles in lacquer, and gold and silver ornaments, and I was much interested in the department where silk-weaving on a small scale was in operation, and in a pottery in the grounds, where vessels in various stages of manufacture were to be seen.

Foreign goods were not so plentiful as I had expected to find them, but I noticed a few farming implements of English manufacture, and some carpets and rugs from Kidderminster, and a collection of various kinds of fabrics, apparently from Germany. On the whole I enjoyed my visit very much; but it would have been more profitable, and I should have brought away a much better idea of the "exhibits," if they had been better arranged and classified.

In the afternoon I visited some of the temples in the suburbs of the city. Of these, the Nanjenji was the first. This is a Buddhist temple, and it has a fine gateway of two stories, built of massive timbers. This gateway was added to the temple by a general in Taicosama's army, which invaded Corea in the 16th century, in memory of those who fell in battle. In the grounds, which presented a somewhat deserted and untidy appearance, there is a large stone lantern, some thirty feet high, and proportionately large in other respects.

On leaving the Nanjenji we had a beautifully wooded hill on our left, on which two temples of considerable importance stand, which I visited later in the week; whilst on our right were groves of trees and bamboo, with the hills forming a background. We soon reached the Guikakuji, a Buddhist temple, said to have been so named from its having been originally covered with silver leaf (*giu*). Here was a small collection of curios, but nothing worthy of note. The grounds are the great attraction here, as in so many other temples. They present a fine specimen of Japanese ornamental gardening, and are much visited by those who admire the gardener's art. Their beauty is much increased by their situation on the side of a well-wooded hill.

After leaving the Guikakuji we passed by the side of a hill. The fields wore much the same aspect as in other places, except that here and there we came upon mulberry plantations. In many places the hills were quite pink with azaleas, and on some of their slopes the tea-shrub was flourishing; and as we descended from the somewhat elevated ground we had been visiting, the valley with its

fields and grass presented a most picturesque appearance. After visiting a small Shinto shrine in a pretty secluded spot, we returned home by the road on one of the banks of the Kamogawa.

On Thursday, May 21st, I made an early start for Otsu, which stands on the west shore of Lake Biwa. It is a town of considerable importance, and has a large population, and is garrisoned by Imperial troops. On leaving Kioto the road lies over beautifully wooded hills. These, at the time of my visit, were clothed in the fresh verdure of spring. The road was thronged with heavy bullock-carts, pack-horses, Kangos, coolies carrying goods of various descriptions, and travellers on foot of all classes. Most of the people wore straw sandals, and the feet of the horses and bullocks were protected with shoes of the same material. On one side of the road two parallel rows of thick slabs of stone formed a way for the bullock-carts. These stones were rutted several inches deep by the wooden wheels of the bullock-carts, and between them the path used by the bullocks was often a foot deep, filled with mud and water. The rest of the road was fearfully rough with large stones, and, after the rain which had fallen the night before, was covered with mud and water to such an extent as to make it all but impassable. And this, be it remembered, was not an unfrequented country lane in an out-of-the-way district, but the main road between the western capital and a large town, and I believe a part of the great To-kai-do—"eastern sea road"—which runs from Yedo to Kioto. It is no exaggeration to say that I never saw such an intolerably bad road in all my life. It was wide enough in most places to admit of two or three stage coaches driving abreast, but so little attention has been paid to making it and keeping it in repair that it scarcely deserves the name of a road at all. But, if the road was bad, the country was pretty. After passing over the high hills immediately behind Kioto, as we descended into the valley the hills gradually receded on both sides—on the left a few hundred yards, and on the right to a distance of three or four miles. The valley, full of well-cultivated fields, beautifully studded with trees and bamboo groves, dotted here and there with villages—often situated in the midst of the richest foliage—and surrounded by high hills, formed a view which more than compensated one for the toil and discomfort of the rough and muddy road.

After crossing the valley, the country was

somewhat shut out by houses which for some distance lined the road on both sides, and on our side continued almost the entire distance to Otsu. On nearing Otsu another ridge had to be crossed, and here we were again in the midst of beautifully wooded hill-slopes rising from the road on either side; and soon after commencing the descent, the lake, renowned for the beauty of its scenery, was in sight. Soon we had passed through the town, and stood on the shore. I determined to go at once to Ishiyama, "the mountain of stone," where there is a large temple most beautifully situated, which is much visited by pilgrims. It is about three miles from Otsu, and the approach to it, for some distance by the To-kai-do (which is here more worthy of the name), and then by a road branching from it, was very pretty. On the left was the lake with its rivulets breaking on the shore, and its opposite shore quite near, with high hills in the background. On the right the hills were quite near, and in front rose Ishiyama, densely covered with the richest foliage of various tints. We passed one or two small shrines by the roadside, at which pilgrims to Ishiyama evidently stop for an act of momentary worship. Rounding the spur of Ishiyama, we approached the entrance to the temple. Its several shrines and bell-tower are built on the hill-side, and are reached by flights of stone steps. The bare, rugged rocks in the midst of the richest foliage stand out in striking contrast, and add much to the beauty of the place. From an elevated spot in the grounds there is a fine view of the outlet of the lake. The opposite shore was cultivated to the water's edge. Behind were hills terraced to their summits, on which, amidst the cultivated ground, were patches of the tea-shrub, groves of bamboos, and clumps of trees; and in the distance there rose a range of lofty hills. Truly in this country—

"Every prospect pleases,
And only man is vile."

This temple is visited by numerous bands of pilgrims. They come in companies of from twelve to twenty, and pass from temple to temple and from shrine to shrine. I saw scores of them coming to pay their devotions, and there were evidences, almost without number, that thousands on thousands must visit this temple every year. In the principal building, on the pillars which support the roof, and before the shrine of the god, were

pasted hundreds of small pieces of paper, each inscribed with the name and address of some person who had visited the temple, whilst before every shrine in the extensive grounds, and on almost every rock and tree—some of the latter being literally covered as with paper leaves—were the same evidences of pilgrimages undertaken in devotion to the gods. Here is proof, I think, if any were needed, that if the intelligence of the native rejects the false creeds, which have so long had a home in this country, the common people are as superstitious as ever, and as devoted to the worship of the gods as their fathers were.

After taking a mid-day repast in a native hotel, standing on the shore of the lake, I went out to Karasaki, a place several miles on the other side of Otsu. Here, on a projecting point of the shore of the lake, is a small *miya*, or Shinto shrine, which has an immense pine-tree growing behind it. Its trunk is about twenty-four feet in circumference, and some of its boughs are twelve or fourteen feet. Its branches overhang the lake on all sides but one—that on which the shrine stands; and the spot shaded by it is 120 feet across. As a proof of its being an object of veneration—like many other old trees which are supposed to be inhabited by the *Kami*, or gods—it has upwards of 300 supports of wood, some of them forty feet high, and proportionately large, to prevent it from falling, and two of its arms rest on blocks of stone.

In returning, I visited the Midera, a Buddhist temple standing on a most richly-wooded hill, just outside Otsu. It was one of those lovely spots where one would love to retire for a time from the busy scenes of life, and linger for contemplation. Here is one of the great bells of Japan, which, tradition says, was carried over the hills by a powerful man (who has thus immortalized his name), and returned by him in obedience to its plaintive cry that it might be taken back—for so he is said to have interpreted its sound. In one part of the grounds, which I reached by a flight of nearly 200 steps, there was an immense crowd of people congregated in front of the temple buildings. But why had they come together, and what were they doing? In other parts of the grounds we had observed the usual signs of a *matsuri*, or religious festival, and here ten women were singing with *Samisen* accompaniment before this immense crowd. Such performances are very general at religious festivals, which are not characterized by much devotion. Those

who attend pass before the shrine, throw down a cash or two on the floor, and bow for a moment in worship; but the chief features of a *matsuri* are those of a fair with its peep-shows, stalls of toys, &c., and the whole company look and act more like “lovers of pleasure” than earnest worshippers of gods.

From this temple we returned to the To-kai-do by a mountain road, which joins it about midway between Kioto and Otsu. This was the most enjoyable part of the whole day's travels. On each side of the road, for the greater part of the way, were richly-wooded hills, the slopes of which in many places were pink with azaleas in blossom; and in the ravines, by which the path sometimes ran, were small patches under cultivation, with here and there gardens of the tea-plant, and the merry tea-pickers singing as they performed their work. On reaching the To-kai-do, the road was but a repetition of that traversed in the morning; but the difference of stand-point altered the features of the landscape, and made it, if anything, more beautiful.

On Friday, May 22nd, I made an early start for the Kitano Tenjin, a large Shinto temple on the west side of the city. The shrines of the Kami—the gods of the Shinto system—are known by a structure consisting of two columns of wood or stone, slightly leaning towards each other, with pieces across the top, forming a kind of gateway, called *torii*. When a temple is situated some distance from the main road, as is often the case, a *torii* generally marks the way to it, and others are found at intervals before it is reached; whilst in some cases there are small *torii* of wood, placed thickly together, which have been presented, I believe, as offerings to the god. At the entrance to the Kitano Tenjin there was a very fine stone *torii*, beyond which were scores of stone lanterns, which always abound in large and popular Shinto temples. Then there was another *torii* and more lanterns, and, finally, a gateway of wood. Here, as in every other place where people congregate in large numbers, were shops, and stalls with fruit, cakes, toys, &c., and *cha-ya*—“tea-shops”—where refreshments could be obtained in the usual style. Near this entrance, on the right, was a well, where the worshippers wash their hands and rinse their mouths before entering to pay their devotions. Passing to the left, we came to the principal court, on either side of the approach to which was a row of stone lanterns. Within this court there were two small shrines

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on each side, the principal building being opposite the gate. As in all other Shinto temples, there were no idols, but rows of mirrors, which represent the deities worshipped. There is a notion in reference to these mirrors which some of the people entertain, but how far it is prevalent, and to what extent it is authorized by the orthodox teachings of Shintoism, I cannot tell. It is that the face of a person who has been guilty of any crime is reflected in these mirrors, with unnatural distortions, to any one standing by. If this is really believed to any extent, it must have a salutary effect, in some instances, in deterring men from the commission of some forms of evil. In addition to the mirrors were lanterns of brass and bronze, suspended from the roof and standing on two long tables; whilst in the centre, at the back, approached by a flight of six or seven steps, was the altar, on which stood a bowl of water, vases, &c., from the former of which a rat was helping himself. Many worshippers entered, and passed from shrine to shrine in the courtyard, and then before the principal shrine to bow in worship.

Not far from this temple is one belonging to the Buddhists, called Kinkakuji, which is one of the most beautiful places in the neighbourhood of the city. In the first courtyard we entered, a temporary shed had been erected for the reception of offerings. Large straw bags of rice, and small paper bags of a dark-coloured grain, were here exposed to view; and upon wooden tablets were inscribed the names of the offerers and the amount of their offerings. On passing into the temple, we found that there was a small exhibition of curios, amongst which there appeared to be nothing worthy of note. The principal attraction was the garden and its surroundings, in which, amongst other things, were trees dwarfed and trained in various shapes. In front of the temple, a storied building of wood, there is a small lake, with islets of rock, covered with trees and shrubs, and behind it a large pond, beautifully situated in the midst of dense foliage. It is evidently a place much frequented in warm weather by the pleasure-loving citizens, there being *yasumi-sho*, or booths, where visitors can sit and lounge at their ease, and pass their time in talking, smoking, and amusements, much in the same way that certain classes do in the tea-gardens in England.

In crossing the city I paid another brief visit to the Higashi or "Eastern" *Hongu*-

wanji, and then passed on to the Nishi, or "Western" temple of the same name. The latter is smaller than the former, but its principal hall is, nevertheless, a very fine building. The floor is matted in the usual way, and, on entering, you find that the interior is divided into three parts, apparently having different degrees of sanctity attached to them. The first division, that nearest the door, is open to all comers, and here all ordinary worshippers present themselves before the god. Separated from this by a rail is the second division, which the people do not generally enter. I have seen small companies of worshippers, attended by a priest, pass into this enclosure, and prostrate themselves before the shrine, most probably in some special act of worship. The innermost division, which can be closed by means of sliding doors, is the most sacred part of the building. Here is the shrine of the god, with altar in front, decked with vases, flowers, and candlesticks. On either side of this recess are low stools, at which the priests kneel, and on which they rest their books when engaged in reciting from them, in what is a kind of public worship. The temples are always open to those who wish to worship before the shrines of the gods, and the people come as they please to throw down their cash, and make their request, with the frequent repetition of the name of the god. But at stated times, every day, there is a kind of public service, when the priests, kneeling at their stools on either side of the recess in which the shrine stands, chant from their sacred books. Then the doors of the shrine, at other times closed, are thrown open, and the god exposed to view. When I arrived at the door of this temple the god was thus exposed, the altar lights were burning, the priests were chanting, and the people, to the number of 200 or more, prostrate outside the rail, were assisting at the service. Cash, thrown by the worshippers towards the shrine, were dropping like a shower. Whilst the spectacle was one which showed that man cannot do without religion, it was sad and painful to see so many worshipping the creature rather than the Creator. When the priests had concluded, and were departing in solemn procession, the people, before rising from their knees, repeated the name of the god several times in a plaintive, beseeching tone, and, when all had retired, two priests came to gather up the cash, with which the floor was literally strewn. To save time and trouble, they used a large broom of straw, and with this the offerings of the

faithful were literally swept together, and then carried away.

I next visited the temple of Daibuts. Here I first inspected a large building nearly 400 feet long, called the San-ju-san-gen-do. It is said to contain no less than 33,333 representations of deity. But this the man who showed me over the building admitted was a gross exaggeration, and so I proved by my observation. The building, nevertheless, contains some 12,000 figures, large and small. In the centre is a very large idol of Kuwanon, the goddess of mercy, in a sitting posture, and in tiers on either side there are 1000 smaller figures of the same goddess, about the size of a man, upon each of which, where they are not broken off, are eleven small figures, which together make up 12,000—the number I have given. They are all executed in gilt, and, when first set up in the twelfth century, must have been fine specimens of art, two celebrated carvers of the time having been employed on them.

Not far from this building is another of the great bells of Japan. It is not now in use, but rests on blocks of stone. It is about sixteen or eighteen feet high, nine feet in diameter, and one foot thick at the bottom.

Passing from this I soon found myself in the presence of the huge figure which gives the temple its name, the great Daibuts. Just outside the building there are some pieces of metal, which are shown as relics of the once famous bronze figure. That which has been erected in the place of it is but a shadow of departed glory. The wooden building in which it stands is mean, and the figure, head and shoulders only, though of enormous size, did not seem to me calculated either to inspire with awe or to evoke admiration. It is simply a framework of timber, covered with thin planks, faced with paper, and coloured. The head is about twenty feet wide, and the shoulders rather more than double that width. Although worship was going on in an adjoining building, and bags of grain, which had been offered at the temple, were near at hand, there were no signs of worship before the enormous figure of Daibuts, nor do I remember that any of those I saw enter made the slightest obeisance before it.

On passing out of one of the gates of this temple I saw the stone monument, erected on a large mound of earth, which commemorates the victory of the Japanese over the Koreans, nearly 300 years ago. It is called Mimi-dzuka—"the mound of ears"—from the fact that the ears of many of the Koreans killed

in battle were buried there. It is said that, being unable to bring back the heads of their vanquished enemies in proof of their victory, they cut off their ears, and presented them on their return, and these were ultimately buried beneath this mound.

In returning home I passed through the Gion Yashiro, a Shinto temple, of which I have nothing special to note, and visited the Chioin, a Buddhist temple. Here a matsuri was being held with the usual accompaniments. On the principal building there was a notice to the effect that the festival would continue until the 25th day of the month, and at another entrance to the same building "Worship" was written up in large characters. There is a very fine gateway of two stories leading up to this temple, in the upper part of which is a number of hideous figures. In one part of the grounds there is a large bell, about the same size as that at Daibuts. It is hanging, and is used once a month to call those within reach of its sound to the preaching of the priests. Such preaching is very common everywhere, and notices of it are exposed at the temples where it takes place, and at the bridges, and other frequented places in the city. May not this be a means of accustoming the people to assemble to listen, and thus a preparation for the preachers of truth—the ambassadors of Christ—charged to beseech men in Christ's stead to be reconciled to God? When will the sound of the church-going bell send its note across the valley of Kioto, and devout multitudes assemble to unite in prayer to the one living and true God, and to hear that Gospel which is the power of God unto salvation to every one that believeth?

In the afternoon I visited another temple, Kurodami, where a matsuri was being held. Religious festivals seemed to be very general at that time, and at each temple where they were being held there was no lack of offerings. Here the wooden tablets informed us that one company or guild had offered 150 bundles of firewood and twenty-five bags of charcoal; and another ten large bags of rice, thirty dollars, and the bough of a tree with some decorations upon it; and there were others of the same kind. I was more than once reminded of our Lord's words, "Let not thy left hand know what thy right hand doeth;" and I could not but mark the complete contrast between Christian teaching and authorized heathen conduct. This contrast will be perceived by all when I state that not only are the offerings exposed at the

temples, and the names of the parties making them exhibited, but that they are carried thither with a considerable amount of ostentatious display. The bullocks, on the backs of which they are borne, are gaily decked with coloured cloths and tinkling bells, and are preceded and followed by men carrying banners and lanterns on poles, so that attention is attracted towards them.

I next went to the *Shiniodo*, which is approached by a pretty avenue of maple-trees, and in the grounds of which there is a large figure of Amida, and afterwards passed on to the Yoshida, a pretty little temple belonging to the Shinto sect. The principal building is octagonal, with a kind of office at the back, the wide overhanging roof supported in front by two posts, forming a porch at the principal entrance. On either side was a range of shrines, and at the back eight others. The buildings were in good repair, but did not look as if they were much frequented for worship; yet some stray worshippers visit it, for whilst I was there a man and woman with a little child came up, and before the closed door threw down a cash or two, and with a clap of the hands, which is usual, probably with the idea of rousing the god to attention, knelt in worship.

Later in the day I ascended the Yasaka pagoda, from which there is a fine view of the city and its immediate surroundings. The man in attendance at the top had one or two telescopes to assist visitors in making out any objects of interest, but they were not powerful enough to be of much service. As I began to descend I heard the sound of a bell close to my head, and, on inquiring what it meant, was told that unless it was frequently struck some calamity would happen to those about the building.

There was one other temple I visited in the evening which deserves a short notice. It is called Kujo-midga—"pure water"—from the small stream of clear water which flows by it. It is most beautifully situated on the hill-side—the hills behind, and the valley beneath it, being covered with the richest foliage. The building is not the grandest in the neighbourhood, but there is a melancholy interest attached to it from the fact of its having been the scene of a practice which must have sacrificed many lives. There is a platform still in existence, overhanging a deep valley, from which in former times persons sometimes threw themselves after making some special request at the shrine of the gods. In performing this dangerous feat an open

umbrella was held in the hands, and it is said that those who threw themselves into the valley believed that, if the god intended to answer their prayers, they would be preserved from death, and, if not, that they would be dashed in pieces on the rocks below. I imagine that it was only in those cases where, in the event of the prayers being rejected, death would be preferred to life, that this feat of frenzied superstition was performed. The practice has been suppressed for some years, and a bamboo fence has been erected to prevent persons from committing suicide under the cloak of devotion to the gods.

On Saturday, May 23rd, I turned my face homewards. I felt a strong inclination to remain a few days longer that I might see still more of the western capital, but, the next day being Whit-Sunday, I was desirous of being at home, and so I determined to make an early start and to take one or two places of interest on the way.

The first place at which we halted was the Seniuji, a Buddhist temple, near which, on a lovely wooded hill, are the tombs of several emperors who reigned in the 13th and 14th centuries. I had hoped to be able to make a close inspection of these ancient tombs, and of the temple in the grounds of the Seniuji, where the wooden tablets inscribed with the names of the emperors buried in them are deposited. On inquiring, however, of some friends the way to the tombs, I was told that I should not be allowed to see them except from a distance. I felt somewhat inclined to disbelieve these gentlemen, and asked where I should find a written notice to that effect. They directed me to the part of the grounds in which the temple containing the tablets of the deceased emperors stands. There I found, from notices on two boards, that it was not permitted to foreigners either to enter this temple or to approach the sacred tombs of the emperors. On a board just inside the temple there was a notice in English which read, "The foreigners are not allowed to enter this place," and on another board by a gate close by a notice ran thus:—"The foreigners are not allowed (*sic*) to go beyond this." Near this spot, where I read the sentence of my disappointment, there was a man dressed in white engaged in worship before the tombs. Offerings were placed on the ground, and he was prostrating himself as if in earnest devotion.

Leaving the Seniuji I went on to the To-fuku-ji, a Buddhist temple, which has extensive grounds, through which a mountain

stream, emerging from a beautifully wooded ravine, makes its way. In this temple the floor was not raised and matted in the usual way, but paved with square black tiles. One large hall was fitted up for public preaching, miserable benches being placed for the hearers, and a kind of pulpit reached by steps on either side for the preacher.

In the principal hall was a very large figure of the god Shaka in a sitting posture, on a platform some ten feet high. The gilt background was forty or forty-five feet high, and proportionately broad, and the idol was from twenty to thirty feet high. On either side there was a figure, about half the size, of Kuwan-on, and still further from the central figure other idols were arranged. In a recess at one end there were several hundred tablets of deceased persons belonging to the district. Leaving the Tofukuji I paid a short visit to Fushimi Mari, or Shinto temple, but saw nothing worthy of special mention.

I was now in Fushimi, which I have already mentioned as the place where passengers land from the passage boats and river steamers on their way to Kioto. Thence I went on to Uji, a district famed for its delicious tea. The ride from Fushimi on the banks of the Ujigawa, the river through which the waters of L. Biwa flow into the Yodo, was very pleasant. On the right, looking from the river, the plain stretches out for some miles; and the crops, then tinged with what we should regard autumnal hues, presented a pretty feature in the landscape; whilst here and there peach orchards with their spring foliage added greatly to its beauty. On the left there was prettily wooded ground gradually rising from the river—the bamboo growing in rich abundance—backed by mountains covered with verdure, and in many places densely wooded.

In Uji I visited the tea-fields. The plant is a shrub with a leaf very much like the privet, so familiar in our hedgerows at home. It is planted so as to admit of an easy passage between the rows. The early picking was just then in progress, and, to protect the young leaves, a covering on bamboo poles, which did not altogether exclude the sun's rays, was placed over entire fields. Women accompanied by their children were the pickers, and their busy fingers rapidly passed over branch after branch of the plants before them. The whole reminded me of the hop-grounds of my native country, al-

though the pickers were not so numerous and the scene less lively than I have sometimes witnessed during the season of hop-picking at home.

I went into one of the drying houses where the leaf is prepared for the native market. Heaps of green leaves just brought from the fields were lying ready to be passed through the drying process. This was somewhat as follows:—The leaves were first put into a sieve, placed over a caldron of boiling water, and steamed for a few moments. They were then turned out and cooled with a fan, and then passed to the drying room. Here quite a number of men were at work. Along the sides of the room were troughs of brick or earth, in which there were charred fires. The tea was placed over these in trays of paper stretched on wood—Japanese paper being of a very tough nature, and not easily torn. During the process of drying, the leaves were kept constantly in motion, and rubbed between the hands of those watching them. The tea, when thus dried, is placed in large jars and is fit for the home market, but that which is exported undergoes another firing process after the foreign merchant has purchased it.

I returned to Fushimi, which I reached about eleven o'clock, and thence to Yodo, where I took a small repast. From Yodo I walked for some distance, and finally took jirikisha to Osaka, which I reached about five p.m.

Should the country be thrown open to the Gospel, and the Missionary be allowed to travel for the purpose of carrying on his work, the district I visited will present a large field for Missionary operations. But this is yet in the future. The recent concession made to foreigners, by which we are permitted to travel under passport, for health, pleasure, and scientific observation, is a step in the right direction, for which we must be thankful; but it does not give the Missionary free access to the country to do his work. No doubt a vast amount of preparatory work may be done, the results of which will appear as soon as liberty of conscience in matters of religion is granted to the people; but it is still needful to pray for the opening of Japan, that all barriers to the entrance and progress of the Gospel may be removed, so that the Word of the Lord may have free course and be glorified even as it is in our own beloved country.

MISSIONARY WORK IN PERSIA.

IN a history of Persia recently published by Mr. Clement Markham, it has been observed that, "of all the nations in the world, Persia is the only one that has never at any period of her history worshipped graven images of any kind." This must be understood with so much reservation that at one period in her history Buddhism gained a footing in the country, and counted numerous votaries, but was overpowered and became extinct. Still the fact is substantially true; and when we remember that the same cannot be asserted even of God's own people Israel, it ought to arouse much interest on behalf of a nation who in this way, that is so offensive to the Lord Jehovah, has not given its honour to stocks and stones. Still, so fearful is the bigotry and intolerance of the Mohammedan priesthood, whose influence is paramount in Persia, that it seems well-nigh impossible to carry on Missionary operations in that country with any reasonable hope of success. We shall have occasion very shortly to review the whole question of Mohammedan fanaticism, which is peculiarly wild at the present time; but in Persia it rages well-nigh unrestrained, although it is but fair to believe that Persian statesmen, if they were untrammelled, would not be disposed to encourage persecution. It has, therefore, all along been a very grave question with the Church Missionary Society whether there was that open door before them which would justify them in engaging in any permanent Missionary operations in that country. It has seemed rather a duty to wait till "the cloud should be taken up" before any fresh movement were made in this particular direction. Meanwhile our excellent Missionary, the Rev. Robert Bruce, who has been so providentially led thither, has held his ground, devoting himself to those works of mercy which the Lord provided for him, and to preliminary labours in the revision of the Holy Scriptures, which will prove a most unspeakable help to those who shall be called to labour in this most interesting field. In a letter before us he mentions that "he finds it necessary to write about 400 verses of the New Testament in Persian every week with his own hand, besides reading over more than half as much written by his Munshi with him, twice in Arabic and Persian;" that is, he reads the Arabic translation about twice while the Munshi reads his Persian. Incidentally he mentions that the Arabic is the best translation of the Greek he ever knew. In addition to these linguistic labours, which absorb a large portion of time, he has an Orphanage containing forty-four Armenian and two Persian orphans. In connexion with this he notices,—

There never was a place where a Christian Orphanage was more needed. The Armenians of Julfa are, with very few exceptions, very poor. Their miserable ritualistic, fasting, priest-ridden, superstitious Church's system is one that effectually dries up every fountain of true charity. Six months' fasts in the year, the expenses necessary for the carrying on of a gorgeous ritual, and for paying for masses for the dead, and keeping up an immense number of ignorant, idle priests, monks, and nuns, are all the charity they think necessary. Generations of oppression from the Persians have caused them to decrease im-

mensely in numbers and to degenerate in character. All the young men that can, go to India after leaving wives and children behind them utterly destitute. Many are heard of no more, and their wives and children are here as widows and orphans, with no support but what the mothers can make by knitting socks—i. e. a widow can earn about a shilling a week for the support of herself and her children. The forty-four orphans we have had left on our hands since the famine, if turned off by us, must most of them become vagrants and Mohammedans.

Besides the Orphanage Mr. Bruce has a school containing 145 Armenian and five Mohammedan boys. For the superintendence of this he has engaged the services of an Armenian teacher from the Nasik school. Including him he has a staff of four good Protestant teachers, all hard-working and faithful men. Two Armenians also teach in

it, but are not paid by him. When we add to this the anxious charge of a congregation containing more than thirty Persians, who, in the midst of many difficulties and some changes, are struggling to maintain some profession of Christianity, although as yet not really able to take up the Cross, but may be looked upon as students of the Word of God and seeking a Saviour, it will be seen that Mr. Bruce has his hands full of most responsible and important work. He has, as he says, good reason to cry aloud day and night for an outpouring of the Holy Spirit on all for whom he works as well as on his own soul.

In another letter, addressed to the Honorary Clerical Secretary, he mentions a remarkable instance of the intolerance of the Mohammedan priesthood manifested towards agents of the American Mission. Two had been sent to Yezd as Bible colporteurs and preachers. One was an Armenian convert, the other a Nestorian. In Yezd, as we learn from Sir Frederick Goldsmid's "Telegraph and Travel"—a very interesting book—there are probably 40,000 inhabitants, of whom, perhaps, one-eighth may be Parsees and non-Mohammedans. In it there are about fifty mosques. From this place the brethren had to fly by night in danger of their lives. From another source we hear of a religious persecution which broke out at Tabriz, where a Mohammedan convert was bastinadoed by the order of the Persian Governor until his flesh hung in shreds and his toe-nails dropped off. Upon due representation, however, being made by order of the Shah, the poor creature was released and is doing good service as a colporteur in the American Mission. These are terrible incidents to record, yet there is reason to believe that there is a disintegration of Mohammedanism going on in Persia, there being numbers who do not admit the authority of the Koran, and among them there are increasing opportunities for making known the Gospel of our Lord Jesus Christ.

During the recent summer, owing to the failure of Mrs. Bruce's health, Mr. Bruce has been compelled to take refuge from the heat of Julfa in the hill country. He selected a place in Charmahal, called Siruk, partly because he could get a comparatively comfortable house there, and because also it was the residence of the priest Minas, of whom mention was made in the journal we have already published. It may be of interest to many to furnish them with the following glimpse of Missionary life in the hills of Persia. After narrating the difficulties of the start, which all who have ever travelled in the East are familiar with, Mr. Bruce goes on to say,—

June 25th, 1874—Stayed all day in our charming resting-place at Pul-i-Vergun, in a room high up over the Zainde Rood River, which rolls a greater volume of water this year than has been remembered for many years before, owing to the heavy showers last winter. A servant of our future host arrived, bringing a still more pressing invitation to us to spend the next day at Chelmien. Started at six p.m., hoping to reach our destination about two o'clock next morning; but, owing to one of our mules having broken down, we had to spend five hours of the night lying down on the stones in a mountain pass half-way. Hard as our bed was, we slept a little, but Eli Zaboth, the maid, could not close her eyes for fear of robbers. We reached Chelmien next day at seven a.m.

June 26th—Were most hospitably received by Mohammed Hussan Khan, nephew of my friend of Siruk. As head of the

family and richer than his uncle, he took us in. Chelmien is just three miles distant from Chumāsman, where we were entertained in a similar manner last year by Haji Baba.

My wife had a small, comfortable upstairs room to herself in the men's court, while I occupied the large room downstairs. After breakfast, some of the women of the family crept out of their prison to see her; and my host, a most good-natured fellow, could hardly contain himself at seeing a number of women, though closely veiled, presuming to crawl along the front of the upper story of the men's court, on their way to my wife's room. They were his own wife and sisters-in-law and cousins, but he told me he did not think woman's feet had ever trodden that court before.

At dusk they took my wife up to sit with them on the roof, and told her they would not dare to sit there if she was not with them.

In the evening we took our dinner together under an open balcony, in the upper story, and quite a crowd collected on the opposite side to see the wonder of a man who laid any claim to respectability dining with his wife.

June 27th—Our host strongly recommended me not to attempt to cross the mountains into Charmahal till near daybreak, for fear of robbers, so we did not leave Chelmien till midnight. Our muleteer and some of the mules lost their way in the mountains, and we did not accomplish our march of about twenty-six miles in less than eleven hours.

Our summer retreat does not resemble Brighton or Scarborough in the least. It is a long barn of mud walls raised on the top of stables, divided into five black dens yclept "rooms," each with a shaky door, and no windows—the two best, set apart for saloon and bedroom, of mud walls, and roofs of boughs of trees thickly painted with soot, for there is no chimney. A Persian village is a square mass of mud walls, with flat roofs, over which the villagers walk from one house to another, sending down showers of mud and soot on everything which the room contains. A long verandah fortunately runs along in front of this charming suite of apartments, erected on rough mud pillars, with lots of birds'-nests over head, and innumerable fleas under foot. I am by nature sour; the fleas do not like me, and I do not like them, so we are quits. But my wife and three of the servants are miserable martyrs to them. My wife is fond of wild sports, and always devotes half an hour to this amusement at night, and is successful enough to capture nearly twenty-five head of game every night, and about fifteen more by day; still they do not decrease. We both have fortunately brought new bedsteads with us, but the poor servants have to sleep on the ground, separated from us by a curtain; and we have one and another from time to time during the night start to his feet, and in a frenzy dash his clothes about in the hopes of frightening his tormentors away, and then compose himself again to be—eaten. With these charms our lodgings have what are not drawbacks. They look out on a lovely green plain, backed by noble mountains, with snow on them, on the right hand, skirted by a beautiful grove of poplars, with a nice stream flowing through it, and on the left by a fine green threshing-floor, which presents a most lively aspect all day; some twenty pairs of little oxen all day, treading out the corn as David found them some 3000

years ago doing in the threshing-floor of Araunah the Jebusite.

My dear wife has made our sooty sitting-room look quite bright with pictures sent by Mrs. Lake for our darling babe, who was here with us last year, which are the admiration of the village. There is a splendid hen and chickens, representing Christ's tender care of His own, and tears for Jerusalem; and "Neddy and me," the little boy who gave his Saturday earnings, to send the Gospel to the heathen, and several others. The little hands that were meant to handle them now touch golden harps above, and the little eyes that were to feast on them now behold the King in His beauty. But they still are doing a four-fold work:—they remind us of kind, thoughtful friends far away; they tell us of Christ's unfailing love; they cheer our dark abode, and they help us to tell these poor villagers of Christ and His love.

With all its drawbacks I enjoyed the rest of Siruk intensely. I found I could get on with my translation twice as fast as in Julfa. A long talk sometimes with dear Priest Minas is no unpleasant interruption, as he never tires of speaking of the things of the kingdom. Alas! though he seems to have a clear grasp of the truth himself, he has no system in teaching his people. Morning and evening service gone through as a routine in the chapel; six months' fast from animal food in the year, prayers for the dead, and a dim hope that Christ will do something to save them—and the Virgin Mary—still more composes the religion of most of the Armenians. They see no connexion between the sacrifice and a holy life. They say, "We cannot give up lying and dishonesty, but we can keep our fasts, and we hope that will be accepted instead." Oh, fearful delusion of the arch-enemy when he prevails on ambassadors of the Cross to robe themselves in the meretricious garb of a man (nay, a devil) invented priesthood, and to teach for doctrines the commandments of men! Earnestly do I ask for your prayers for Priest Minas, and others in whose hearts the light of the Sun of Righteousness has begun to dawn, that the Son may indeed make them free.

My whole time for sixteen days at Siruk was given to my studies and translation, on one of which I went with only one man with me, and on my return met six mounted Bukhyari robbers. They were unarmed, and I was better mounted than they. They expressed great astonishment at my English saddle, and said they were sure I could not

gallop with such a saddle. As one does not feel comfortable in the company of robbers, especially after they have talked about stripping (their word for robbing) one, I soon bade them good-bye and showed them how I could gallop. One night about one o'clock we were startled by shouting of men and discharge of firearms about the village, and found that a number of petty Bukhyari robbers had come to steal barley, but they were soon driven away.

I had only one visit from Mohammedans during my stay there; two men from a neighbouring village paid me a long visit. They were both Soofies, and had read the Sermon on the Mount and other parts of the Gospel, and declared that they believed all I said about Christ, His Godhead, sacrifice, atonement, resurrection, gift, Holy Ghost, &c. &c. But when I said, "Yes, you believe in Christ, but do you believe in Him alone?" they said, "Oh, no; we believe that all the prophets were manifestations of the Holy Ghost as well as Jesus." I explained to them the Trinity: the Father incomprehensible, the Fountain of all life and light and power and creation; the Incarnate Son, the Perfect Man, in whom dwells all the fulness of Godhead bodily; and the blessed Spirit, who takes of the things of God and shows them to us. They most warmly expressed their approval. Again I said, "But there never was but one Perfect Man—one Word of God, one Eternal Son and Word of the Blessed." This they could not agree to—so near does Soofyism, in many of its forms, come to Christianity. It believes in Father, Son and Spirit—but in many sons, all one in the same sense as the many avatars of the Hindus.

July 13th—I was obliged to leave my wife at Siruk, and ride into Julfa to conduct the annual examination of the school, and give work to my Moonshi. Left at three a.m. with one mounted servant; reached a miser-

able halting-place, nine farasangs (about thirty-four miles), at ten o'clock. Spent six hours in a miserable hole, more like a tomb than a house, at Beistagun. Heat here intense after the Charmahal hills. This is considered to be an unusually hot summer for Persia. Some attribute it to the comet, which has been visible for the last twenty days. At half-past four p.m. rode on twelve miles farther to Bagvush, where, to my agreeable surprise, I found myself in very comfortable quarters, entertained by the head man of a large village. Two men recognized me, and told all the others of all the money the Christians had sent for the starving Persians during the famine. The villagers were intensely ignorant. A very well-dressed man asked me which of the four Khalifas I believed in. I did not like to shock the feelings of my host by saying I believed in none of them; but one of the company, who had recognized me before, spared me the disagreeability, and a long conversation followed.

Though the crops in general throughout Persia are very good this year, in this and a few adjoining villages the wheat and barley have been totally destroyed by a worm, but they said no reduction of taxes was made on account of it. The miserable plan of farming out the revenues to the highest bidder, and then letting the tax-gatherer make what he can of it, ruins Persia.

July 14th—Rode twenty miles into Julfa. Believe that the visit of the two brethren from the American Mission, who were driven out of Yezd, has been a blessing to our little flock (if such it can be called) in my absence. The daily prayers, morning and evening; the Sunday service, and a special prayer-meeting I commenced before leaving, on Saturdays, have been well kept up by Carapit Znab, and he seems to have been much stirred up to earnestness in his Master's cause.

In the concluding portion of his letter Mr. Bruce, notwithstanding all the difficulties besetting Missionary operations in Persia, maintains that he has had fifty times as many opportunities for teaching the Gospel to Mussulmans as he had in India. For the time, however, his devoted labours have to be suspended. Mrs. Bruce did not derive the benefit that was anticipated from her residence at Siruk. Moreover, the translations to which he has devoted so much time and labour have to be passed through the press. He speaks in most grateful terms of the valuable assistance most ungrudgingly afforded by Sir Frederic Goldsmid amidst all his multifarious labours, who has taken a large amount of trouble in revising his translation of St. Mark, and furnishing him with most extensive critical notes of great value. A return to England has thus become essential, and has been authorized by the Committee. His place will be taken by Mr. Downes, the account of whose interesting expedition to Kafiristan was recently included in our

pages. He is now studying medicine in London, and has expressed his readiness, as soon as his primary examinations are over, to take Mr. Bruce's place. In the belief that, upon a careful review of all the circumstances bearing upon the question, the present opportunity for Christian work in Persia may be viewed as the leading of Divine Providence, a determination was come to to send Mr. Downes with some other European Missionary. We trust that much sympathy and many prayers will be called forth that Irān, which has ever worshipped God, may be delivered from the delusions of the false prophet, and be led to believe in Him who "In the beginning was the Word, and who was with God, and was God. In whom is life; and the life is the light of men."

NOTES ON A VISIT TO MOSCOW AND KIEF IN 1873,

In reference to the Russian Church, Bible Circulation, and Social Reform.

BY THE REV. J. LONG.

I SPENT four months of the winter of 1873 in Moscow, and then proceeded south to Tula and Kief, leaving Odessa in July by a Russian steamer sailing to London, *via* Constantinople, Sicily, and Gibraltar. I select here a few passages from my journal, to illustrate some phases of what is of great interest at the present time—the state of the Russian Church and Russian Society—connected as England is with Russia by increasing trade, literary intercourse, and, above all, by our relations as neighbours on our Indian frontier. Mixing freely in Russian society, and, above all, judging for myself by their periodical literature and reports, I was able to collect a considerable amount of information bearing on the above topics.

The Bible in the Russian Church.—Wherever I went, in Moscow, Kief, and South Russia, I found facilities presented for the sale of the Scriptures. In the great monastery at Kief I saw a monk busy at the head of a book-shop, open to the public, in which a cheap edition of the Russ New Testament was offered for sale for sixpence. I met with it for sale in the houses of the priests, on the stalls of pedlars, and wherever there was an opening. Of course, as, similar to Bengal, only three per cent. of the peasants can read, the sale must be limited. In Moscow I visited the *dépôt* of the Russian Bible Society in connexion with the National Church. The manager was an officer who had given up his commission, and who devoted every year the summer months to itinerating along the banks of the Volga, and in the villages adjacent, to sell the Scriptures to the rural population. His efforts are crowned with success. In three years, 750,000 portions of the Scriptures, chiefly the New Testament, have been sold in Russia, and the tide is advancing. Where do you find Roman Catholics, *authorized by their Church*, doing this?

Missions in the Russian Church.—Within the last few years a great impetus has been given to Missions in the Russian Church. The Czar is President of the Missionary Society. Innocent, Archbishop of Moscow, is Director; he was formerly a most zealous Missionary in Siberia, where he lost his sight; but, though blind, his mental eye is peculiarly sharp. Kamskatka, Siberia, the Caucasus, and China, are the chief fields of labour for the Russian Missionaries. They have a very interesting one in the Altai, not far from the sphere of conquest lately embraced by Russia in Central Asia, where Moslem pride has been humbled in the dust. Urgent application has been recently made to Moscow for fresh labourers to reap in the fields ripening to the harvest in Japan. The recent territorial acquisitions in Khiva are likely to lead to an extension of Missionary operations in that direction, though the Russian authorities, like the old East

India Company, have shown themselves of late rather jealous of Missionary action, lest it should involve them in political complications.

Missions in the Russian Church, when they gain a greater hold on the people, are likely, as in the case of the English Church, to exert a healthy reactive influence at home; showing that Church work must not be fettered by too many rubrics and forms, and must have power to adapt itself to new circumstances. Razors will not cut millstones. A Missionary periodical has been successfully started this year in Moscow, but there are as yet no Missionary meetings established. All is in its infancy as respects organization.

After considerable search, I procured copies of the reports of the various Russian Missions. There are some valuable articles on these Missions published in some of their religious and literary journals; the editor of one of them kindly gave me a collection of what had appeared during the last ten years. Some are curious and interesting. I hope some day to publish a translation of some of these.

An enlightened Monk at Moscow.—The monastic system is a heavy drag on the Russian Church. Active efforts are, however, being made to turn these drones into useful bees; but the obstacles are great. The funds in some of the chief monasteries, as Troitsa, Kief, and the Nevski, are partly applied to the education of candidates for the priesthood.

I was invited to attend at a meeting in Moscow of the Society for Spiritual Enlightenment. It was held in a monastery; the upper rooms were occupied by a good library, the lower ones by a book-shop, in which the Scriptures and religious books were for sale. I was introduced to the meeting, and I recognized in the President a priest whom I had met nine years before at the Princess Lieven's. A paper of mine, on "Missions in India," was translated for the meeting into Russ, by Monsieur Sukhyatin, one of the most distinguished laymen of the Russian Church. After my lecture was finished, I invited the members to ask questions, and I was particularly struck with the intelligence and acuteness of a monk, who put a number of queries relating to the Brahmas and sects of India, and the work of the English Church there. He was head of a seminary in the Donskvi Monastery, and invited me to visit him. I spent several very profitable and interesting evenings with him. He had nothing of the sourness or stiffness of the monk about him. On my going in he said, "I present you a religious magazine, which I publish in Russian. You will find in it a translation of your Bishop Milman of Calcutta's lecture—'Eclecticism and Brahmoism; or, an Evening at Calcutta'—which I have translated from 'Good Words,' November, 1870, a periodical I regularly read."

This good monk, Nikitoff, had acquired English by his unaided efforts, and I give here, as a specimen of his composition, an extract from a letter which he wrote to me:—

REVEREND FATHER,—With my hearty pleasure I send to you, promised by me, some journals and gazettes. Thank your presence and your excellent article concerning India, which was read in the assembly of our Society. I will never forget this agreeable yesterday evening.

Now I have remembered that representer of the so-called school of "Eclectics of India,"

amongst others, is named Kesub Chunder Sen, who two years ago has visited England. He was then published by many English papers. In addition, be so kind, reverend father, as to inform me if is wholly translated the Holy Bible into Sanskrit?

S. NIKITOFF.

Feb. 13, 1873.

Donskvi Convent, at Moscow.

I met several like him, who are bright lights on a dark ground. Light can penetrate even monasteries, as Luther's history showed.

A Monk at Troitsa, and Scott's Commentary.—I spent some time at the monastery of Troitsa, thirty miles from Moscow. It recalled to my mind my visit ten years previously, when I had the high honour of meeting Philaret, Archbishop of Moscow—a man who did much, both by his writings and preaching, to spread Gospel truth in Russia.

He took an active part also in the translation of the Scriptures. I visited his grave where he rests from his labour, and called to mind a memorable saying regarding him: "The realm of *faith* was more *real* to Philaret than this visible world, which he had learned to consider but as a fleeting transient *form*."

I called on a monk who filled the office of Archimandrite. He presented me with his Commentary on the Gospels in Russ, which have had a large circulation. He told me he found Scott's Commentary of great use to him, and he has drawn largely on it. It reminded me of an interview I had seven years ago near Agra with Syud Ahmed, a celebrated Muhammadan who wrote a Commentary on Genesis. He also pointed out to me Scott's Commentary in his library, to which he was greatly indebted. This good monk also gave me a copy of his refutation of Renan—a book calculated to be very useful, as scepticism is spreading very much in Russia among the students in colleges, over whom the Church exercises little influence.

A Russian Princess and Eighty Deaconesses.—Twenty-seven years ago I visited Pastor Fliedner's Institute for Deaconesses at Kaiserswerth; since that time I have witnessed the success of similar institutions among Protestants in Berlin, Geneva, Florence, Paris, Beyrout, and Constantinople. Ten years ago the Grand Duchess Helena gave me an account of her introducing them into Russia with such success at the time of the Crimean war. Her Imperial Highness, alas! is no more in this world. Two months before her death I spent an evening with her in her palace at Oranienbaum, when she talked enthusiastically about deaconesses and serf emancipation. But her mantle has been taken up by two Russian princesses—one the Princess Dondakof, whose Deaconesses' Institution I visited in company with her ten years ago, near Petersburg. She has given her entire fortune to it.

The other is the Princess Shakolsky of Moscow: she told me her history. Her husband was a Russian general; on his death she resolved to devote herself to establishing a Deaconesses' Institution. She encountered much apathy among the laity, and little sympathy among the clergy. The bishops, being monks, cannot understand this movement.

Through faith and prayer she has succeeded; by her own exertions she has raised funds to erect a large pile of buildings for schools, a penitentiary, and deaconesses' residence; and such confidence has been reposed in her that the Government has given over into her charge the whole nursing department of the great military hospital of Moscow. She has three hospitals besides under her control, all worked by herself and eighty deaconesses whom she has raised up and trained. I visited the hospitals in company with her, and was particularly interested in one hospital for the working classes under her management, to which the workmen contribute, and have therefore a claim for medical relief. What a contrast these hospitals presented, under Christian women, with the scenes that sometimes occurred in the Calcutta hospitals under the *régime*, too often, of drunken, dissolute nurses!

Kief, the Canterbury of Russia.—I visited, at Kief, one of the four ecclesiastical seminaries in Russia for educating the priests. I have seen the others at Troitsa, Petersburg, and Kasan; and when I consider the improved class of men as professors, and the long course of probation the candidates are put to, there is much hope for the future in seeing a class of priests raised up better qualified to grapple with the licentiousness and scepticism in Russia than the old; as, whether in India or Russia, men must be trained as priests so as to *adapt* them to their sphere. Hitherto little has been done in this respect in Russia, and especially with regard to what has been so neglected in Russia—preaching.

I spent a week in the monastery of Kief, and was glad to see the Scriptures purchased by the pilgrims, as well as other religious books; this is the case through Russia. I

bought, for instance, at the Voskresenki Monastery, Moscow, a translation into Russ of Ryle's tract on prayer, well done. I was conducted over the monastery by a monk named Adam; he had been formerly, he told me, an officer of Hussars, and had been stationed as far in Central Asia as Tashkend; he is much superior to the ordinary class of monks—mere machines and routine men.

The Russian Church and Rome.—I saw much, when at Kief, of Mouravief, the greatest living ecclesiastical writer in the Russian Church. He showed me his works, original and translated, in fifty-one volumes. He sees very clearly the need of more lay influence in the Russian Church, and the little effect the clergy have on the scepticism of the upper classes, and the dissoluteness of the lower. His writings have been a grand barrier against Ultramontanism. The party in the English Church which aims at a slavish imitation of Romish models would do well to take a leaf out of Mouravief's book, and that of the Russian Church which treats the usurping claims of Romish supremacy with the contempt they deserve. The Russian Church, the great upholder of the national spirit and national unity when the people groaned for three centuries under the Tartar yoke, has ever resisted the ecclesiastical domination of the Latin Church, and a long period has elapsed since a Jesuit was allowed to plant himself on Russian soil. On the other hand, there is an increasing sympathy, especially among the Russian laity, for the Anglican Church; they attend our services on the Continent; and when Bishop Eden lately visited Russia to hold Confirmations, by none was he received more kindly than by some of the Russian nobility. The recent royal marriages will tend to make Russians better acquainted with the English people, their Church and institutions.

Though the Russian Church suffers for many deficiencies which some of her sons groan under, and are now labouring zealously to remove, yet let this never be forgotten—she stands pre-eminently distinguished from Rome in having no Pope, no Tridentine Council, no celibate priesthood, no auricular confession of the nature of the Latin Church, no Ultramontane spirit to make the priesthood overrule the laity; but, above all, she has an *open Bible*. During my second visit to Russia, of fifteen months' duration, I mixed freely with the Russian clergy and laity; everywhere I was received kindly, and in a very different spirit from what I met in Rome in 1864 from Romish ecclesiastics. The Russians looked on me as a brother, though differing in some dogmatic views from them: the Romanists regarded me as a heretic out of the pale of salvation.

Social Reforms.—Efforts are being made in every quarter for the amelioration of the condition of the working and lower classes. Drunkenness is a great evil—one cause being the reduction in the price of brandy, and the little control exercised by the police over the brandy-shops—but steps are being taken by the Government to remedy this. I knew one lady in Moscow, devoted to good works, who carried out successfully a plan to check intemperance by opening tea-shops to supply the working-men with a good cup of tea for one farthing; her plan answered well, and is worthy of imitation in England, where it is very difficult for the lower classes to procure good tea or coffee at a reasonable price.

The same lady is also connected with a very useful society for promoting a cheap and useful literature among the masses. I attended the weekly meetings held at her house by a society with this object in view. The anniversary meeting was attended by the Governor of Moscow, the Bishop, and a number of the *élite* in society. It reminded me of the meetings of our Vernacular Literary Society in former days in Calcutta, attended by some of the chief men of Government.

WORK AT AN OUT-STATION NEAR PEKING.

BY THE REV. W. H. COLLINS.

It is now about twelve years since the first Protestant Missionary entered the capital of the Chinese empire, bringing the tidings of a Saviour's love to its vast population. By the word "vast" I do not mean to corroborate the exaggerated statements which would make Peking one of the most populous cities in the world. It is impossible to obtain an accurate estimate of the number of inhabitants; but after eleven years' residence here, during which I have more thoroughly visited every part of the inner and outer city than any other foreigner with whom I am acquainted, I cannot reckon the population at more than 750,000. The walls of Peking enclose about twenty-four square miles, and might contain a much larger number of inhabitants; but a great part of the inner, or Tartar, city is occupied by the palace-grounds, open spaces, decayed and tumbling-down houses and gardens, while by far the larger part of the space enclosed by the walls of the Chinese city is under cultivation.

Peking is a peculiarly unfavourable position for the work of the Protestant Missionary. It teems with vice and wretchedness. The officials, high and low, who abound in the city are, as a class, wholly given up to opium-smoking and gambling. The Tartar inhabitants are encouraged in idleness by a monthly pension and allowance of rice. The inhabitants generally have a hard struggle to live, and the majority of them are in the deepest poverty. The preaching of the Gospel has, however, not been without fruit, even in this sterile soil. I will not give the number of the nominal converts, for even those Missionaries who exercise much care and discrimination have been disappointed in the character of some of those received into the Church by baptism; but there are earnest Christian men and women connected with each of the six different Missionary Societies represented in Peking. The unsatisfactory nature of the work in the city has induced all the Protestant Missionaries to branch out in the country, and try to find a more encouraging sphere for work amongst the small country towns and villages. We have been aided in such attempts by the fact that the most promising of our converts in the city are from country districts, and through them we find a ready welcome amongst people who would otherwise regard our presence among them with suspicion. I have made several attempts to follow into the country what

seemed to be the leadings of Providence. In three different directions our hopes have not been realized; but in the fourth case we have been able to occupy an out-station, where the work at present wears a promising appearance, and of this region I wish to give an account. This place, of which I am about to write, is Yoong-tsing, a hsien city—i.e. a city governed by a prefect, having the same rank as Shanghai or Ningpo—about fifty miles south of Peking, across the Hwan-ho, or "muddy river," which I shall have occasion to notice presently.

I have said that Yoong-tsing ranks with Shanghai, but in importance it is vastly inferior. Shanghai has a good wall and a teeming population in the city and suburbs of several hundred thousands; Yoong-tsing, on the other hand, contains perhaps 5000 inhabitants, and is enclosed within a mud wall about fifteen feet high, but having outside a good moat, which is its principal protection. The chief importance of this small city lies in the fact that it is surrounded by a large agricultural population, residing in many villages, within a radius of from eight to ten miles.

The man who has been the means of leading us into this important district is named Chang. His family home is in a village called Pai-fang, three or four miles to the south-west of Yoong-tsing. He formerly owned a flourishing shop for the manufacture and sale of silver ornaments in a large fortified village called Nan-kwan, about a mile to the south of Yoong-tsing, and nearly as large as the city itself. Eight years ago a band of mounted robbers plundered all the villages in that neighbourhood—the one containing Chang's home among the rest. At Nan-kwan they were resisted and driven back, but returned soon after with an overwhelming force, took the place, killed such of the inhabitants as could not escape, and burned a large part of the village. Chang's shop was amongst the number burned, and his valuable effects were pillaged. He returned to his own village, intending to live at home and cultivate his land. The next year, however, one of the mounted robbers, who belonged to a neighbouring village, returned to his house with some of his ill-gotten goods. Chang heard of this, and, being a man of more than usual courage, he led a band of friends and neighbours to the man's house, discovered much stolen property, some of his

own goods being amongst the rest, and handed the robber over to the Chi-hsien at Yoong-tsing. The robber was beheaded, and Chang in consequence incurred the hatred of the family, and was obliged to leave his home and flee to Peking. Here he endeavoured to set up a cloth-shop; but, failing, lost his capital, and, having nothing to do, wandered about, and at last entered the door of our preaching chapel, in the western great street (the first preaching chapel opened in Peking), and there heard the Gospel. He came again and again, and at last, I trust, received the truth into his heart.

After his baptism and that of his son, who was received as an elder pupil into my school, and is now an able catechist, he proposed that I should visit his native locality. This was about five years ago. On my first visit to Yoong-tsing I experienced some opposition from the gentry and the Chi-hsien; my efforts to procure a small residence were abortive, and the inn at which I lodged refused to receive me again. Mr. Chang subsequently succeeded in engaging a room in the other small inn in the town, and arranged that for 35s. I might have the room as often as I required for one year. The agreement was drawn up and signed, and the money was paid. The very same evening the landlord came to me in a state of great trepidation, asking back the agreement and offering the money, saying that a vigilance committee had come, intimating that if he harboured the foreigner they would burn his house down. I, of course, refused to give up the agreement, promising that, if they did resort to such extremities, I would rebuild his inn. My responsibility was not so great as it might appear, for the chief material used in the buildings is mud. I knew, moreover, that a fire kindled in the inn would involve other houses, and that the incendiaries would not willingly incur such a risk. At subsequent visits I was very well received, and my aid as a medical man was sought by some influential inhabitants. When the necessity arose for visiting England with my family, in the autumn of 1869, there was only one man of whom I had any hope, and soon after our arrival in England I heard that he was to be baptized. During the following summer, however, the Tientsin massacre occurred, and the man in question drew back in alarm, and has refused to come forward again. After my return to Peking, in 1871, I made several visits to Yoong-tsing. At first my plan was to walk round with Mr. Chang to the various

villages and talk to the people who might be resting during the heat of the day, or in the twilight under some overspreading tree, or in the verandah of one of the village temples. After my fame as a doctor became noised abroad, I found, however, full employment in answering the calls from different villages, and felt it much more satisfactory to talk to the people who would assemble in the sick person's house than to preach by the wayside.

Our first convert from that region was a man named Chun, who afterwards became the keeper of our western chapel, and has made several evangelistic trips into the country, among his former acquaintances. His wife and his two sons were received about the same time. The eldest son was for a long time a hopeful scholar in Dr. Burdon's school, and is now in training as a catechist. Since that time twelve persons have been baptized from that region, and there are several inquirers of whom we are hopeful.

I will give the incidents of my last visit to this region. This is the first time that Mrs. Collins has been able to go with me on a preaching tour. We hoped she might be able to gain access into family circles where I could not go, and the event has fully answered our expectations.

May 27th—Having consigned our two little girls to the care of a kind Missionary friend, we started Mrs. Collins with our baggage in a springless-cart, and I on horseback. After a journey of twenty-five miles we reached our night's resting-place, more weary after so short a journey than it is possible for people in favoured England to imagine. The village at which we stopped, Yan-kia-foo, has often been my resting-place, and I have had several opportunities of telling the people the good news, but as yet without effect. Next morning early we started on our way, and after two hours' journey, during which we accomplished eight miles, we stopped for breakfast at Li-hsien, a stronghold of Mohammedanism. Here we were beset by applicants for medicine, to whom, as far as possible, I gave aid. After a couple of hours' rest we pursued our journey, and in three hours reached the banks of the Hwan-ho, or "muddy river." This river, like the Yellow river, which is called "China's Sorrow," is raised above the surrounding country, and year by year causes devastating floods. After travelling for more than forty miles over a perfectly flat country, it is somewhat startling to be met by an embankment about forty feet in height, over which the road goes,

tasking to the utmost the powers of the mule drawing the cart. After ascending this embankment, we enter upon a plateau about a quarter of a mile wide, along which the river winds. At the time we crossed it it was harmless, reaching only to the girths of the mules or horses, but when in flood it threatens destruction on either side. The embankment is made of the sandy soil of the surrounding region, which readily crumbles away when a freshet has filled the river bank full. At such times, at every bend in the river the danger is extreme, and numbers of men are kept working by relays day and night, using the best means in their power to prevent the breaking out of the waters. In spite, however, of their efforts, the river every year, in Chinese phraseology, "opens a mouth" in one or more places. The inhabitants along the banks live in constant anxiety during the rains of summer, for when the irruption takes place, not only are the standing crops destroyed, but those gathered in are sometimes swept away, and villages are washed down. When the water is out it opens new channels for itself, until it reaches the old bed many miles lower down. In the spring, when the river is almost exhausted, after the long drought of our ordinary winters, the gap in the embankment is made good, and the waters take their old course, to cause the same scene of devastation next year. On my first visit to Yoong-tsing the plain surrounding the little city was just recovering from such an inundation; for months the communication between the villages had been made by boat. The land, which lies in the course of the flood, was much damaged, the good soil was swept away, and a sandy deposit left behind, so that the owners of some of the land near Yoong-tsing have been brought to poverty.

After crossing the river and the embankment, we plodded slowly along the dusty plain under a burning sun. This last distance is only six miles, but it took us more than two hours. At the inn we found several of the Christians waiting to welcome us. In our room we found a large basket of eggs and sponge-cakes from a former patient. The man himself, Yang by name, came soon to invite us to dinner; this was declined, but we promised a visit to the family.

May 29th—This morning we made a visit to T'a-ir-shang, a village in which four of our converts live. Mrs. Collins visited the women of three of the families. The family of the fourth man has always been hostile, and

I have never yet seen any member except the Christian man, who is the second son, but he promises that we shall be received to-morrow. This afternoon we went to Pai-fang, which is Mr. Chang's native place, and where two converts, members of his family, reside, about four miles distant. Here Mrs. Collins had a large room crowded with women for an hour, while I went to several houses to see sick people. In one a man with a beaming face asked me if I recognized him, and when I replied in the negative, he told me that he was a man whom I had found at death's door last spring, and who had been cured by medicine I had given him.

May 30th—Lord's Day.—To-day we had morning service in the house of one of our two converts in the city—a man in a most respectable position. His wife is our only female convert here. She and her husband were victims of opium; but eighteen months ago they stayed two months in my house, and were completely cured. The man's mother was also cured, but has resumed the sad habit. The son and daughter-in-law, however, remain firm. We are much pleased with the earnestness and intelligence of both these people, and the boldness with which they stand forward as Christians. We are obliged to have separate services for the men and women. Mrs. Collins taught the women in an inner court, while the men assembled outside. This was also the case at the afternoon service at T'a-ir-shang. When the converts become more numerous I hope we shall get them to meet together as they do in Peking.

June 1st—After a busy morning with visitors and applicants for medicine in the inn, we started at two p.m. for Han-tswun, a place ten miles distant. During our four days' stay at Yoong-tsing, the time we spent in the inn between the visits we made was busily filled up with the reception of visitors and the dispensing of medicines; it was sometimes difficult to get time to eat. At Han-tswun we wished to visit the family and friends of a man recently baptized, but when we got there we found their end of the village thronged by a noisy crowd, it being a fair in connexion with a temple in that street, so the people came to the inn to see us. In consequence of the fair we had more visitors in the inn-yard than we desired, and as they were inclined to be rude, it was of no use trying to talk with them.

June 3rd—To-day we reached home again, thankful for the encouragement given, and for the mercies received by the way.